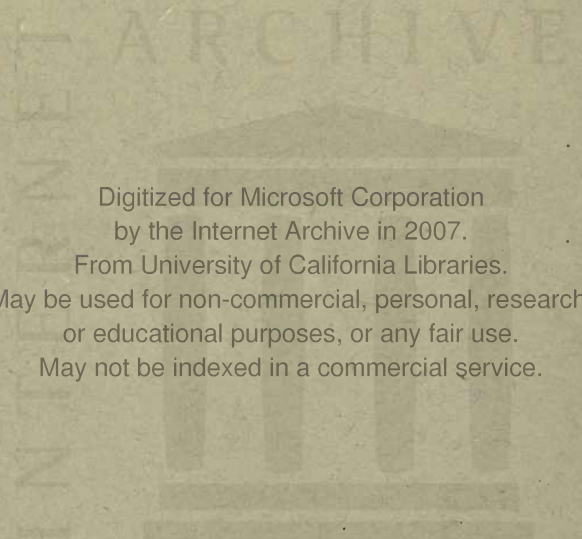




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AN HISTORY
OF
MAGIC, WITCHCRAFT,
AND
ANIMAL MAGNETISM.

Οὐ γάρ τι νῦν γε κᾶχθες, ἀλλ' αἰεὶ ποτε
Ζῆ τοῦτο, κούδεις ὄιδεν, ἐξ ὅτου Φάνη.

SOPHOCLES.

For this is not a matter of to-day,
Or yesterday, but hath been from all time,
And none hath told us whence it came, or how.

AN HISTORY
OF
MAGIC, WITCHCRAFT,
AND
ANIMAL-MAGNETISM.

BY
J. C. COLQUHOUN, ESQ.

AUTHOR OF "ISIS REVELATA," &c.

IN TWO VOLUMES.

VOL. I.

LONDON:
LONGMAN, BROWN, GREEN, & LONGMANS;
ADAM & CHARLES BLACK, EDINBURGH.

M.DCCC.LI.

JOHN HUGHES, PRINTER, 3 THISTLE STREET, EDINBURGH.

BF1589

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PREFACE.

THERE is no term, perhaps, which has been more frequently and more grossly abused and misapplied than that of *Science*. The word, in its proper and legitimate sense, unquestionably denotes something known, or, at least, something worthy of being known; and it is generally, and most correctly, employed to denote a series of combined facts which tend to establish a certain general law, or series of laws, of Nature, either in the physical, the intellectual, or the moral world.

In order to serve as a foundation for any general conclusion in matters of science, however, it is necessary to demonstrate, in the first place, that those facts, upon which we rely, do really and permanently exist in nature, under certain conditions of development; that they are not exceptional, fictitious, or illusory; that they, under the requisite conditions, are not merely insulated phenomena of an *accidental* or capricious, equivocal and transitory

nature ; and that their existence and character fully warrant us in drawing the general inferences which, on the principles of a sane philosophy and sound logic, we are disposed, or compelled, to deduce from them.

We may remark, however, that in recent times, and particularly in this country, the term *science* has been generally, and, we think, most improperly restricted to Physics alone ; for there are facts in psychology and moral philosophy which are equally, if not more important, equally susceptible of analysis, and equally capable of being reduced under general laws ; and these facts and these laws, therefore, are, at least, as deserving of our research and investigation, as those which have been discovered in the economy of the physical universe ; nay, the former, are even of more real interest and utility to man, as an intelligent and rational being.

“ There are some persons,” says PLATO, “ who draw down to the earth all heavenly and invisible things, grasping with their hands rocks and trunks of trees, maintaining that there is nothing real exists but what offers resistance and can be felt, holding body and existence to be synonymous. And when others say that something may exist that is incorporeal, they pay no regard to this, and will no longer listen to the subject.”—PLATO ; *Ed. Stephan.*, p. 246.

The study of physics, it is true, as well as that of psychology, has been discouraged by influential individuals and sects, at various periods, under the mistaken impression, that the knowledge thus acquired must ultimately prove prejudicial to certain other moral or social interests, which ought, in their estimation, to be held paramount amongst mankind; and, consequently, the progress of all science has been occasionally much impeded, and its cultivation discouraged, during almost every period of the history of the world; as if ignorance were productive of the most perfect happiness, and most conducive to the interests and well-being of the species.

These latter notions, however, in so far as they relate to physical science, have now been pretty nearly exploded; we are now permitted freely to examine the material objects and physical laws of the universe, without becoming liable to an imputation of heresy; and the same result, we apprehend, must ultimately follow in the case of psychological investigation, in regard to the presumed tendency of which much prejudice still continues to be entertained. In this latter department of science, indeed, facts are daily in progress of development, which are not only of great practical importance, but also, in other respects, of the highest interest to mankind, as social, intelligent, rational, and responsible beings.

About eighty years have now elapsed, since ANTHONY MESMER—a German physician—first announced a new and very remarkable discovery he had made in the course of his researches, which, although little appreciated upon its first promulgation, was afterwards found to be of no small importance towards the enlargement of our scientific knowledge of nature, and, especially, of the constitution of man. During a considerable period, as is well known, this very interesting discovery made tardy progress in the learned world. It was, indeed, new and startling; it was supposed to be inconsistent with some of the already accredited principles of established science, and, therefore, it received little countenance from the reputed learned men of the day. It was, moreover—although upon manifestly false grounds—accounted a dangerous doctrine—a downright scientific and religious heresy. The few who gave it their honest support and encouragement, therefore, were publicly denounced as mystics, and ridiculed as fools, or commiserated as madmen. The magnetic discovery, indeed, was generally regarded, even by many philosophers, as a gross imposition upon the ignorance and credulity of the age; and no terms of contempt were considered too strong to be applied to the few faithful supporters of the apparently extravagant and heretical doctrine. Time,

however, works wonders in the moral as well as in the physical world ; and science has its revolutions and reactions as well as empires. A considerable number of intelligent and inquisitive men—unappalled by the denunciations of the ignorant and the interested—gradually obtained instruction from the modern discoverer of Animal Magnetism, or his immediate disciples—made experiments themselves—succeeded in eliciting the much-controverted phenomena, and thus became convinced of the truth of the facts, and of the utility and importance of the proscribed magnetic doctrine. But the more obstinate among the sceptics would not even look at the facts alleged to have been discovered ; or, if they did condescend so far, they would not believe their own eyes, unless the causes in operation were immediately and satisfactorily explained to them. Such an explanation, in these early times, however, was not an easy matter ; and, at all events, even had it been practicable, probably MESMER was not the man to afford it. Besides, it is well known that many phenomena may be observed long before it becomes possible to explain them, or to demonstrate their rank and value in the scale of human acquirement ; and, therefore, the sceptics were too unreasonable and impatient. How many natural phenomena are there, too, which have been known for centuries before their scientific causes, and various

uses in the economy of nature, could be discovered by philosophers? And how many similar facts may not still await a satisfactory analysis and explanation?

In the meantime, the adversaries of Animal Magnetism—and these were a very numerous class—found it more convenient to deny the facts altogether, than to submit to the requisite labour of investigation; and in adopting this course, they were sure to have all the weak, the indolent, the timid, the ignorant, and the incompetent upon their side. Besides, they might probably have heard a great deal about supernatural powers, fascinations, enchantments, divinations, magic, witchcraft, sorcery—and, perhaps, thousands of ridiculous stories calculated to estrange all sober persons from the serious examinations of phenomena, which, without due investigation, must have appeared very marvellous and utterly incredible; and, consequently, a fair subject for scepticism. Moreover, there is always a multitude of individuals, even among the better educated classes, who, themselves incapable of conducting a new and serious investigation, or unwilling to undertake the task, are content to await the decision of those who are accustomed to guide the opinion of the public in such matters, before they consent to give in their adhesion to new and unaccredited doctrines. But, in this par-

ticular instance, unfortunately, those who ought to have been most capable of directing the opinion of the public, on the subject of MESMER'S alleged discoveries, thought proper to assume an attitude of perfect indifference, or of actual, and violent, and uncompromising, and most unreasonable hostility.

It may be remarked, however, that all of the great contemporary luminaries of science did not thus contemplate the reality of the early magnetic discoveries; and the opinions of such men as JUSIEU, LAPLACE, CUVIER, TREVIRANUS, HUFELAND, SPRENGEL, SCHLEIRMACHER, OKEN, REIL, AUTENRIETH, BURDACH, HUMBOLDT, and of many other eminent authorities—philosophers, naturalists, physiologists, and professional physicians—ought to have possessed more weight with the intelligent and candid portion of the public. Nay, the very simple, yet prolific and most interesting nature of the discoveries alleged to have been made by MESMER and his associates and disciples ought, at least, to have had the effect of stimulating curiosity and of promoting inquiry

In the whole history of philosophical discovery, indeed, there, is nothing, perhaps, more incomprehensible—we might add more paltry and contemptible—than the indifference and hostility which were so long displayed towards the interesting labours of the early Magnetists. What could be

more strange, in a pretended age of reason, and of scientific progress, than to find a discovery so simple, yet so prolific in its consequences—a discovery which was calculated to throw so much new light on our knowledge of human nature, and the flexibility of the animal organism in general, and to increase our therapeutic powers—to see such a discovery confined within the contracted circle of a small number of inquisitive individuals, who made no mystery of the acquisition they had made, yet who dared not speak of the truths they had discovered and embraced, without exposing themselves to the opprobrium or ridicule of powerful and influential antagonists, even among the otherwise learned and ingenious?

Had the question related merely to certain equivocal theoretical notions, or to the adoption of some novel system of abstract truths, we may easily conceive that there might have been ample materials for controversial discussion; but here the subject in dispute was merely a matter of fact, which was capable of being almost immediately verified or disproved by a direct appeal to experiment and observation, and, moreover, the relative investigation was exceedingly simple, and, besides, open and accessible to all the world.

But it would appear that a large majority of the learned men of the age were, for one reason or

another, obstinately prepossessed against the subject of inquiry, and little disposed to lend their assistance in investigating the relative facts. The members of the medical profession, although, perhaps, the most interested in the ultimate result of the inquiry, distinguished themselves throughout by their virulent opposition to the new discovery, and that from very obvious, although not very generous or even creditable motives.

The greater part of our scientific prejudices, no doubt, arise from mental prepossession—from the partiality or inadequacy of our previous inquiries. Being unable to comprehend the whole of the diversified phenomena of nature, and, therefore, confining our attention to a small portion of those which are most familiar to observation, we, nevertheless, proceed, upon this partial view, to form our judgment in regard to the totality of her laws. This premature and therefore contracted process necessarily conducts us to a partial and unsatisfactory, fallacious and imaginary conception of the powers and operations of nature, which we feel ourselves incompetent or indisposed to embrace in their generality, or in the infinite variety of her manifestations. Accidental circumstances, too, frequently determine the attention of mankind, in every age, towards a particular line of inquiry, to the neglect of almost every other acquisition; and,

hence there arise, at different periods, totally different, and sometimes contradictory notions, in regard to the probability, or the possibility of certain alleged facts.*

Even at such times, when the phenomena which now constitute the basis of the magnetic doctrines were generally known and recognized, they were, unfortunately, enlisted into the service of superstition, and regarded as much too sacred to be investigated on the principles of profane science. Mankind are unwilling to look at the phenomena of nature unless through the clouded spectacles of their prejudices, and, accordingly, even the most simple facts are frequently enveloped in a shroud of mysticism and fallacy. From this source of illusion all the fables of magic and sorcery—once so prevalent throughout the world—appear to have derived their origin. Ages frequently elapse in this state of mental darkness and delusion; and mankind actually become afraid of even attempting

* “No man can learn what he has not preparation for learning. A chemist may tell his most precious secrets to a carpenter, and he shall be never the wiser; the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream.”—EMERSON; *Essay on Spiritual Laws*.

to emerge out of this obscurity of ignorance into the light of knowledge. They are surrounded, for a long period, by a dense cloud of prejudices and false notions, which, at length, mingling with their habitual conceptions, it becomes exceedingly difficult to dispel by the torch of science and of truth. The simple facts, which may now be satisfactorily explained by the modern psychological discoveries of Animal Magnetism, are, in a great measure, identical with those which, in former times—adopted without any investigation into their true origin and nature, and disguised by the colouring of a vivid imagination and a lively fancy—lay at the foundation of all the fables of magic and sorcery, with which they were subsequently identified :

“ *Somnia, terrores magicos, miracula, sagas.*”

Mankind, in barbarous ages, are accustomed to look at nature through the mist of their ignorance and prejudices, which conceal the true aspect of the objects from their bewildered eyes. Hence the long reign of intellectual darkness, false philosophy, and impure religion.

Erroneous notions, indeed, which have been suffered to prevail for ages, are with difficulty eradicated, even from such minds as have become emancipated, in some measure, from many of the

errors and prejudices of previous and less enlightened ages; and even those philosophers who have addicted themselves to the cultivation of what have been called the exact sciences, are not always exempted, as it is sometimes imagined, from the common infirmity of being seduced by the vulgar prejudices of less enlightened minds. TYCHO BRAHE, the modern restorer of astronomical science, that most indefatigable observer of the starry heavens, who made such a number of valuable observations within the department of his favourite studies, and was so indefatigable in the investigation of facts;—even this great matter-of-fact philosopher divided his time between the study of astronomy and the researches of alchemy. He also patronized the doctrines of judiciary astrology, and a great portion of his books was devoted to the defence and propagation of these empty reveries. His successor, KEPLER, the precursor of Newton, the most profound physical philosopher of his age, attributed the motions of the celestial bodies to certain animal forces, and wrote a treatise on the mysterious properties of numbers. NEWTON himself—the most illustrious physical philosopher of his own, or of any age—after explaining the laws of the material universe, wrote a commentary on the Apocalypse. Indeed, the influence of this mystical disposition, even among very practical men, appears to be

more common than is generally suspected ; and a notable instance of the occasional predominance of such hallucinations, even in men who have distinguished themselves in the department of material science, occurs in the well-known case of EMANUEL SCHWEDENBORG.

But another, and, in some degree, an opposite aberration in the domain of scientific research, deserves to be commemorated, as still more apposite to the science we are about to submit to the consideration of our readers. For a considerable period, the efforts of philosophers have been principally directed to the discovery and appreciation of those mechanical forces which appear to regulate the motions of the material universe, and which have been found to be susceptible of rigid calculation ; and the labours of those eminent men, who have cultivated this field of investigation, have given a decided bias to the study of material nature, and of the action of those physical forces which are recognised as predominating in the external universe. We should be most unwilling to attempt to derogate, in any degree, from the legitimate fame of those enterprising and intelligent philosophers, whose laudable exertions have tended to the development of so many interesting and useful results. But we feel ourselves compelled to acknowledge that, in our humble opinion, they have

attempted to solve only one portion of the grand problem of Nature; nay, we suspect that the very success of their achievements has had a tendency to discourage, and, consequently, to retard the solution of the other, and still more interesting portion of the inquiry.

Nature—we would observe—presents us with two different—but, in our opinion, co-relative—subjects of investigation—the external universe, and the percipient mind. All philosophy must be incomplete, if it does not embrace both of these objects of research. Without a mind to perceive and comprehend it, no external universe could exist; and mind has its peculiar properties as well as matter.

But in the midst of that scientific regeneration which has taken place in modern times, philosophy has become almost entirely one-sided—our attention is principally, or almost wholly directed towards external objects; and the study of the intelligent and percipient mind, with all its active energies and passive susceptibilities (*psychology*), has been utterly neglected, or even contemned, amidst the materialistic tendencies of the age. In short, we would appear to have become incapable of distinguishing the various accidental modes of the exercise of our perceptive faculties, occasioned by the different conditions of our psychical organs,

in the various states and conditions of the sensitive powers. The consequence of this has been, that when we happen to stumble upon a phenomenon which appears foreign to the usual train of our ideas, but which we find it impossible to reject *in toto*, we become incapable of appreciating its true nature and value, and are induced either to overlook it altogether, as something utterly anomalous and incomprehensible, or to refer it to certain imaginary causes. In such cases, the reputed learned are, probably, the least capable of exercising a sound and impartial judgment, in consequence of their prepossessions. To all such problems, they, at once, give a dogmatic solution, without giving themselves the trouble of instituting an experimental inquiry.

A new truth, however, which, when rightly apprehended, is capable of throwing additional light upon some particular department of our knowledge, frequently substitutes reality for illusion, and shows that things are occasionally different in nature from what they appear to be in our preconceived systems. But unreasoning dogmatism is itself a mental disease; frequently a very obstinate or even incurable distemper; and it is always a very difficult matter to abandon opinions once seriously entertained, even upon insufficient evidence;

and a particular habit of thinking, according to a common proverb, becomes a second nature :

“ Ponere difficile est quæ placere diu.”

If we cast our eyes over the ages which are past, we shall probably find that a considerable number of the obstacles opposed to the introduction of new truths generally arise from the particular direction given to inquiry by the previous speculations of otherwise distinguished men. New discoveries, in every succeeding age, may infringe upon some of the opinions and dogmas, or even the prejudices of the learned men of their day and generation; and the learned, also—or the reputed learned—have, at all times, been the most obstinate opponents of new truths.

“ *Turpe putant parere minoribus, et quæ
Imberbes didicere, senes perdenda fateri.*”

In the investigation of nature, indeed, it is a very difficult thing to shake off prepossessions—to maintain the clearness and unbiassed impartiality of our judgment, and to avoid being misled by our prejudices. It is almost unnecessary to recal to the recollection of our readers the well-known examples of GALILEO, COLUMBUS, HARVEY, JENNER, &c., or to enlarge upon the opposition made to the introduction of Inoculation, Quinquina, Antimony, &c.,

into medical practice ; or to signalise the days, not very long past, when the use of these remedies and preventives was characterised as *murderous, criminal, and magical*. It was no longer ago than the middle of the 18th century, that the Faculty thus spoke of inoculation, and with the same spirit of hostility towards the inoculators, as, more recently, in the case of the Magnetists, denounced them as *hangmen and impostors*, and their patients as *dupes and idiots*. It is notorious that the *vaccine*, upon its first introduction, was equally obnoxious to the faculty. This last-mentioned discovery had been originally made, within the memory of living men, in a province of England, at some distance from the capital ; and the practice, like that of Magnetism, was placed in the category of dangerous superstitions and delusions, until JENNER, after its condemnation by the faculty, at length obtained a signal triumph over all prejudices by its general introduction in practice.*

* The following just and generous observations upon this subject occur in the biography of JENNER :—

“ Let no one hereafter abate the honest zeal of useful pursuit, because his ideas are chilled at first by an universal frigid sneer, or by careless ridicule. Such has ever been the fate of those who labour for the benefit of mankind : even the wisest among us oppose innumerable prejudices to the acknowledgment of a new truth ; and happy are those who, like Jenner, survive to witness the triumph of their

Such instances, assuredly, ought to have the effect of rendering us more cautious in rejecting facts without an adequate investigation of their nature, truth, and value, merely because they may appear, at first sight, to be inconsistent with some of the notions we may have been previously led to entertain in regard to the powers and phenomena of nature. Theories—frequently the offspring of misconception, or of too partial and limited inquiry—must not be permitted to invalidate facts; and there is nothing more adverse to the advancement and ultimate establishment of truth than inveterate prejudices and preconceptions.

painful struggles in its promulgation.”—See *Lives of British Physicians*.

A case similarly illustrative of the jealousy of the medical profession, occurred, not very long ago, in France.

M. BOUDIN attained eminence as Chief Physician to the army of the Alps. He is considered a leading authority in military medicine, and wrote some instructive letters on the French colony of Algeria. Some years ago, he was one of the managers of the Hospital at Toulon, and after some interesting experiments on the effects of arsenic, he introduced an arsenical treatment of the marsh fever, under which the soldiers from Algeria suffered. The faculty at Paris made a great outcry; the Minister was besieged with remonstrances; M. BOUDIN was stopped in his treatment, and threatened with a judicial inquiry. But he had *succeeded*; the Government protected him; he was suffered to proceed; and his method was soon afterwards professionally recognised. He afterwards rose rapidly in his profession.

Animal Magnetism, upon its first introduction to the scientific world, experienced the same fate with those other discoveries to which we have alluded. By the learned men of the day, it was scouted and ridiculed as an arrant imposture ; and its adherents were stigmatised as mountebanks and dupes. But after the elapse of years of contentious controversy—and that, too, in a scientific age—this important discovery also obtained a signal triumph over its ignorant, interested, and prejudiced opponents. Many of those who had previously controverted it upon philosophical grounds had, at length, the candour to acknowledge their error, and became its most valuable supporters : the serious opponents, indeed, are now reduced to a very small number, and those not remarkably distinguished for their scientific attainments or philosophical candour.

It must not be disguised, however, that, while magnetic science is becoming more and more extensively diffused, there are still a few who regard this branch of science with considerable jealousy and suspicion, as apparently tending, in its consequences, to subvert certain other notions which are supposed to be of primary importance to society. But this idea, too, in our humble opinion, is entirely founded upon a misapprehension. No one truth can possibly militate against another truth ; the antagonism, if any, consists not in the things them-

selves, but in the erroneous conceptions of the human mind; and we must not determine the reality of one fact by its *presumed* inconsistency with another. We ought to accept the phenomena of nature as we find them developed by our experience, and endeavour to reconcile them with each other, and not to aggravate presumed discrepancies; for by adopting the latter course, we shall retard, instead of promoting the advancement of general science. That the sun makes a diurnal circuit round the earth is believed to be a fact by many even at the present day. Their belief is founded upon the apparent evidence of their senses; and they laugh at the philosophers who maintain the contrary proposition, as visionaries and mystics.

We are all convinced, or, at least, profess to be convinced, of the uncertainty of mere theories, and of the absurdity of denying positive facts, merely because they appear to be hostile to our preconceived notions of the powers of nature, and their various modes of manifestation; and yet we still find individuals who, although apparently satisfied of this truth, do not hesitate to reject the doctrine of Animal Magnetism, not exactly because it absolutely contradicts any of the known laws of nature—for that has never yet been proved—but merely because the phenomena it presents to our view appear to

lead to consequences different from the dominant notions of the age in regard to the powers and susceptibilities of the animal organism. We reason *a priori*, from the presumptions of our own minds, instead of *a posteriori*, from the phenomena actually presented by nature to our contemplation. We first endeavour to persuade ourselves that a thing is impossible, and then proceed to deny the fact of its actual existence upon that presumption, in the teeth of all evidence, even the most cogent. We commence by asking ourselves whether a certain phenomenon is possible, instead of enquiring into the means of establishing the fact of its reality; and we then proceed to pronounce judgment, not upon evidence, but upon prejudice. The result of such a vicious method of proceeding is just this: From a limited number of ascertained phenomena we deduce certain general laws, which we regard as the sole laws of nature applicable to the particular circumstances, and reject all other facts excepting those which we conceive to be capable of being explained upon this arbitrary criterion.

It is this vicious method of reasoning which has led some philosophers to the rejection of the phenomena of animal magnetism, without adequate investigation, and upon the absurd pretext that, in recognising these, we should run the risk of bringing back the minds of men to the belief in *occult*

causes. And do we not daily find men who continually reproach the magnetists for relating facts which they do not pretend to be able to explain? But it may be reasonably asked, "What do we actually know? of what can we thoroughly explain the causes?" Let us suppose two phenomena, A and B, which are so connected together, that, when A appears, B will invariably follow; we necessarily assume that B takes place because A exists, and, therefore, we say that A is the cause of B. Upon the present occasion, we have no need to enter into any abstract metaphysical discussion in regard to the nature of the connection between cause and effect: It is sufficient for our present purpose to state the simple fact. Whether this connection results from repeated experience, or from a necessary law of our mental constitution, we may leave to the determination of metaphysicians; we are only concerned with the fact itself.

But the human mind is not content to rest at this stage of the inquiry—it desires to proceed farther—and after having found the proximate cause of a particular phenomenon, it attempts to discover the cause of the cause, and so onward, until it arrives at a primitive cause, beyond which it cannot go.

Several phenomena appear to stand in no regular relation towards each other; and when we attempt to ascend to their common source, we feel ourselves

compelled to ascribe them to the same general law which we recognise as primitive—as one of the fundamental conditions which are necessary to the existence of the universe. This process of reducing several phenomena under one general law, is what is commonly called inductive reasoning. Such a process conducted NEWTON, from the most simple observation, to the discovery of the great law of universal *attraction*, or *gravitation*. A somewhat similar process, originally founded, it is true, upon an hypothesis, led COPERNICUS to his grand discovery. From the motion of the earth, he inferred the movements of all the celestial bodies, and this inference was confirmed by correct calculations. Beyond this we cannot proceed. When we have once established a general law of nature, we have reached the limit assigned to our faculties, and must take our stand on the primitive will and *fiat* of the great Creator of the universe ; for who would otherwise attempt to explain the cause of a general law ? The true philosopher endeavours to connect the various phenomena of the universe in such a manner as to elicit one or more of these general laws ; and it is in this way—and in this way alone—that we can best contribute to the completion of the sciences. To attempt to go beyond this point, is an error into which no man of sound sense and philosophical tact will readily fall.

When we have once arrived, therefore, at such general laws in any one department of investigation, it is evident that we can proceed no farther in the explanation of particular natural phenomena. But it is equally evident that, as we cannot flatter ourselves with the notion that we have arrived at a knowledge of all the laws of nature in the material and the moral world, we are not entitled to reject any real phenomenon, merely because we cannot immediately explain it upon any of those theories deduced from the facts which have been already discovered. Such conduct would imply a gratuitous and unwarrantable limitation of the progressive march and development of the human mind, and an attempt to describe a narrow circle beyond which we must deny that any thing can exist or become known. In some cases, indeed, we resort to the expression, *occult cause*, but as a primary cause can only be known from the effects it produces, it is evident that by *occult cause* we can only mean a cause of which the whole effects have not yet been properly determined;—if it were otherwise, we should be compelled to acknowledge that every thing in the universe was governed by occult causes. What, we would ask, is there more occult than the influence of man's will on his corporeal movements? Now, what is the objection generally made to animal magnetism? The antagonists of this branch

of science assert that the admission of the phenomena it embraces has a tendency to re-introduce the belief in occult causes. Do they mean to allege, by this expression, that the ultimate cause which produces these phenomena is unknown to us? If so, they are quite right in a certain sense; and Magnetism has this in common with every branch of our knowledge. Do they mean to allege, on the other hand, that the effects of Magnetism are not yet sufficiently known to enable us to determine exactly how they may be modified by the organic state and idiosyncrasy of the individual who produces or manifests them, and by other influential causes and conditions yet unknown? Here they are right again; but what are we entitled to infer from this? Nothing more than that these phenomena ought to be more carefully observed, and more attentively studied, under all their conditions, and in all their bearings, than has hitherto been the case.

Those individuals who have made every possible effort to attract public attention to the interesting phenomena of Animal Magnetism, who endeavour to reduce them under one or more general laws, and to determine the mode and conditions of their production and manifestation, cannot surely be justly accused of a desire to introduce a lax method into philosophy; such a charge, we presume to

think, is much more applicable to those who decline to observe the facts presented to them by nature, under the pretence that they are impossible—who proceed to decide upon mere presumptions, and refuse to recognise a particular faculty in man, which is capable of being substantiated by the most demonstrative of all evidence—that of our senses—*qui nisi sunt veri, ratio quoque falsa fit omnis.*

NEWTON ascribed the physical motions of the universe to attraction. The Cartesians attributed the same motions to certain *vortices*, which, on their hypothesis, drew these bodies along with them in their movements; and the latter accused the former of having recourse to an *occult* cause. VOLTAIRE, who was one of the first propagators of the Newtonian doctrines in France, said, in discussing this subject: “Those who believe in occult causes are subjected to ridicule; but we ought rather to ridicule those who do not.” And, in truth, we find nothing but *occult causes* in the universe, not even excepting the *vortices* of DESCARTES, were they otherwise admissible. The hypothesis of NEWTON, however, became generalised into an universal law of material nature, and thus explained the principle of the mundane motions.

Without entering farther, however, into the discussion of the question regarding cause and effect, we shall proceed to remark, that a vast number of

phenomena have occurred since the creation of the world, which have been variously ascribed to certain obscure and supposititious causes. These phenomena have been observed in all ages of the world, from the earliest period of history down to our own times. So strange and unaccountable have they appeared to be, that, until a very recent period, mankind seem to have universally agreed in ascribing them to supernatural causes, and in referring them to the immediate action of the Deity, or, at least, of certain divine or dæmoniacal beings. In comparatively recent times, however, certain inquirers into the phenomena of nature have attempted to explode this superstitious view of the matter, and to explain the phenomena in question upon natural principles, and to reduce them under general laws. The facts themselves have been carefully collected and exposed to the torch of philosophical investigation.

Some of those individuals, however, who had previously asserted a prescriptive right to the exclusive possession of these facts, have frequently risen up in arms against the new claimants, and endeavoured, by force or fraud, to exclude the alleged intruders from this hitherto reputed sacred territory; and in this attempt they have been seconded and encouraged by the vulgar and uninquiring. But when the title of these fiery anta-

gonists comes to be rigidly examined, it will be found to be surreptitious, defective, and, consequently, invalid.

In the following pages, it will be our business to demonstrate that the phenomena in question are merely the natural effects of natural causes. They have, indeed, been indiscriminately appropriated to themselves by the enthusiastic devotees of all religious denominations since the creation of the universe, and pressed into the service of every sect; while extravagant zeal and devotional excitement have been found to be a fertile source of their development and manifestation. But the views here alluded to have been the prolific source of many and serious aberrations. The blind zeal of these sectaries, indeed, while it has confirmed the evidence in favour of the reality of the facts in question, only tended to place their religion upon a false and untenable foundation, and, consequently, to weaken its supports and to diminish its permanence. A religion built up entirely on the substratum of pretended miracles must necessarily be a weak and perishable thing; and the progress of general intelligence makes sad havoc upon all miraculous beliefs.*

* The phenomena presented to us by the practice of Animal Magnetism are said by shamefully ignorant, impudent, or silly persons, to be *pretended miracles*. If this be

Let it not be imagined, however, that we absolutely deny the possibility of miracles, or foolishly pretend to limit the power of the Almighty—which would be equally irrational and impious. But the inscrutable wisdom of the great Creator and Governor of the universe cannot be supposed capable of exhibiting itself in action in an arbitrary, capricious, and contradictory manner; for such conduct would imply imperfection, and would, therefore, be derogatory to the character and attributes of the Deity, in whom there can be “no variableness nor shadow of turning.” All nature is God’s nature, constant and invariable in its manifestations under their proper conditions; and we may be assured that these manifestations must have been the same in kind, however apparently modified by circumstances, throughout all ages of time.

The faculties of man, on the other hand, are gradually developed both in the individual and in the species. The knowledge of the infant is rectified and enlarged by the mature judgment of the adult; and the same system of development is manifested in the progress of society at large. The ideas of one age are corrected, modified, and extended by the more matured experience and judg-

asserted in the case of the scientific Magnetists, the allegation is utterly false and calumnious.

ment of succeeding times—many erroneous notions are exploded—many new truths are discovered; and the human intellect gradually expands during this unceasing process of mental development. New truths are gradually elicited; and although these may be, for a considerable period, defaced by some erroneous conceptions, imperfect generalisations, and false interpretations, yet these last may ultimately be corrected by farther research, until the whole of our knowledge approaches, nearer and nearer, to absolute, or, at least, to relative certainty.

In the following pages, the author has humbly endeavoured to contribute his mite towards the advancement of one particular branch of human research. The subject he has attempted to elucidate has been hitherto much misrepresented and vilified. He shall feel happy if his well-meant endeavours, however inadequate, shall succeed in attracting the attention of more powerful minds to the investigation of those interesting, but hitherto neglected phenomena, which he has endeavoured to bring under their notice.

*“ Vera diu latitant, sed longo temporis usu,
Emergunt tandem quæ latuere diu.”*

The author of this work is perfectly aware that many of the facts founded upon in the following pages must appear exceedingly startling to such of

his readers as may come to the perusal of these narratives without any previous preparation. But he would entreat all such persons, otherwise competent to the investigation, to lay aside all prejudices and prepossessions, and to weigh the evidence with calmness, candour, and impartiality. If in this mood, we think he cannot fail to perceive that a series of phenomena has been presented to his notice, from the earliest records of human society down to the present times, which, if fairly examined and attentively studied, cannot fail to produce a firm conviction of the essential truth of those curious facts, which, however occasionally disguised by the false notions of former ages, in regard to their origin and character, have, in comparatively recent times, been investigated with more philosophical accuracy and acumen, and legitimately relied upon, by the disciples of Animal Magnetism, as solid and permanent proofs of the authenticity and universality of the facts upon which their science is founded.

Finally, the author has appealed to an uninterrupted series of phenomena of a consentaneous character and complexion, occurring in all ages of the world's history, and related by numerous authors, without any view to the establishment or support of the modern doctrine of Animal Magnetism, which, indeed, was, until lately, entirely unknown. These

facts are generally related and attested by various authors of reputation and credit ; and they have been laid before the reader of this work with as much accuracy as a diligent inquiry could insure. The various authorities for these facts have been adduced when possible ; so that the reader may have an opportunity of testing the accuracy and the value of the evidence upon which the different narratives rest.

With these prefatory observations, the author submits his labours to the judgment of the inquisitive and candid reader.

Some time after the preceding portion of this Preface was written, my ingenious and respected friend, Dr BRAID of Manchester, was kind enough to transmit to me a copy of his recently published "*Observations on Trance, or Human Hybernation*;" in which some curious cases are narrated of individuals who permitted themselves to be buried alive, for considerable periods of time, and were afterwards disinterred and brought to life again. If these cases can be considered as perfectly authentic, they must, assuredly, be very interesting to physiologists, as constituting a new chapter to the science of life ; but, without attempting to impugn the veracity of the narrators of these singular occur-

rences, we should feel disposed to suspend our judgment in regard to their reality, until we obtained farther evidence of the perfect authenticity of the facts.

But this is not a subject upon which we feel disposed to animadvert upon the present occasion. Other topics are alluded to by Dr BRAID, and other opinions expressed by the author of the *Observations*, which, we are sorry to say, we consider rather uncandid, uncourteous, and unjust, towards his fellow-labourers in the magnetic mine, and which the learned Doctor himself would not be slow to resent in an adversary of his own peculiar doctrines. Upon these sensitive ebullitions the author of the present treatise deems it his duty to animadvert as briefly as possible.

“ I believe,” says Dr BRAID, “ that the great cause of the opposition which has been offered to the acceptance of the truth of the genuine phenomena of *Hypnotism* and *Mesmerism*, has arisen from the extravagance of the Mesmerists, who have contended for the reality of *clairvoyance* in some of their patients, such as seeing through opaque bodies, and investing them with the gifts and graces of omniscience, Mesmeric intuition, and universal knowledge,—pretensions alike a mockery of the human understanding, as they are opposed to all the known laws of physical science. In sup-

port of the above sentiments," continues Dr BRAID, " I gladly avail myself of the following quotation from an article in *Fraser's Magazine* for July 1845 (page 3), by *a most acute observer* and forcible and clever writer. When writing regarding the feats of the Pythoness" (whom the writer, no doubt, *most acutely observed*), " the author says—' Now we take it that the Pythoness, not by the *objective* operation of Magnetism *from without*, but by the *subjective* or *personal* influence of *internal* agencies, was enabled intensely to concentrate her *conceptive* faculties (aided by the workings of her *perceptive* powers which had drunk in certain transactions of the outer world, and stored them up in her *memory*) from the thousand influences which must ever be at work around her in her waking state, and concentrate them upon a given purpose ; whether it were to forecast the probable duration of a man's life, or the fall of a kingdom. By throwing herself into the nervous sleep described by Mr Braid (and we mean to show how commonly this has been practised from the earliest times), she becomes, as it were, isolated from external influences and transactions, and intensely concentrated in the *world within herself*. In this condition the memory is almost supernaturally vivid ; she remembers circumstances in the character of a man's life, and remarkable vicissitudes in the history of the king-

dom ; she reasons logically from the *petitio principii* to the rational conclusion ; all the material *facts* in both cases (that of the man and that of the kingdom) pass in review before her ; she weighs them with scrupulous nicety, in combination and in their relative bearings, and she arrives at a conclusion which surprises everybody, because it is so much more accurate and positive than any which could have been attained by faculties distracted and disturbed by the ever-varying and constantly succeeding events of the outer world.' ”

It was by such a long and laborious and concentrative process, no doubt, that the Pythoness discovered that Cræsus, King of Lydia, was actually dressing a turtle. “ And this,” says the dogmatic writer of the article in question, “ is what the Mesmerists call *clairvoyance*.” Indeed ! Well, if this be so, then is the author of this treatise free to admit that, after studying Mesmerism with considerable assiduity and attention, during nearly half a century, he must now, in his old age, be content to retrace his steps, to go to school again, and to fall back upon his books and his experiments and observation of the facts.

But, in reality, *this* is not what the Mesmerists call *clairvoyance*, nor any thing like it, but the very reverse ; and we are actually astonished that any gentleman of ordinary intelligence and perspicacity

city, upon mature study of the subject he attempts to elucidate, and a strict and impartial observation of the relative facts, should have been betrayed into such a manifest absurdity. Every individual who professes to enlighten the public upon any philosophical subject, should recollect that his object ought to be—*non fumum ex fulgore, sed ex fumo dare lucem.*

We cannot stop to point out and animadvert upon the manifold blunders pervading the foregoing exposition, if blunders they be, and not wilful misrepresentations—for we would rather impute them to ignorance; but must return to our friend Mr BRAID, who, at least, ought to be better informed; although we are disposed to doubt whether even he has yet succeeded in sounding the depths of the doctrine he attempts to explain. We have not, indeed, had the good fortune to meet with any scientific Mesmerist who invested his patients with the “gifts and graces of omniscience,” although, no doubt, there may be certain religious enthusiasts who, misled by their ill-regulated feelings, travel a considerable way upon this path of mystical exaggeration.

But to us, we are sorry to say, it now appears pretty evident, from his depreciatory inuendos, that Mr Braid is very desirous of entirely supplanting Animal Magnetism, or Mesmerism, by his own

new doctrines of Hypnotism, and thus of becoming entitled to be considered as the inventor of an original science; and, as a friend, I must take the liberty of telling him frankly, that I do not think he has the smallest chance of succeeding.

Hypnotism,* indeed, embraces but a small portion, or fragment, of Animal Magnetism or Mesmerism; and it is evidently nothing more than an offshoot from that science. Perhaps it may embrace as much as may be required for mere medical purposes; but it totally excludes the philosophical scope and importance of the Magnetic doctrines. We had at one time hoped that the learned Doctor himself would have ultimately become aware of this position of his favourite science; but, now, we more than suspect that he is anxious to claim the merit of an original discoverer, and to get rid of his troublesome and embarrassing precursor. Much, however, as we are disposed to applaud the assiduity and zeal with which our learned friend has hitherto prosecuted his Hypnotic researches, we have no hesitation in expressing our humble opinion that he would have acted more ingenuously and

* Even the appellation (*Hypnotism*), however, is not original. The same, or similar expressions, derived from the Greek word *ὑπνος*, sleep, were occasionally employed by the ancient Greeks in somewhat the same sense as the Latin word *Incubatio*.

more usefully towards the interests of science, by associating his labours with those of his elder brethren, the Magnetists, than by merely adopting a portion of their discoveries, depreciating their merits, and attempting to supersede their interesting results, by the introduction of a new and partial science of his own. Dr BRAID, indeed, speaks of the "*pretensions*" of the Mesmerists as "alike a mockery of the human understanding, as they are opposed to all the known laws of *physical science*." Does Dr BRAID, then, acknowledge no science but the merely *physical*? and is he, moreover, acquainted with *all* the laws even of physical science, with all their various modifications under peculiar circumstances? Were this the case, we should, indeed, have reason to dread an encounter with such a formidable antagonist, for *our* pretensions are far more humble.

For our own part, indeed—and we believe we may answer for all our fellow-magnetists—we make no such pretensions as those ascribed to us by Dr BRAID. We merely profess to interrogate Nature, and, so far as possible, endeavour faithfully to record her answers. Like other mortals, indeed—and even Dr BRAID himself, we think, with his ally, the "*most acute observer, and forcible and clever writer*," will scarcely be bold enough to plead an exemption from this common infirmity of

our nature—we may be occasionally liable to mistake—*humanum est errare*; but we are ever ready to correct such mistakes when candidly pointed out to us. We advance no claims to infallibility, nor do we recognise it in others; and the censure even of Dr BRAID must be more temperate, more disinterested, as well as more just, before we can bring ourselves to bow to his authority and submit to his castigation.

“ AMICUS PLATO, AMICUS SOCRATES, SED MAGIS AMICA
VERITAS.”

Will Dr BRAID permit us to call his attention to a late interesting publication by a gentleman whom the learned Doctor himself, we should think, must admit to be no mean adept in physiological science, and no unqualified arbiter between us? To us, indeed, it is quite delightful to find that gallant veteran physiologist and most learned and amiable man, Dr HERBERT MAYO, once more buckling on his scientific armour in defence of the facts and principles of Magnetic science.—(See *Letters on the Truths contained in Popular Superstitions*, by HERBERT MAYO, M.D., 1849.) This small but very valuable volume is written in a light and pleasing style. The propositions which the learned and accomplished author endeavours to establish, are confirmed by many apposite and striking ex-

amples, and the theoretical views propounded must have great weight with all those who are capable of appreciating them, as proceeding from one of the most ingenious and successful investigators of the nervous system. The views of such a distinguished physiologist as Dr MAYO, therefore, upon such a subject, must be very valuable; and the ease and vivacity with which his opinions are communicated, must render his lucubrations most acceptable to every description of readers.

The following treatise having been wholly written before the author had an opportunity of seeing Dr MAYO's publication, he was, of course, precluded from availing himself, to the full extent, of the views of the great physiologist upon this most interesting subject; but he would earnestly recommend the book to the notice of all who feel an interest in the subject.

The publication, as its title denotes, appears in the epistolary form; and in the several letters the reader will find a number of ingenious disquisitions on the following subjects connected with the Mesmeric doctrines: BARON REICHENBACH's experiments—discovery of the *Od* force, or *Odile*; the divining-rod; Vampirism; Ghosts; Trance; Dreams; Somnambulism; Catalepsy; Religious Delusions; Witches and Witchcraft; Mesmerism, &c. All these subjects are treated in a most pleasant and

attractive style, and, at the same time, with great philosophic acumen; and, for the most part, the ingenious author displays a profound and accurate knowledge of the principles of Magnetic science. Some of his professional brethren, indeed, of the sceptical and Hypnotic schools, may, perhaps, be disposed to tax the learned writer of these letters—as they do all other Magnetic philosophers—with credulity; but the accomplished author gives, at least, sound and substantial reasons for the faith that is in him. Credulity may be said to be a belief contrary to reason, or resting upon insufficient grounds of evidence. This, however, is an error with which Dr MAYO cannot justly be charged, without demonstrating the falsehood or inadequacy of the evidence upon which he relies. An *obiter dictum*, in such circumstances, is of no value; and irrational abuse of Mesmerism and its intelligent advocates has now grown quite stale, and altogether unpalatable in the present position of the science. Fools deride—philosophers investigate; and Dr MAYO is a philosopher, as well as a physician and physiologist.

Dr MAYO justly observes, that “a new truth has to encounter three normal stages of opposition. In the first, it is denounced as an imposture. In the second, that is, when it is beginning to force itself

into notice, it is cursorily examined, and plausibly explained away. In the third, or '*cui bono*' stage, it is decried as useless, and hostile to religion. And when it is finally admitted, it passes only under a protest that it has been perfectly known for ages—a proceeding intended to make the new truth ashamed of itself, and wish it had never been born." Such, indeed, has been the treatment which Animal Magnetism has experienced from the vulgar or trading class of medical practitioners and theologians in this country. The learned and intelligent have preserved a more prudent reserve. Some of the latter, indeed, have not been ashamed to join the ranks of the Magnetists.

The high and well-merited reputation, indeed, of Dr MAYO, together with his natural candour, enable him to speak with much more discrimination and impartiality in regard to the character and manifestations of some of those clairvoyants, who have occasionally exhibited their extraordinary faculties in public, than the unintelligent—at least the uninformed—sceptics. He speaks thus of ALEXIS, the Parisian somnambulist, whose powers of clairvoyance have been depreciated, and even ridiculed, by some of the less candid members of the medical profession in this country.

"The most celebrated of these persons at present," says Dr MAYO, "is M. Alexis. A friend

and patient of mine, a gentleman educated to the bar, took occasion recently to consult M. Alexis about his health. The opinion which M. Alexis delivered, when entranced, on the case, is more precise and minute than I had ventured to express ; but it agrees with all I had observed, and I see no reason why it should not be strictly exact. The treatment which M. Alexis has recommended does not differ at all from that which any medical man of experience might reasonably have ordered in such a case. I have known other instances in which the intuition of entranced persons has furnished them with a seemingly equally accurate knowledge of the complaints of persons either brought into their presence, or otherwise into relation with them. The prescriptions of persons in a lucid trance seem to me mostly shrewd guesses founded upon the nature of the case, and what is popularly known of the action of remedies. Sometimes, however, particularly when Mesmerism or loss of blood are advised"—the ingenious author might have added, when certain drugs are prescribed—"the performers seem to have an extraordinary sagacity in measuring the dose of the remedy."

After mentioning the answers of the clairvoyant to some other profound questions, Dr MAYO proceeds :—"My friend then put into the hand of

M. Alexis my note, and asked him if he could tell any thing about the writer? M. Alexis said, 'The writer is bald, short in stature; something above fifty years of age; has lost the use of his legs; he is in bed; he has a very active mind; he is a physician.'—Each shot hit the mark. 'He lives on the sea-coast;'—This my friend denied.—'No,' said M. Alexis on reflection, 'it is not the sea, but a river. He lives on the banks of the Rhine, about twenty leagues from Frankfort.'—The bull's eye again."

We might refer to a considerable number of additional instances of the manifestation of similar phenomena to those exhibited by M. Alexis, as described by Dr MAYO. We shall adduce only the following, which was observed by M. VAN GHERT, and related in his work entitled: "MNEMOSYNE; or a Collection of Remarkable Cases of Animal Magnetism;" which was published at Amsterdam in the year 1815.

The patient was a young man, who possessed an extraordinary acuteness in discovering (or, rather, in feeling) the diseases of other persons. This gift was manifested not only when the patient placed his hand in that of the clairvoyant, but even when clothes were sent to him which had been worn for some days on the body, placed immediately in a silken wrapper, sent to him, and felt with the points

of his fingers. The following instance, which took place in the presence of several unexceptionable witnesses, male and female, is demonstrative of the fact.

During one sitting, an article of the description mentioned was sent from a female patient, whose person and disease were equally unknown to the clairvoyant, and to all the individuals present. Having felt the cloth for some time, the patient said: "It belongs to a female."—This was correct. "She is about 48 years old."—Right. "Her disease is in the stomach."—Right again. "She has an aversion to food, because it excites sickness and vomiting."—This was exactly the case. "Her sight is weak, and, for some time, she has been obliged to use glasses."—She had done so for some months. "All the medicines she takes produce no good effect upon her."—Such was the case. When asked whether her disease could be cured, he said: "Yes, but not without employing Magnetism;" and he added: "At this moment, the lady is suffering from headache above both eyes, but nowhere else." We immediately caused this to be investigated, and found it true.

"I am not quite sure," he continued, "but it appears to me that the lady has a stiff finger in her right hand." He was quite right: The thumb of

the right hand had been broken, and, in consequence, became stiff.

Dr MAYO afterwards very properly observes, "that the entranced person is probably always liable to mislead you, either through his view being at that time accidentally obscured ; or through the influence of preconceived notions on his mind ; or through the thoughts of others who are at present influencing him. And an observer must always be on his guard against these unintentional sources of error, as well as against premeditated deception." This is a caution worthy of being more strictly observed by careless, and perhaps sceptical experimentalists.

According to Dr MAYO, "it is easy theoretically to explain the beneficial results which follow from the daily induction of trance for an hour or so, in various forms of disorder of the nervous system—in epilepsy—in the *tic dolooureux*—in nervous palsy, and the like. As long as the state of trance is maintained, so long is the nervous system in a state of repose. It is more or less completely put out of gear. It experiences the same relief which a sprained joint feels, when you dispose it, in a relaxed position, on a pillow. A chance is thus given to the strained nerves of recovering their tone of health. And it is wonderful how many cases of nervous disorder get well at once through these simple means.

As it is certain that there is no disease in which the nervous system is not primarily or secondarily implicated, *it is impossible to foresee what will prove the limit to the beneficial application of Mesmerism in medical practice.*"

"In operative surgery, the art is not less available. In trance, the patient is insensible; and a limb may be removed without the operation exciting disturbance of any kind. And what is equally important, in all the after-treatment, at every dressing, the process of Mesmerising may be resorted to again, with no possible disadvantage, but being rather soothing and useful to the patient, independently of the extinction of the dread and suffering of pain."

The following account, given by Dr MAYO, of the phenomena exhibited by a patient in a state of cataleptic trance, is applicable to a variety of other cases, and may assist us in explaining many of the most curious phenomena of Mesmerism.

"1. The organs of sensation are deserted by their natural sensibility. The patient neither feels with the skin, *nor sees with the eyes, nor hears with the ears, nor tastes with the mouth.*

"2. All these senses, however, are not lost. Sight and hearing, if not smell and taste, re-appear in some other part; at the pit of the stomach for instance, or the tips of the fingers.

“3. The patient manifests new perceptive powers. She discerns objects all around her, and through any obstructions, partitions, walls or houses, and at indefinite distances. She sees her own inside, as it were, illuminated, and can tell what is wrong in the health of others. She reads the thoughts of others, whether present, or at indefinite distances. The ordinary obstacles of space and matter vanish to her. So likewise that of time; she foresees future events.

“Such and more are the capabilities of cataleptic patients, most of whom exhibit them all.” (p. 99.)

Dr MAYO thus discusses the subject of physiological materialism. The author of this treatise feels much gratified in having such an able coadjutor in the dissemination of views, for the propagation of which he has been ridiculed by the sceptics and the scoffers, especially of the medical schools. Let us attend to the opinions of the great physiologist upon this important question.

“The school of physiological materialists hold that the mind is but a function or product of the brain, and cannot therefore admit its separate action. But this fundamental tenet is unsound, even upon considering the analogies of matter alone.

“What is meant by a product? In what does production consist? Let us look for instances;—a metal is produced from an ore—alcohol is produced from saccharine matter—the bones and sinews of

an animal are produced from its food. Production, in the strict sense of the word, means the conversion of one substance into another, weight for weight, agreeably with, or under, mechanical, chemical, and vital laws. If mind be the product of the brain, it must be the conversion of so much brain, weight for weight, into thought and feeling, which is an absurdity.

“ It is, indeed, true, that with the manifestation of each thought and feeling a corresponding decomposition of the brain takes place. But it is equally true that in a Voltaic battery in action, each movement of electric force developed there is attended with a waste of the metal plates which help to form it. But that waste is not converted into electric fluid. The exact quantity of pure copper which disappears may be detected in the form of sulphate of copper. The electricity was not *produced*; it was only *set in motion* by the chemical decomposition. Here is the true material analogy of the relation of the brain to the mind. Mind, like electricity, is an imponderable force pervading the universe: and there happen to be known to us certain material arrangements, through which each may be influenced. We cannot, indeed, pursue the analogy beyond this step. Consciousness and electricity have nothing farther in common. Their farther relation to the dissimilar arrangements, through which they may be excited

or disturbed, are subjects of totally distinct studies, and resolvable into laws which have no affinity, and admit of no comparison.

“It is singular how early in the history of mankind the belief in the separate existence of the soul developed itself as an instinct of our nature.”

We are truly happy to find our opinions, upon these abstruse subjects, corroborated by the ingenious researches of a gentleman who stands in the very first rank of British physiologists.

Without farther comment, we leave these opinions, which we adopt as our own, to be digested, at their leisure, by the hypnotists, and other medical sceptics. And, in the meantime, we sincerely trust that, notwithstanding the corporeal infirmities incident to age, the life and spirits of Dr MAYO may yet long be preserved to enable him to please and instruct his friends and the public in general, with his valuable lucubrations upon scientific subjects, and the chaste and playful character of his style of writing.

The only fault we have been able to detect in this spirited and entertaining volume, is the ingenious author's appreciation of MESMER, whose labours, as it appears to us, he has much undervalued. Too little allowance is made for the character of the times, the nature of the discovery, and the peculiar circumstances in which the modern resuscitator of the magnetic doctrines was placed.

We have remarked, too, that in speaking of GREATRAKES, Dr MAYO calls him DOCTOR Greatrex; whereas Greatrakes was a private gentleman who had served in the army, and had no pretensions to any knowledge of medicine or philosophy. But *ubi plura nitent, &c.*

Ever since its first introduction into public notice, in modern times, by MESMER, the science of Animal Magnetism has been exposed to much persecution, obloquy, and ridicule, which have considerably retarded the progress of its advancement. It is pretty obvious, however, that all this opposition has arisen from ignorance, misconception, or interested motives. The opponents, therefore, may be divided into two classes. The first includes those who are unable or unwilling to institute such an investigation as might terminate in reasonable conviction: The second embraces a considerable proportion of the members of the medical profession, who, after a laborious course of professional study, are unwilling to go to school again, and are, therefore, disposed to depreciate the real value and practical utility of the magnetic discovery. Among the greater proportion, indeed, of those who are uninstructed in the principles of this discovery, or have not thoroughly examined the phenomena with which it is conversant, there is a strong, and, perhaps, not altogether unnatural propensity to scepticism. To

this we do not much object: For it is a remarkable fact, as the author has elsewhere observed, that all the most obstinate scientific opponents of the system have been subsequently converted into warm adherents of the magnetic doctrines, and that, so far as our enquiries have extended, not a single rational convert has afterwards been induced to abandon his conviction. On the contrary, many of these original sceptics have become the most valuable adherents and practical expositors of the science, and among these we find many of the most eminent physicians and philosophers in Europe.

It is quite true, indeed, that we frequently meet in society, persons who exhibit astonishment and scepticism when any apparently extraordinary or anomalous magnetic fact happens to be alluded to; but this astonishment and scepticism are the offspring of ignorance; and *this*, in particular, is a subject upon which no individual is competent to pronounce a decided opinion, without previous careful and candid investigation. It is consolatory, however, to observe, that in the present times, the doctrine of Animal Magnetism is gradually becoming less mysterious, and that many new discoveries of the reality of these facts are almost daily dissipating scepticism and extending conviction in the public mind. Sober enquiry is rapidly taking place of irrational doubt and illiberal prejudice.

The author of the following treatise, however, is perfectly aware that he may be exposed to a charge of credulity in regard to some of the facts and narratives to which he has had occasion to refer in the following pages. For such a charge, therefore, he is not unprepared. Some authors, indeed, are afraid of relating, or even of alluding to facts which may possibly excite scepticism, or even ridicule, among the ignorant and the prejudiced. Facts, however, when fully ascertained and accredited by competent enquirers, must be boldly and faithfully proclaimed, especially when they tend, in the opinion of the author, to advance the interests of science and humanity. Truth, in all matters, but more especially in relation to scientific research, and still more when it tends to advance the improvement and welfare of mankind, in any particular direction, never can be injurious to society. To every philosopher, therefore, we would recommend the advice of CICERO : *Ne quid falsi dicere audeat ; ne quid veri non audeat.* The cowardly and incompetent only are afraid of truth ; perhaps because it is beyond their reach, or is believed to be incompatible with what they consider to be their interests. But banish truth from the world, and what remains to mankind ? A labyrinth or a desert !

One of the most important duties of a philosopher, indeed, and one of the most difficult, too, is

to set due bounds to the natural credulity, or incredulity, of his disposition. He ought to believe at once when he finds that nature presents sufficient data to warrant his belief; and, in all doubtful cases, he ought to encourage a disposition impartially to receive evidence on either side of a proposition, more especially when custom, prejudice, prior opinions drawn from analogy, or any other cause, may have induced him to adopt particular views. There are few, however, who become capable of maintaining this moral and intellectual equilibrium.

It is well known, for example, what a perplexity an eminent professor of mathematics in Edinburgh (Mr MACLAURIN,) was once thrown into, on receiving from a friend abroad an account of a few of the first discovered and least remarkable effects of that astonishing power, the *electric fluid*. The professor, liberal, knowing, and candid as he was, could hardly credit the testimony of his friend; and not doubting the veracity of a man he highly esteemed, concluded that a delirium had seized his imagination. A more satisfactory instance of the necessity of suspending a positive judgment, in many things where one is inclined to decide without adequate investigation, can hardly be imagined. It shows very forcibly the propriety of a disposition to receive evidence concerning the existence of any

phenomenon in nature, or event in human affairs, however inconsistent either may seem with the received principles of science, or with the maxims that are derived from a limited experience.

GOETHE, the celebrated German author—a keen and most intelligent observer of nature, although not exactly, so far as we know, a professed magnetist—appears to have been firmly convinced of the existence and phenomena of the magnetic power and susceptibility, as appears, in particular, from his conversations with ECKERMANN; and he gives several instances of their manifestation. He appears to consider the magnetic influence as something instinctive, and peculiar to the animal sensibility. “We are all groping,” says he, “among mysteries and wonders. Besides, one soul may have a decided influence upon another, merely by means of its silent presence, of which I could relate many instances. It has often happened to me, that when I have been walking with an acquaintance, and have had a lively image of something in my mind, he has at once begun to speak to me of that very thing. I have also known a man who, without saying a word, could suddenly silence a party engaged in cheerful conversation, by the mere power of his mind. Nay, he could introduce a tone which would make every body feel uncomfortable. *We have all something*

of electrical and magnetic forces within us; and we put forth, like the magnet itself, an attractive or repulsive power, according as we come in contact with something similar or dissimilar," &c.

The following observations of the same illustrious author are equally just and appropriate to our subject. "In the sciences," said he, "that also is looked upon as property, which has been handed down, or taught at the universities. And if any one advance any thing new which contradicts, perhaps threatens to overturn, the creed which we have for years repeated, and have handed down to others, all passions are raised against him, and every effort is made to crush him. People resist with all their might; they act as if they neither heard nor could comprehend; they speak of the new view with contempt, as if it were not worth the trouble of even so much as an investigation or a regard; and thus a new truth may wait a long time before it can make its way."

The medical application of Animal Magnetism, or Mesmerism, has always been viewed with great jealousy by the profession, especially in this country; and the most extraordinary subterfuges are occasionally resorted to, in order to evade the *evidence*, or, at least, to render the practice suspicious. A periodical writer has jocosely observed that "criticisms" on Mesmeric cases are very curious. If

you call in a doctor, the cure is ascribed to him. If you do not call in a doctor, it is said that nothing was the matter. The world has often desired to know who is the *infallible* doctor who is *sure* to cure you. We have found it out. It is the last doctor who gives you up, before you call in the mesmeriser. *He* it is who always cures you. You don't know it—you are dying in ignorance of it. But *he* is the man. When the mesmeriser has restored you to health, the critics find out that the doctor did it all."

This pleasantry is not a mere joke—it is a serious truth :

“ *ridentem dicere verum
Quid vetat?* ”

In concluding this Preface, the author may observe that he has retained the designation of Animal Magnetism for reasons which appear to him to be perfectly satisfactory. It was the first appellation which was given to the science upon the original discovery of the facts. It was used by PARACELSUS, VAN HELMONT, and the early writers upon the subject ; and it was retained by MESMER himself—the modern restorer of the doctrine. The designation of *Mesmerism* is inappropriate. MESMER was not the original discoverer of the science ; he merely revived, confirmed, and enlarged it ; and nothing is gained by the change of a name : On the con-

trary, it can only produce confusion and embarrassment.

The author feels exceedingly unwilling to extend this Preface, which may, perhaps, be considered as already too long; but while preparing his treatise for publication, there came into his hands a volume entitled *Letters on the Laws of Man's Nature and Development*, by H. G. ATKINSON, F.G.S., and HARRIET MARTINEAU, which he considers too important to be passed over without such notice and animadversion as his cursory perusal of the book and his limited time will admit of. Many years ago—probably before Mr A. and Miss M. commenced their physiological studies, the author of the following treatise publicly avowed his apprehensions in regard to the contemplated combination of the sciences of Animal Magnetism and Phrenology, as a circumstance which would probably operate in a manner prejudicial to the former. His apprehensions have now been fully verified; and the volume alluded to may be considered as the hybrid product of the unnatural conjunction.

Time has not altered his first convictions in regard to the fatal consequences of this unhappy combination. Embarked on board the same frail vessel with Phrenology, Animal Magnetism becomes exposed to the fate of suffering shipwreck, along with its associated science. The author, at the same

time, took the liberty of expressing his decided conviction that Phrenology, when pursued into its legitimate consequences, must ultimately terminate in Atheism. The connection was, at that period, faintly denied, or, at least, evaded, by the Phrenologists. GALL, the inventor of the science, however, boldly acknowledged the direct result. In the volume before us, it is, at length, fully admitted, in one of the most wanton and gratuitous attacks that have ever been made, not upon the Christian religion only, but upon all religion whatever. We are now taught by the conclusions at which the authors of these Letters have arrived, that there is *no God, no soul, no future state, no prospect for mankind beyond the grave*. Our anticipations have thus been fully realised.

Thank God! For—however disposed to qualify some of its more stringent doctrines, when pushed to the extreme, we have still retained an ineradicable conviction of the existence of a Supreme Being, and of the truth of the essential doctrines of Christianity—we never became converts to the pseudo-science of Phrenology; we never could hold that thought was the pure and unmodified product of matter.

During nearly forty years of his life, the author happened to be placed in a situation peculiarly favourable for the observation of those facts which

lie at the bottom of phrenological speculation, and he made ample use of his opportunities. He has carefully examined the heads of hundreds of individuals notorious for the manifestation of particular faculties and propensities; and the general result only demonstrated the utter fallacy of any such test of character as that which has been assumed by the Phrenologists. Indeed, it frequently happened that he discovered the very opposite of *that* of which he was in search.

We fully concede to the Phrenologists—should they consider this any advantage to their science—that the brain is a most important organ in the animal economy, and that much may depend upon its regular and healthy development. But the same is the case in regard to the stomach, the liver, the heart, and the intestines generally—on the normal development and healthy action of the whole internal viscera. But farther than this, it is conceived, we cannot go;—beyond this, speculation cannot proceed with any certainty of a satisfactory result. Thought is not to be found in the viscera, any more than music can be considered as inherent in the strings of a fiddle, or the keys of a harpsichord; but, in the latter case, in the undulations of the air. But there are secrets in nature connected with the science of mind, which, perhaps, never will be revealed to our perceptive faculties.

It is probably known to many inquisitive readers that the author of this publication has long devoted himself to the study of Animal Magnetism; and from reading, conversation, and experience, he has been led to form very decided opinions in regard to the character of the phenomena elicited, as well as upon the practical uses and advantages of that study, in a scientific as well as in a practical view. He has ventured to publish some works upon the subject; and he has always considered the advantages of this science as of infinitely greater value in a practical, than in a speculative view. Indeed, he has always feared that the very extraordinary phenomena elicited by the practical application of this method might have the effect of turning the heads, and disturbing the intellects of certain speculative devotees of this branch of science, and thus compromise the solid advantages of the acquisition;—and so it has happened. By means of a forced and unnatural association with Phrenology, attempts have been made to render it subservient to the interests of materialism, infidelity, and atheism. In short, the universe, by these speculations, has been deprived of its God, and man of his immortal soul.

The author of the following treatise is now an old man, having nearly attained that age which the Royal Psalmist has assigned as the ordinary limit

of human life. It is therefore, perhaps, now too late for him to think of commencing a new work for the purpose of exposing the recent fallacies of the Phreno-Magnetists. He trusts, however, that this task will speedily be undertaken, and more effectually accomplished by a younger and a far abler hand.

In the meantime, we may be permitted to express our entire and decided dissent from the speculative conclusions of the authors of the volume now before us, expressing, at the same time our grateful acknowledgments for the communication of some curious facts, which had previously escaped our attention, but have not altered our previous views and convictions.

To all such avowed atheists as Mr ATKINSON and Miss MARTINEAU, we would, in the meantime, oppose, instead of prosaic argument, the following beautiful and appropriate lines of the great German poet, SCHILLER, in his animated and highly interesting and philosophical tragedy of DON CARLOS. The MARQUIS POSA is represented as thus addressing King Philip of Spain :—

“ Look around thee, Sire,
Throughout this glorious universe ! On Freedom
Are its foundations laid—and, oh ! how rich
Through freedom ! He, the great Creator, throws
The worm into a drop of dew—permits
Caprice to revel in the dark abodes

Of foul corruption : Your creation, Sire,
How small—how poor—how lifeless!

HE—to leave

The glorious march of freedom undisturb'd—
Permits the grimly host of ills to rage
Throughout his boundless universe.—We see
Not HIM—the artist; HE withdraws from sight,
And veils Himself in his eternal laws.
These the Freethinker sees—not HIM. ‘ And why
A God?’ says he, ‘ the world is self-sufficient.’
And ne’er did Christian’s homage more exalt
The eternal and invisible Lord of all,
Than this Freethinker’s empty blasphemy.”

The Freethinker, indeed, merely adopts a change of names. The Theist speaks of God and Providence; the Atheist talks of Nature and Necessity.

But what is Nature? and whence comes Necessity? Are they not a mere paltry substitute for the Creator and His eternal and immutable laws?

AN HISTORY OF MAGIC, &c.

CHAPTER I.

THERE is no part of the wide field of science, perhaps, which has been less cultivated, especially in modern times, than the philosophy of the human constitution, comprehending its peculiar endowments, and the various phases in which its more interesting phenomena may be occasionally presented to our serious contemplation. The study of this particular subject, indeed, appears to be not only unpopular in the present age; it is even seriously reprobated by many timid or prejudiced inquirers, who seem to be of opinion, erroneously, we presume to think, that the results to which such an investigation tends to conduct us, may eventually prove adverse to certain other dogmas of belief, which they have been accustomed to cherish, and to regard as demonstrated and incontrovertible truths; or to subvert some other opinions which they may have inconsiderately embraced as essential and paramount facts. Such notions and such

conduct, however, betray a degree, not of ignorance merely, but of moral weakness, or cowardice, which is utterly degrading to an intelligent, candid, and inquiring mind, incompatible with all freedom of thought and impartiality of judgment; and, consequently, they become a serious impediment to the progressive advancement of science and civilisation. But, in opposition to all such prejudices, we are disposed to hold with the poet, that

“ The proper study of mankind is man ;”

and we may be perfectly certain that no one truth, when once satisfactorily ascertained to be a truth, can possibly militate against another truth; the incompatibility exists only in the mind which creates it, and demonstrates the narrowness of its conceptions. No one truth was ever substantially injured by another truth, when both were properly understood, and duly restricted within the just limits of their own particular application; although, indeed, our conceptions may be occasionally enlarged, modified, or corrected, by the diligent exercise of our intellectual faculties in the gradual investigation of nature in all its various forms and stages of development. We hear much, indeed, about credulity in the acceptance of phenomena. Now, credulity may be defined to be a belief without any adequate grounds of conviction in regard to the reality of its object; and such a credulity, when it is combined, as it frequently is, with superstition, or with some other mental hallucination, becomes

one of the most powerful, but most fallacious, and, in some instances, the most mischievous incentives to erroneous beliefs. The superstitious man is unable, or afraid, to exercise his reasoning faculties. He is unwilling to inquire, or incapable of directing his intellectual and moral faculties towards the impartial investigation of truth. He is perfectly satisfied with the first partial convictions which his undisciplined mind has once been led, however incautiously, to embrace, and obstinately indisposed to suffer them to be disturbed or modified by any other, even more matured views. Hence the powerful and permanent influence which all false systems of religion and philosophy have exercised over the minds of their respective devotees, and the mischievous effects they have frequently exercised on society. Christianity alone, when embraced in its genuine purity and truth, can submit to the test of the strictest philosophical investigation, and come out from the trial unscathed. But even the Christian religion itself may be, and has been, corrupted and debased, in all times, by injudicious culture in an erroneous direction. Superstition—the offspring of false and degrading views of religion—when opposed, as it frequently is, to science, has a powerful tendency to subserve the purposes of ignorance, by discouraging the cultivation of learning and philosophy, which last can never prove detrimental to genuine and pure religion, however inimical they may be to false views and a degrading worship. The more enlightened the mind, the more will it be disposed to ren-

der due and acceptable homage to the great Author of all created being, and to submit with reverence to the laws He has framed for the government of the universe.

The intellectual education of mankind, however, in consequence of the limited nature and gradual development of his several faculties, is very slowly progressive, and continually exposed to various interruptions. The knowledge of one age is frequently modified, or entirely superseded by that which follows in the next; and it occasionally happens that, during the onward march of improvement, while many errors may have been abandoned, some not unimportant truths, if not entirely lost, are in some danger of being obliterated or sacrificed along with the previous untenable hypotheses. It becomes of some consequence, therefore, to pause at certain stages of civilization, and to take a retrospective view of our past progress, for the purpose of systematising our real acquisitions, and of ascertaining whether some important article—some material link in the chain of social intelligence—may not have been accidentally dropt, in the course of our too inconsiderate and unreflecting advancement.

We may observe, at the outset of our inquiry, that, in the infancy of human society, as in that of the individual, the organs of sensitive perception, admiration, and reverential awe, are probably first developed in mankind, by the multitudinous phenomena presented by nature to their contemplative faculties. The secondary causes of these various

phenomena being yet necessarily uninvestigated, and, consequently, unknown and unappreciated, the untutored mind, in the infancy of knowledge, was naturally induced to ascribe them to the direct and continual agency of some immediately impending power, whose being and attributes transcended the limits of mortal cognizance. In these early times, therefore, religion and science thus came to be amalgamated, as it were, by a very simple and natural process—the primitive philosophy was essentially theosophistic. The mind of man, indeed, is constitutionally predisposed to superstition and mysticism, particularly in the earlier stages of its development; and being yet ignorant of the secret influences of nature, it is apt to ascribe their effects, in each individual case, to the direct and immediate agency of supernatural causes;

“ the untutor'd mind
Sees God in clouds, and hears him in the wind ;”

and, in process of time, secondary causes came to be themselves elevated into distinct and essential beings. Thus do Religion and Philosophy ultimately become amalgamated into one common science; and that science gradually lapses into a system of Polytheism.* The most ancient priests,

* The history of the Jewish nation may seem to contradict this position; but it will be recollected that the Jews themselves were prone to idolatry, and that, even in their purer creed, their God was a being different from the gods of other nations, with whom they were at war.

as we shall presently see, were also the primitive philosophers.

There are few subjects, therefore, more interesting to the philosophical inquirer than the history of human superstition, which itself results, in a great measure, from the ignorance of the existence and operation of proximate causes. This branch of research, indeed, when diligently, accurately, and impartially prosecuted, independently of its value in other respects, cannot fail to disclose to our view some of the most powerful springs of speculation and action in the mind of man ; and it must unquestionably tend to make us more intimately acquainted with many of the more important, and, apparently, the more mysterious affections and impulses of our common nature. Some not unimportant truths, too, may thus be developed, in the course of our inquiries ; although these last may frequently be distorted, or rendered obscure, in consequence of their being directly attributed to erroneous, perhaps even to fictitious causes.

Before entering into the particular investigation of this interesting subject, however, it may be necessary to impress upon the attention of the reader, that superstition—the offspring, not of actual depravity, as has been alleged, but of ignorance and credulity—may be manifested either in arbitrary, false, and fantastic notions of things, which have no essential being, or in crude and erroneous ideas respecting the true character and proximate causes of phenomena which have an actual existence in

nature. It becomes the more important to keep this distinction steadily in view, because, as shall hereafter be shown, many serious and influential errors have arisen in consequence of confounding facts with the false, imperfect, or unsatisfactory explanations which have been vulgarly given of them by ignorant, and consequently incompetent interpreters. Facts themselves may be perfectly authentic, while the explanations commonly given of them are false and fantastical; having their origin in ignorance, misconception, or prejudice; and opinions of this nature are frequently transmitted, unquestioned, from generation to generation, long after these explanations ought to have been rectified and superseded by the general diffusion of a more enlightened and rational science. This circumstance, indeed, as we shall have an opportunity of showing more at large in the sequel, is believed to have been a principal source of the many erroneous and perverted notions so generally entertained in society in regard to the interesting conclusions to which we are naturally led by the curious phenomena of Animal Magnetism, which have been so fully elucidated by the disinterested labours of those learned and ingenious men, who, in defiance of scepticism, obloquy, and ridicule, have endeavoured to expiscate the facts, and to explain the Mesmeric doctrines.

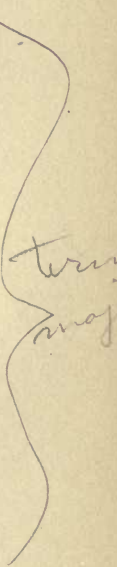
In the infancy of knowledge, we may remark, every particular portion of nature was an object of simple, but profound and mysterious admiration, and was placed by the poetic fancy of man under the special

government and tutelary guardianship of its own peculiar presiding deity. The earth, the ocean, the stars, the winds, the mountains, the woods, the rivers, &c., were all placed under subjection to a particular supernatural influence—each had its own special and appropriate god. The diseases which occasionally afflicted humanity—probably less frequent in the earlier than in the more advanced stages of society—were believed to be produced by maleficent Genii; dreams were the gift of beneficent spirits; nervous crises, originating in an abnormal condition of the organism, were held to be prophetic inspirations. Hence that motley mythology, embraced in the devotional conviction of entire nations, and subsequently enlarged, embellished, and perpetuated by the fancy of the poets, which, although long since discredited and exploded by the revelation of a more pure and genuine religion, and the gradual development of a more sound and rational philosophy, may still be recognised in many of the habits and prejudices and ceremonial observances of the people, down to a recent period. In process of time, however, a spirit of meditative inquiry was combined with the contemplation of nature, metaphysical systems were excogitated by men of powerful faculties and cultivated minds, more reasonable, indeed, and better concocted, but still, for the most part, founded upon no substantial basis; and which, being addressed only to men of superior understandings, were incomprehensible, and therefore valueless to the generality of mankind. At length,

in the fulness of time, Christianity superseded Paganism; and although a considerable leaven of ancient heathenism still remained incorporated with the popular acceptance of the new faith, yet the mind of man gradually became emancipated from the thralldom of many erroneous conceptions—a more accurate observation of the phenomena of nature, and of their causal connection, ultimately led to more rigorous and more just methods of investigation and reasoning; and physical as well as intellectual science, at length renouncing the errors and hallucinations of premature speculation, ultimately cast off the trammels of superstition and fable:

“The old fantastic faith had lost its power;
The ancient gods were exiled from the earth.”

It appears to be now universally admitted by the learned, that science and civilisation had their origin in the Eastern regions of the earth, among the ancient Assyrians, Bactrians, Chaldeans, Babylonians, Egyptians, Hindoos, Medes and Persians. Now, it is of some importance to observe, that, among these primitive nations of the world, the term **MAGIC** appears to have been employed to designate both natural and supernatural science—philosophy and religion—including principally, theology, astronomy, and medicine. The individuals who addicted themselves to these studies, and were presumed to have made the greatest proficiency in their acquirement, were denominated **MAGI**, or wise men—philosophers; the students and teachers



alike of natural and of moral wisdom; the professors, the priests, and the prophets among the people: and as learning of any kind was a rare acquisition in these early ages, these priest-philosophers were universally regarded with veneration and awe by the uninstructed and superstitious vulgar, who conceived that their superior knowledge and endowments could only be obtained by means of an habitual intercourse and intimate converse with certain beings of a superhuman order. The study of nature, accordingly, among the early Eastern nations, thus came to be amalgamated with religion, and both were considered as the exclusive province of the *MAGI*—the Priesthood; by whom the knowledge thus acquired was combined with their devotional worship and ceremonial observances.

The origin of *MAGIC*, therefore, in its present acceptation, must be traced back to the most ancient traditional records of the primitive nations of the world, and the earliest dawn of human civilisation. Babylon, Chaldea, Assyria, Bactria, Persia, Media, Egypt, and India, were probably the cradles of infant science in early times—the chief seats of the ancient *MAGI*, and consequently of the primitive philosophy promulgated among mankind. *ZOROASTER*—a personage now difficult to individualise—the Chaldean astronomers and soothsayers, the Egyptian priests, and the Indian Brahmins, appear to have been the early depositaries and professors of this mysterious knowledge, which was considered too sacred to be communicated to the promiscuous

vulgar; and upon these personages also devolved the superintendence over the religious tenets, worship, sacrifices, and ceremonies of the people, the cure of the sick, and, above all, the due conservation of the sacred science.

In all ages, knowledge may be said to be power, or, at least, to afford the most effectual means of acquiring and retaining dominion over the mass of the people; but this is more especially the case in the infancy of human society, when learning and ignorance are separated by a wider interval, and when all science is generally believed to have a superhuman origin.

The Magi, therefore, in these early times, were held in the highest estimation by mankind, as the venerated depositaries of all science, sacred and profane, consequently, as the mediators between earth and heaven, the interpreters of the divine will to the inhabitants of this lower world. Their social rank corresponded with the dignity of their sacred functions. They were either themselves princes of the land, or the chief tutors and indispensable councillors of princes, as we learn from the Old Testament Scriptures, and from other ancient records. As their duties, however, were paramount, so were their responsibilities great and stringent. The qualifications required of them, in addition to learning and practical wisdom, were a strict devotion to truth and justice, and a pure disinterestedness of moral character. The neglect of their appropriate duties, or the violation of any of

these essential virtues, subjected the delinquent to the severest punishment—of which history has preserved some notable examples.

From all that has been said, it would appear that the word *MAGUS*, in its original signification, denoted, at once, a philosopher and a priest—a lover and cultivator of all natural and moral wisdom; and as, in the primitive notions of mankind, all science was believed to emanate directly from above—from the immediate inspiration of divine power and wisdom, and was carefully preserved, from generation to generation, as the peculiar inheritance of the priesthood (the *MAGI*)—the individuals of that consecrated caste were regarded, not only as the special favourites of Heaven, and the hereditary ministers of the national religion, but as the rulers, the advisers, and the physicians of the people; for even medicine itself was, in these times, regarded as a mystery, and consequently considered as a portion of the sacred science.*

* That, in early times, medicine formed a portion of magical science, appears from the testimony of various ancient authors, as well as from the Scriptures of the Old and New Testaments. *PLINY* (*Hist. Nat. L. xxx. c. 1*) even derives the latter from the former: *Natum primum e medicina nemo dubitat magiam*. *PLATO* also considers Magic as that science which is consecrated to the service of religion—*θεραπεία θεῶν*; and *APULEIUS*, as well as other ancient authors, informs us that the word *MAGUS* signified a priest (*Sacerdos*) in the Persian language; and that, among the vulgar, a *Magus* was, properly speaking, considered as a privileged person who maintained an intercourse with the gods. The most general meaning of the expression *MAGIC*, however,

The combination of these various offices, too, in the persons of the members of the priesthood, together with their reputed endowments of superior knowledge and sanctity, and their supposed intercourse with the celestial powers, contributed to clothe them with large authority among the people, and caused them to be universally regarded with extreme reverence; while, at the same time, these circumstances rendered them the almost supreme arbiters in all important matters of public, or even of private concern.

appears to have comprehended all that knowledge, divine or human, which was deemed mysterious and inaccessible by the vulgar. The **MAGI**, in short, were originally the physicians, as well as the priests of the people; and this connection was continued in Europe long after the destruction of the ancient institutions of Paganism. Until a comparatively recent period, the hospitals in France were placed under the superintendence of ecclesiastics.

After the introduction of Christianity, indeed, **MAGIC** and the **MAGI** were subjected to a grievous degradation, as we shall see in the sequel. The Pagan priests were said by the new converts to worship the devil, to whom they were alleged to be indebted for all their knowledge and power; and hence **MAGIC** came to be accounted diabolical.

CHAPTER II.

IN ancient, as well as in modern times, MAGIC— or that species of learning and science which was thought to be beyond the reach of the vulgar mind—was also believed to comprehend the art of exercising powers which have always been accounted supernatural; such as the endowments of divination and prophecy, and the faculty of operating miraculously, as it has been generally held, upon other persons, either present, or at a distance. MAGIC, thus understood, was sedulously cultivated by its devotees throughout the whole of the Eastern world. It constituted the essence of the ancient mysteries in Egypt and in Greece, of which we shall have occasion to speak in the sequel; and it was propagated, at a later period, by the Jewish sect of the Essenians, by PYTHAGORAS and his disciples, and, subsequently, by the school of the Neo-Platonists at Alexandria. The supposititious derivation of this science, so generally prevalent at different periods of history, was manifestly founded upon ignorance, and consequent misapprehension of the actual powers and established laws of nature; and the belief itself was fostered by those superstitious feelings, which, to a certain extent, predominate over the intellect in all ages, and are pecu-

liarly characteristic of barbarous and uncultivated times. MAGIC, indeed, when considered as a science transcending the limits of mere human acquirement, was a natural product of the infancy of learning and civilisation. The extent of the powers of Nature, even in her more ordinary and obvious manifestations, could not yet have been generally ascertained and determined, far less accurately defined and correctly appreciated; and, consequently, all those more remarkable occurrences which surpassed the most familiar experience of life, or of which the rude knowledge of the times was incapable of comprehending the scientific causes, were at once accounted supernatural, and ascribed to the immediate interventive agency of the gods, or to that of beneficent spirits, or of malignant dæmons. Miracles, prodigies, and portents, are things of frequent occurrence in the earlier ages of the world; but they become rare in proportion as science and civilisation advance, and dispel the darkness of mental vision. As a learned and eloquent author has observed, "the farther men advance into the light, the less apt are they to start."

But the exclusive possession of this mystical science by the priesthood—the MAGI—in these rude times, was natural enough, and might, in some respects, have been beneficial, as it unquestionably constituted a powerful spring in the engine of government. The continuation of this association of the sacerdotal with the scientific character,

however, in later ages—when knowledge had become more generally diffused throughout a wider circle—as in the instance of the more modern Popedom—was manifestly productive of much serious injury, both to religion and to science, which, in process of time, instead of being permitted to exist together in union and harmony, it became customary to represent as incompatible with each other. Hence the many abuses that have arisen, and the many enormities which have been perpetrated, at various periods, by individuals and by governments, in their preposterous and insane attempts to enforce conformity with particular dogmas of faith, and to protect and promote the interests of the national religion by arresting the progress of scientific knowledge; as if an ignorant and blind belief were preferable to an enlightened and reasonable conviction. Whenever inordinate power has been conferred upon the priesthood, or gradually usurped by that ambitious, influential, and, it may be, irresponsible body, especially in the more advanced stages of society, it has been almost invariably abused to the injury and retardation of truth, and consequently to the great disadvantage of the general community. The very sanctity of their calling, and the prestige of their divine authority, in the general estimation of the people, appear to absolve the members of that profession from all those responsibilities which operate as a salutary restraint upon the conduct of every other class of the people, and which tend to prevent them from abusing that power over the

lives and consciences of their fellow-men, with which, from accident or policy, they may have been entrusted. Besides, as Lord Bacon and other distinguished philosophers have justly observed, every effort that has been made, in any stage of civilisation, to combine physical science with theology, has uniformly terminated in giving us bad philosophy and worse religion. When confined within the appropriate limits of their respective spheres, there is really no necessity for any rude collision between them. The foundations of the one rest upon veneration, faith, and hope; those of the other, upon observation, experience, and reasoning. It would be manifestly absurd to attempt to demonstrate a mathematical proposition by moral reasoning, or to prove the rectitude of a religious dogma, or of an ethnical principle, by mathematical demonstration—by the properties of the circle, the square, the triangle, or the hypotenuse. Illegitimate reasoning is equally injurious to religion and to science.

Like almost every other branch of human knowledge, accordingly—to whatever cause the circumstance may be ascribed—the early Magic, or supernatural science, as it was then accounted—along with all the practices resulting from its study and application—degenerated in subsequent times; it ceased to be held in general repute among the influential classes; and it is alleged to have been frequently employed in subserviency to the most ignoble, the most dishonest, and the most dangerous

purposes. It became incorporated with the most vulgar and perverted religious notions of antiquity, and gradually came to be distinguished into two distinct kinds—the *theurgic* and the *goetic*—the legitimate and the diabolical magic—the *white* and the *black* art; according to the particular sources from which it was supposed to be derived, and the different objects to which it was sought to be applied. In process of time, the original signification of the term was almost entirely lost sight of; the science itself became totally perverted from its original purposes, and the reputation of MAGIC, in this state of degeneracy, consequently fell into general discredit. These facts may be elicited from various narratives in the Old Testament Scriptures. The ultimate introduction of the Jewish, or rather of the Chaldean devil, and of his infernal agents and emissaries, upon the theatre of the supernatural world, soon after the diffusion of Christianity throughout the semi-barbarous nations of Europe, as shall be seen hereafter, occasioned a transference of many natural phenomena to the alleged influence of his Satanic Majesty; and, as will be seen in the sequel of our history, these pernicious notions ultimately engendered a series of the most extraordinary, the most absurd, the most mischievous and brutalising hallucinations that ever afflicted and degraded humanity: hallucinations which presented a formidable barrier to the progressive development of science and civilisation, and became productive of more barbarous and shocking

atrocities than ever signalised and disgraced the darkest superstitions and relative practices of the Pagan world.

CHAPTER III.

THE doctrine of the antagonist and rival powers of God and the Devil is certainly of great antiquity, and was, we think, unquestionably derived from the ancient eastern superstition—from the tenets, ascribed to ZOROASTER, relative to the good and the evil principles, personified in the dominant spirits—ORMUZD and AHRIMAN.* It is extremely

* ROLLIN in his *Ancient History* (B. iv. chap. 4,) gives a very fair and impartial account of the religious doctrines of the MAGI. He adopts the opinion of Dr PRIDEAUX, that there were two persons named ZOROASTER, between whose lives there might be the distance of six hundred years. He observes that, throughout all the Eastern countries, idolatry was divided into two principal sects—that of the SABEANS, who adored images, and that of the MAGI, founded by ZOROASTER, who utterly abhorred images, and worshipped God only under the form of fire—"as the most perfect symbol or representative of the Deity." Their chief doctrine was, that there were two principles; one the cause of all good, and the other the cause of all evil. The former is represented by light, the other by darkness. The good God they named YASDAN and ORMUZD; the evil God, AHRIMAN. Concerning these two Gods they had this difference of opinion, that whereas some held both of them to have been from all eternity, others contended that the good God

probable, if not absolutely certain, that the Jews received this doctrine from the Babylonians and

only was eternal, and that the other was created. But they both agreed in this, that there will be a continual opposition between these two, till the end of the world ; that then the good God shall overcome the evil God, and that from thenceforward each of them shall have this world to himself ; that is, the good God his world with all the good, and the evil God his world with all the wicked.

The second ZOROASTER is said to have introduced a considerable reformation in regard to the first principle of the Magian religion. Formerly, they held, as a fundamental principle, the existence of two supreme first causes—Light and Darkness ; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made. The second ZOROASTER embraced and inculcated the doctrine of a superior principle, one supreme God, who created both light and darkness, and who, out of these two subordinate principles, made all other things according to his own will and pleasure.—But to avoid making God the author of evil, his doctrine was, “ that there was one supreme Being, independent and self-existing from all eternity ; that, under him, there were two angels—one the angel of light, who is the author of all good—and the other the angel of darkness, who is the author of all evil ; that these two, out of the mixture of light and darkness, made all things that exist ; that they are in a perpetual struggle with each other ; that where the angel of light prevails, there good reigns ; and that where the angel of darkness prevails, there evil takes place ; that this struggle shall continue to the end of the world ; that then there shall be a general resurrection and a day of judgment, wherein all shall receive a just retribution, according to their works ; after which, the angel of darkness and his disciples shall go into a world of their own, where they shall suffer, in everlasting darkness, the punishment of their evil deeds ; and the angel of light and his disciples shall also go into a world of their own, where they shall receive, in everlasting light, the reward due to their good deeds ; and after this they shall remain separated for

Chaldeans during the captivity. It subsequently became incorporated to a certain extent with the Scriptures of the Old Testament, and from thence passed over, originally, perhaps, in the form of Manicheism, into the Christian scheme. The term *Devil*, too, in scriptural language, was frequently used figuratively, or metaphorically, in conformity with the primitive practice of impersonification, to signify evil, disease, insanity, &c. Those persons who, in modern times, adopt this doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters. The belief in the actual existence of such a personage as the Devil or Satan, indeed, appears to have originated, partly, in superstitious fears, imposture and credulity, and, partly, in a vain and preposterous attempt to impersonate a principle which might be made to account for the existence of all that has been supposed to be evil in the universe. This diabolical idea, however universally it may have been entertained, appears to have been founded upon a misconception of the genuine meaning of the Sacred Scriptures—the acceptance of a figure for a fact—and to be opposed alike to religion, to rea-

ever, and light and darkness be no more mixed together to all eternity.”

M. ROLLIN farther observes: “It is needless to inform the reader, that almost all these tenets, though altered in many circumstances, do in general agree with the Holy Scriptures.” And yet ZOROASTER has been held up, by many modern writers, as a mere vulgar magician and impostor!

son, and to common sense. There cannot be but one God—one sole Creator of all things. The supreme Creator and Governor of the universe can have no equal, no antagonist, no rival. The very idea of such an antagonism, indeed, involves a contradiction in terms, and has given birth to many false, fantastic, and mischievous notions, including all the monstrous barbarities of witchcraft and sorcery.

In process of time, after the degeneration and corruption of MAGIC, and the misapplication and perversion of the very name—the Devil, of course, the reputed author of all mischief, evil, and heresy, came to be considered as the great patron and high-priest of the Magical or *Black Art*—of witchcraft, sorcery, and every species of imaginary enchantment; and to these supposititious practices, in particular, the term MAGIC was universally and exclusively applied. But this Devil appears to have been, in reality, the mere fanciful creation of ignorance and superstition, or of a depraved imagination—the rude impersonification, as we have already observed, of the evil principle. And if the Devil can be shown to be a merely supposititious being—the vain creation of human fancy—it follows, of course, that this fictitious personage cannot be reasonably regarded as the real author of any such effects as have been vulgarly ascribed to his agency; and if it can be proved, moreover, that these diabolical phenomena are the mere product of natural causes, the whole of this satanic system,

with all its associated notions of rivalry and antagonism to the one supreme Creator and Governor of the entire universe, is utterly and for ever overthrown.

Now, it does appear to us that the degeneracy and fall of man was induced solely by his contempt of the commands of his Maker ; by the violation of those laws which were imposed upon him at the period of his creation. He was tempted by his own evil passions, and he forfeited his paradise. The whole history of his temptation and fall is obviously an allegory. The Devil, the tempter, consisted of the weakness and consequent disobedience of our first parents. The vulgar notion of the Devil appears to have crept surreptitiously into religion, in consequence, no doubt, of a misconstruction of certain figurative or metaphorical expressions in the sacred Scriptures.

One of the principal objects of the blessed advent of Jesus Christ, moreover, appears to have been to abolish this pernicious satanic doctrine, so derogatory, as it is, to the dignity and prerogatives of the only one Supreme Being—to overthrow the empire of the Devil in the minds of men, and to introduce a milder, a purer, and a more beneficent theology.

But, then, it will no doubt be objected that Jesus Christ and his disciples are said to have cast out *devils* from the bodies of men. This expression, however, according to the opinions of the most

learned commentators, evidently refers to the miraculous cure of diseases. To be possessed by a devil or a dæmon, were expressions used in those times, and long after, to denote diseased persons, chiefly such as were afflicted with epilepsy, palsy, leprosy, or insanity—disorders to which the Jewish people appear to have been peculiarly subject. The terms appear to have been principally applied to individuals who were accounted insane. *He hath a devil, or is mad*, is an expression used by some of the Evangelists; and MALDONAT, the Jesuit, and a strenuous defender of the doctrine of devils and of diabolical possession, tells us,—“ *Alii putant Dæmonem habere, vel Dæmoniacum esse, modum fuisse loquendi, quo non significarent eum vere habere Dæmonem, sed motæ esse mentis, delirare, insanire.*”^{*} This opinion has been held by many other learned and respectable authors, and, particularly, by the celebrated DR MEAD, as may be seen from his *Medica Sacra*.

We may, therefore, reasonably hold that, in Scriptural language, to be possessed of a devil, or to be dæmoniacal, is to be mad or diseased; and to drive out a devil or devils, means to cure the disease; and this view is supported, not only by reasonable construction, but by the phenomena and relative doctrines of Animal Magnetism to be explained in

* “Others think that the expression, to have a Dæmon, or to be dæmoniacal, was a mode of speaking, signifying, not that he really had a dæmon, but that he was disturbed in his mind—delirious, insane,” &c.

the sequel of this treatise. In the meantime, however, we may observe, that the notion of diabolical possession was subsequently extended to those individuals, in particular, who were subject to any of the forms of the ecstatic affections.

The terms—Devil and Satan, diabolical and satanic—when once familiarly introduced, and clothed with substantial existence—afterwards came to be employed, metaphorically, to denote wicked persons and evil dispositions; nay, they were even extended so as to apply to such individuals as were supposed to be inimical to any portion of the established religious belief—to those heretics who ventured to impugn any of the dogmas of the orthodox church, or even to those persons who cultivated such studies as were then accounted profane.

Soon after the introduction of Christianity, indeed—so great was the intolerance of the proselytes to the new faith—all learning and science, unconnected with the prevailing religious doctrines, were supposed to be allied to Paganism, and to Magic in the most depraved sense of the expression; while those who addicted themselves to such profane studies were reputed to be heretics, and suspected of carrying on an unhallowed intercourse with evil spirits. He who was most profoundly skilled in the Hebrew language was believed to be a Jew, and, therefore, equally obnoxious as a heathen or a heretic. Those whose enterprising minds had enabled them to penetrate farthest into the secrets of nature, and to

enlarge the boundaries of science, were accounted heterodox and irreligious; and many of those learned and intelligent individuals were subjected to the most violent persecution, and the most cruel punishment, by their rude, and ignorant, and intolerant contemporaries. In these unhappy times, learning was indeed a very dangerous thing, and frequently proved fatal to its unfortunate possessor. During those days of blind and bigoted zealotry, it was no easy matter for men of independent and philosophical minds to escape the imputation of heresy, and its concomitant persecution. There were probably as many, or more martyrs to scientific heresy, than to orthodox Christianity.

The Christian zealots, indeed, of every sect and persuasion, were deeply imbued with the spirit of a dark and virulent intolerance of all differences of opinion in regard to matters of religious belief; and every thing was accounted heresy which did not exactly accord, in the minds of the vulgar devotees, with the prevailing doctrines of the day; while the powerful influence of a bigoted priesthood sanctioned and encouraged the most intolerant delusions and superstitions of the people. Even those intellectual individuals who ventured to devote any portion of their time to the perusal of the classical works of antiquity, were accused of a leaning towards the superstitious worship of the heathen world; while those who addicted themselves to the study of the mathematics and natural philosophy, were more than suspected of being magicians and

conjurors in the most offensive sense of the words.* All profane studies, indeed, were generally reprobated and anathematised by the early Churchmen, as inimical to the orthodox belief, and Christianity was constantly opposed, not merely to Paganism, but to all science_ whatever, which the professors and expounders of the new faith endeavoured, by every means in their power, to discourage and suppress. But Christianity, in the earlier period of its development and progress, was, like all other religious systems, deeply imbued with superstition and intolerance ; and these have always proved the most formidable enemies of learning, and of the

* It would appear that, in France, and, probably, in some other European countries, during the 13th and 14th centuries, even the study of the Mathematics was pursued cautiously and in secret, on account of the dread of incurring the fearful imputation of dealing in sorcery. Indeed the *Mathematici* were frequently associated with the magicians and conjurors.

M. MONTEIL, in his *Histoire des Français des divers etats*, &c., published in Paris in 1827, makes one of his imaginary characters, the Cordelier of Tours, express himself, upon this subject, in the following manner :—“ I will not dissuade you from teaching mathematics, if you are determined upon it ; but such instruction must be given with precaution, and with prudence—that is, in a retired apartment, without permitting that geometrical figures, algebraical letters, or conjunctions, should be traced on the walls or floors. The character of no person should be endangered ; more especially ought one to guard against attaching to any person the imputation of sorcery.”

Such was the condition of learning previous to the religious reformation, subsequently to which the human mind gradually recovered its elasticity and freedom.

free and unfettered exercise of the reasoning faculties. The first centuries after the establishment of Christianity constitute, perhaps, the darkest period in the history of semi-barbarism in Europe; and many enormities were committed under the pretext of guarding the interests, or of advancing the triumph of the dominant religion. The times, indeed, are now, no doubt, greatly improved; the progress of learning and civilisation has mitigated many of the harsher and more offensive features of religious zeal; but although the fire and the faggot have long been abolished as instruments of conversion, something analogous to what we have described above—a hatred to science, and an intolerance of freedom of thought and liberality of opinion—may still be detected, although in a more cautious and subdued tone, among some of the most blind and bigoted of the modern Christian and sectarian devotees.

CHAPTER IV.

In the previous chapters, we have endeavoured to trace the origin of MAGIC and the MAGI; and before proceeding to the narrative of the gradual corruption and ultimate decay of that ancient system, we deem it expedient to anticipate the more interesting portion of our subsequent narrative, by

adverting to a more recent, and, at least, equally interesting event, which contributed to throw a flood of new light upon many curious and, apparently, mysterious phenomena, which we shall afterwards have occasion to present to the notice of our readers, and which may, perhaps, enable them to comprehend more clearly the subject and objects of our subsequent narrative.

The discovery of the principle and effects of Animal Magnetism by MESMER, towards the end of the last century, was, indeed, an event of no small importance to science, not only in its more immediate results, but, also, in consequence of the new lights which, in the progress of its subsequent development, it contributed to throw upon many obscure historical facts, which had been previously regarded, by a great majority of the learned, with derisive scepticism, and which were almost universally ascribed to the influence of credulity and mysticism, or to the practice of fraud and delusion. It is unnecessary, at the present stage of our inquiry, to enter into any minute details in reference to the history and gradual development of this truly interesting discovery, the origin and progress of which, up to a comparatively recent date, as well as the very remarkable phenomena elicited by the experiments and researches of its early cultivators, have already been amply elucidated by the author of the present history, in a work published some years ago;* and many competent and ingenious inquirers,

* ISIS REVELATA, &c.

both foreign and domestic, have since greatly contributed to our theoretical and practical knowledge of the subject. It is more consistent with the object of the present publication to point out some of the ulterior consequences of this prolific discovery, in enabling us, at length, to demonstrate the reality, and to unravel the causes of many of those obscure historical facts, to which we have already partly alluded, and which had previously been regarded by many of the otherwise learned, even in more recent times, with feelings of the most inveterate scepticism.

The labours of MESMER himself—a professional physician—were principally directed to the development and illustration of the medicinal effects of the new and powerful agency he had discovered, and to the controversies which arose upon the subject of its actual reality, its true nature, and the value of its application in practice. The attention of his disciples and successors in the exercise of the art, however, was specially attracted to a different series of very extraordinary phenomena, resulting from the magnetic treatment, which appeared to open up an entirely new field of philosophical investigation. In the course of their magnetic practice, a variety of curious symptoms were observed to be manifested by their patients, which, although apparently irreconcilable with the very simple means employed, were both exceedingly interesting in themselves, and, consequentially, of no small utility towards the explanation of many obscure passages in the

writings of the ancients, as well as in those of some more modern authors, which had been previously misunderstood and misrepresented; and which, moreover, seemed to afford materials for an entirely new chapter in the philosophy of human nature. We allude to all those modifications of the ecstatic affections which have occasionally made their appearance, in one form or another, in every age, from the beginning of time, and which are recorded in almost every page of the records of history. To signalise this fact; to demonstrate the universality of the occurrence of the affection in question, with all its curious and diversified phenomena; to trace the causes of its misapprehension and consequent neglect; and, if possible, to discover the principle—the *rationale*—of the relative facts;—these are the peculiar objects of the present publication. And in order to facilitate the attainment of these objects, we trust that our readers will have the patience to accompany us in our inquiry into the history of these very remarkable phenomena among the various nations of the earth, from the earliest records of human society downwards to our own times. We are much mistaken if the research, tedious as it may appear to be, will not be found to afford ample matter both of rational entertainment and of solid and permanent instruction.

Before we enter upon our historical investigation, however, we deem it necessary to call the attention of our readers to one or two circumstances, which, if previously unexplained, might leave an unfavour-

able prejudice upon their minds, at the very outset of the inquiry.

In the first place, then, we would observe, that for some time after the discovery of MESMER, the phenomena of Somnambulism and the ecstatic affections, which, as we shall see by-and-bye, were occasionally developed during the magnetic treatment, constituted something which was generally believed to be quite new, apparently miraculous, and rather apocryphal, if not entirely supposititious—abnormal states of the organism, in which the human mind was alleged to acquire certain peculiar anomalous faculties, previously unknown and undreamt of, which enabled it, as it were, to carry on an intercourse with disembodied spirits, and to acquire supernatural intelligence from ultra-mundane sources. Now, many of these notions, in regard to the nature of the discovery in question, were notoriously incorrect—some of them were quite preposterous; and it ought to have been well known to every physician, at least, if not to every philosopher, that the affections in question were merely the result of certain pathological states of the human organism, of rather uncommon occurrence, which sometimes appear naturally, spontaneously, or without any immediately perceptible cause—which are not unfrequently developed in particular diseases, and in certain abnormal states of the nervous system, as well as by the application of artificial excitants: and that the phenomena manifested in such circumstances were perfectly

familiar to the ancients, however much they might have been misunderstood and misrepresented in modern times.

In the second place, we may remark that these phenomena, although well known to the ancient philosophers and physicians, were, during a long period, considered much too sacred to be submitted to the indiscriminating eyes of the vulgar, or to be made the subject of profane speculation. They were almost universally held to be the immediate product of divine agency, and made subservient to the purposes of an idolatrous worship. This last circumstance, indeed, brought the phenomena themselves into utter discredit among the early Christian proselytes in subsequent times, who affected to consider them as resulting from the impious, delusive, and diabolical practices of the heathen priesthood—consequently viewed them as a main-pillar of Paganism, and, therefore, as a satanic impediment to the recognition and diffusion of their own faith.

These false impressions, arising from the erroneous interpretation of certain well-known natural facts, continued to prevail for many centuries after the establishment of Christianity in Europe, and, at length, gave an origin and countenance to the abominable delusions of witchcraft, and its concomitant barbarities; which were propagated and practised to a most alarming extent, as shall be afterwards shown, by the ignorant and ill-directed zeal of an infatuated priesthood. It is a curious

fact, however, that the Roman Catholic ecclesiastics—much as they professed to be scandalised at the impious worship and idolatrous practices of the heathen world—condescended to borrow a fragment from the pagan creed; and ecstatic and nervous crises, having a natural or constitutional origin, or arising from a diseased or anomalous condition of the corporeal system, were, according to the peculiar nature and manifested symptoms of the affection, reputed to be the immediate effects of divine agency, or of satanic artifices, and to be capable of being improved to edification in the one case, or cured or alleviated in the other, by the invocation of the Deity, or of some patron saint, in their solemn prayers and exorcisms. In these dark ages, it seems never to have occurred to even the most learned among the ecclesiastical body—or, at least, they carefully eschewed the task—to institute a philosophical investigation into the true psychological causes of these extraordinary phenomena, with a view to discover whether they might not have had their origin in the natural order of things; thus superseding the necessity of having continual recourse to the immediate and direct interposition of God or of Satan, or to any other preternatural influence. Such an investigation, indeed, in those times, would probably have been held sufficient to warrant the imputation of impiety.

In the third place—and in order to prepare our readers for a subsequent explanation of these curious phenomena—we may observe, that the powers and

susceptibilities of the human constitution may be arranged under two distinct classes—those which have their origin in the *Intellect*, and those which arise from the *Sensibility*; each of these having its separate offices and distinct manifestations in the animal constitution; and these are shared by different individuals in different degrees and relative proportions, according to age, sex, natural conformation and temperament, and various other influential causes. Hence we find some persons who are naturally predisposed to addict themselves to such pursuits as afford exercise to the intellectual faculties, while others manifest a decided inclination to devote themselves to those studies which are most gratifying to certain natural feelings. In common language, one individual has more head—another more heart; one is more intellectual—another more sensitive. The difference is conspicuously displayed in the distinctive characters of the philosopher and the poet. The sensibility is unquestionably more predominant in the earlier stages of human society—the intellect, on the other hand, is more prominently developed at a later period. MERIC CAUSABON coincides in the opinion of PLUTARCH and ARISTOTLE—and the fact is supported by historical evidence—that mankind, long before the time of SOCRATES, had a natural predisposition to the sensitive or ecstatic affections, and a decided mental tendency towards allegory and poetry.* Poetry,

* Veterum nonnulli observant, multis sæculis ante Socra-

indeed, preceded philosophy; and the earliest philosophy was of a poetical character. The more ancient poets were probably also the earliest philosophers.

Sensibility and *Intellect* appear to bear the same relation towards each other as *Instinct* and *Reason*; and each class of faculties and susceptibilities probably has its own peculiar seat and source in a different portion of the nervous system. The sensitive faculties, and the instinct also, are generally found to be predominant at the earlier periods of life, and more especially in the female sex; the intellectual powers are more fully developed in persons of mature age;—the latter requiring exercise and experience in order to bring them to perfection. The same observation applies to the infancy and maturity of human society, as will become more apparent in the progress of the present investigation. The moral sense, and even the religious feeling, have both their source in the sensitive system of the human economy, and both may be improved by judicious culture, or become depraved by neglect, or by improper treatment.

tem, naturalem dispositionem hominum fuisse aliquo modo ecstaticam, in actionibus suis plerosque exstitisse tumidos et alatos, in verbis vero ad poesin et allegorias proclives, in omnibus autem aptos omnino, qui ducerentur a phantasia et externis rerum speciebus. Animo eos fuisse summa religione prædito, sed eo magis superstitioso, in plurimis suis operibus comitatos potius certo aliquo subitoque instinctu aut raptu, quam ratione, non ex aliquo hujus contentu, sed defectu.—M. CAUSABON, *De Enthusiasmo*.

Sensibility, indeed, and the predisposition to what may be denominated magical influences, pervaded the whole of remote antiquity in an extraordinary degree. The sacred institutions of the early nations of the world were founded upon the basis of these influences as their principal support; the reputation of individuals was chiefly derived from their real or presumed possession of magical powers, and their oracles were accounted divine. Mankind willingly submitted themselves to the dominion of those who were believed to exist in a state of continual converse with supernatural beings. The Jewish institutions were founded upon a theocracy; and all the other ancient nations of the earth had similar constitutions, although upon a less rational system of supremacy. Even among the Jews, however, although professing a purer theology, magical arts and influences—partly borrowed, no doubt, from the surrounding nations—prevailed to a considerable extent; as we learn from the Old Testament Scriptures. The ancient Egyptians were celebrated for their knowledge and practice of Magic. Among the Greeks, in the temples of ISIS, of APOLLO, of ÆSCULAPIUS, and of their other deities, or deified mortals, where the ancient oracles were delivered, and the sick cured—ecstasy, somnambulism, or the magnetic sleep—as it is called in modern times—appears to have been sedulously cultivated as an art. We have abundance of evidence to establish this fact, which will be laid before the reader in the sequel: and we shall have occasion to show that

the proceedings in these temples did not consist of such mere disingenuous trickery and delusion, or other mean and disreputable practices, as has been represented by many modern writers on the subject, with a view to discredit the whole system. The proceedings to which we allude were manifestly founded upon a knowledge, from whatever source derived, of the efficacy of certain artificial processes in producing those abnormal phenomena in the living organism, to which our attention has been more recently directed by the practical Magnetists of the present day. In modern times, however, the natural instincts and susceptibilities of the human constitution have been almost entirely overlooked and neglected—the study of the psychical manifestations has been utterly abandoned; and all our educational efforts have been exerted in the training of the intellectual and mechanical powers. The former, therefore, might, perhaps, be appropriately denominated the age of instinct; the latter, the age of reason. In consequence of this altered tendency of mental cultivation, the study of the primitive powers and susceptibilities of the sensitive portion of the human constitution—which form a most important ingredient in the mixed nature of the species—have been almost entirely superseded by that of the purely intellectual processes, and the formal deductions of reasoning; psychological facts, however interesting, are generally viewed with scepticism, coldness, and indifference; and, consequently, the magnetic states—now so little thought

of, far less comprehended—are manifested only occasionally, in a few individual instances, principally in the phenomena accidentally witnessed in certain cases of morbid or abnormal action in the vital organism, which appear to us to be utterly anomalous and inexplicable—incapable of being brought within the limits of any general rule, or reduced under any distinct classification. In most cases, indeed, they are generally ascribed altogether to deception and a spirit of imposture; unless when elicited in the service of religion, when they are accounted the products of divine inspiration.

It was different among the nations of antiquity, when the *MAGI* were physicians and philosophers, as well as divines—the healers of the sick, and the teachers of wisdom—the priests and the prophets of the people. The origin and true nature, indeed, of the phenomena which were occasionally elicited, may have been misunderstood and ascribed to erroneous causes; but the facts themselves were notorious, and acknowledged equally by the learned and the vulgar.

CHAPTER V.

IN ancient times—in consequence of those prevailing causes to which we have alluded towards the conclusion of the last chapter—individuals

appear to have been much more frequently predisposed, by natural impulses, to the ecstatic affections, than in the modern and more artificial state of society ; and, accordingly, we find that these affections actually occurred in a much greater variety of instances in the early history of the world. For this reason, probably, in these remote periods, philosophy, as well as religion, assumed a much more mystico-poetical form, and sensitive complexion, than in the later ages of the world ; as we find them developed in the minds of PYTHAGORAS, SOCRATES, PLATO, and the disciples of the Alexandrian school—PLOTINUS, PORPHYRIUS, IAMBlichus, PROCLUS, &c., and as they are found to have existed among the ancient MAGI, the Indian Brahmins, and the Jewish prophets and seers. In the works and myths of all these philosophers, and of many other individuals to whom we may have occasion to allude hereafter, we can have no difficulty in tracing the elements of the Magnetic Philosophy, as well as various allusions, more or less direct, to the facts upon which it was founded—all demonstrating the predominance of the sensitive over the intellectual organs. PLATO, in his *Phædrus*, and in other dialogues, ascribes many beneficial consequences to what he denominates the ecstatic mania—which even HIPPOCRATES—the first great master of medical observation and science—considered to be a favourable symptom in certain diseases ; and the former (PLATO) asserts that the Priestesses of Delphi, in their ecstatic paroxysms, announced, or pre-

dicted, many important matters, both upon public and upon private occasions. These ecstatic affections, moreover, in the times of which we are speaking, were universally believed to arise from superhuman influences, and were, consequently, accounted divine.

In general, we think it may be plausibly maintained, that there is more truly religious feeling and principle developed in the writings of some of those heathen philosophers, than in the works of some of those modern authors who have lived and written under the dispensation of the Christian gospel. The Deity was deemed to be universally present in all the more remarkable phenomena of nature. Every extraordinary occurrence was ascribed to the immediate agency of divine power and wisdom in its production or revelation; and these phenomena themselves were regarded as direct manifestations of the divine will and pleasure to mankind. Religion, therefore, plays a most important part in the history of all the primitive nations of the world. Even their philosophy, in general, assumed a theosophistic aspect. That this natural theology had a decided tendency to degenerate into idolatry in the minds of the vulgar, there can be no doubt; for the fact itself is historically demonstrated in the crude opinions and absurd ceremonial observances of the people. But can it be truly affirmed that even the purer doctrines of Christianity, shrouded, as they frequently are, in the metaphysical abstractions and

intellectual subtleties of its learned commentators and expounders, have, in reality, simplified and purified the religious sentiments, and exalted the moral conduct of its disciples, and entirely emancipated us from the trammels of superstition? And is the sensitive spiritualism of the early heathen sages less favourable to the dignity of religion, or to the elevation of the human character and feelings, than the more gross intellectual materialism of the present Christian age? Man, indeed, is not entirely the creature of abstract reason; and the sensitive faculties of our nature, therefore, ought to be interested in our religious opinions and devotional exercises, as well as our rational and intellectual powers.

The *MAGI*, then, especially among the more ancient Eastern nations, as we have already observed, were the wise and learned men of their day and generation—the philosophers, the physicians, the priests and the prophets among their countrymen. As a consecrated caste, they were held in the highest estimation by all ranks of the people, and were consulted, even by the rulers of empires, in all cases of difficulty and national importance, as we learn from the Old Testament Scriptures, as well as from other sources. Their wisdom was essentially founded upon a more profound and more accurate study of the phenomena of nature, both physical and psychical; and much of their science, and, consequently, of their celebrity, appears to have been derived from the use they made of the

prevalent disposition towards the ecstatic affections, which appears to have been more frequently manifested during the infancy of the world, and which, even in these early times, it was found possible to develop by artificial means. Hence not only the spontaneous manifestation of prophetic powers in individual instances, but the establishment and endowment of many public institutions, specially dedicated to particular divinities, for the magical or magnetic cure of the sick, and the cultivation and evolution of the divinatory faculty :—The Temples of Health, Oracles, &c. These celebrated institutions, at one time so flourishing, were, it is true, like all things human, liable to degeneracy and consequent abuse ; but there is no doubt that, originally, they were pure, and highly beneficial in their tendencies ; and it appears to us to be a great misconception of their origin and purposes to suppose, with many otherwise learned and distinguished writers on the subject, that they were founded and conducted entirely on foolish, delusive, and impious principles. We have evidence of their having been productive of salutary consequences while in a flourishing state ; and at the same time that they are believed to have become corrupt, MAGIC itself, at first synonymous with knowledge and wisdom, had begun to degenerate, like many other ancient religious institutions and dogmas, into worldly craft, mischievous superstition, and consummate folly.

There was one very remarkable phenomenon, however, frequently elicited in the institutions to

which we have just alluded, which, although as completely demonstrated as any other fact in nature, has afforded a fertile theme for scepticism, ridicule, and vituperation, to our modern materialists and general sceptics—the phenomenon of Clairvoyance; in regard to which we shall probably have a good deal to say, by way of example and illustration, in some of the subsequent chapters of this work. This most remarkable physiological or psychological affection, indeed, as we shall afterwards see, was well known, and much appreciated in ancient times; and in those days of theosophic simplicity, the explanation of it was attended with no difficulty. The Oriental sages, without having recourse to any profound and elaborate philosophical investigation of the subject, at once ascribed the apparently mysterious phenomenon to the immediate agency of the Deity, or of celestial spirits; while the Jews attributed it to subordinate angels and dæmons, who were supposed to be of various ranks, and endowed with different functions, and to hold familiar intercourse with the human race. A similar belief appears to have prevailed among the Greeks and Romans. In modern times, the States to which we have alluded have been presumed, both by Catholics and Protestants, to be occasioned by diabolical or demoniacal possession. It is a very remarkable circumstance, however, that, in all religious systems, the facts themselves have been amply recognised, and their reality acknowledged. The only difference lies in the explanations they have

respectively given in regard to the nature and causes of the phenomena.

Prophetic dreams and visions were frequently produced as a consequence of the artificial means employed, for sanatory purposes, in the ancient Temples of Health; and the different theories by which the learned men of those times attempted to explain the facts will be found in the recorded opinions of DEMOCRITUS, HERACLITUS, PLATO, the Neo-Platonists, &c. The last mentioned class of philosophers, however, by mixing up the Platonic ideas with the Jewish Cabbala, unfortunately involved themselves, and, consequently, their disciples, in a series of mystical doctrines, which were subsequently propagated throughout the middle ages of Europe, and had a tendency to render the facts themselves obscure and suspicious; and these subtle speculations, although never held in high estimation by the more modern schools, have not yet been altogether abandoned, nor have they entirely lost their influence over the speculations of a certain class of visionary theosophists, even down to our own times.

CHAPTER VI.

AMONGST all nations, at all times, and, especially, at certain periods of extraordinary excitement,

and, more particularly, of religious excitement, we can clearly trace the occasional, and sometimes very generally prevalent development of the ecstatic phenomena—the effects of the predominance of the sensitive over the intellectual faculties. Independently of the immediately exciting external causes, this psychical development may depend, partly, upon natural predisposition and temperament, or corporeal infirmity; and, partly, upon education, climate, addiction to mystical and ascetic habits, or other preponderating influences; and these dispositions may, ultimately, become strengthened and confirmed into permanent states of the organic system. To this latter class belong the religious enthusiasts, mystics, fanatics, and ecstasies of every age, of every country, and under every variety of form and character—the Brahmins, the Bonzes, the Fakirs, the Dervises, the Israelitish Prophets, the Pagan and the Christian Seers; whose revelations, provisions, divinations, denunciations of every character, frequently expressed in an ennobled, poetical, or symbolical diction, and allegorical style, have frequently astonished and awed the multitude by their prophetic warnings, admonitions, commands, promises, and threatenings. These phenomena, although similar in kind, and possessing a common origin, have been found to be characterised by specific differences among different nations, and at different periods; modified, no doubt, by situation and circumstances, by peculiarities of temperament, by education and religious belief.

Passing over the subject of dreams and visions for the present, we would first direct the attention of our readers to the opinions of some of the most eminent authors of antiquity, in reference to the reality and probable nature of some of those phenomena of *Clairvoyance*, or lucid vision, whether natural or artificial, which, although fully authenticated by many competent and credible observers, have, very naturally, perhaps, excited the greatest amount of incredulity in the minds of the modern physical philosophers; for there is a fund of extremely irrational and stubborn bigotry of unbelief in philosophical scepticism, as well as in religious fanaticism; and many persons, even of limited attainments, are easily induced to reject such facts as they cannot immediately explain upon their own arbitrarily assumed principles, however contracted and inapplicable they may be.*

Among the most remarkable, the best attested, and the most violently controverted of the phenomena of the class to which we have alluded, we may commence with the occasional manifestation of the faculties of prevision and prophecy, which we may find to have been amply developed at various histo-

* In a lecture delivered by an eminent medical professor in the University of Edinburgh, the author of this treatise heard the learned gentleman declare, that the faculty now admitted all the phenomena of Animal Magnetism, with the exception of Clairvoyance. The author, therefore, has resolved to pay particular attention to this branch of his subject, conceiving it equally capable of being demonstrated as any of the other portions of the science.

rical periods, and, indeed, in all times. And, first of all, let us listen to the opinions of some of the most celebrated among the ancient philosophers upon this curious and controverted subject.

CICERO, as is well known, has written a particular treatise (*De Divinatione*), specially directed to the question relative to the prophetic faculty, in which he commences by calling the attention of his readers to the universality of the belief in such a power—a belief which, we apprehend, must necessarily have been founded upon ample and direct evidence of the truth of the facts, although this belief may not always have been supported by the most correct and cogent philosophical reasoning. The ancients, indeed, do not appear to have always adverted to the maxim that demonstrated facts are independent of all ratiocination. *Ubi experientia constat, ratio peti non debet.*

CICERO proceeds to observe that there is no people, whether civilised or rude, among whom this belief has not, to a certain extent, prevailed; and he reprobates the scepticism which would pervert or calumniate things so generally accredited, and corroborated by such ample and unimpeachable testimony. (*Quæ est igitur calliditas, res vetustate robustas calumniando belle pervertere.*)

Indeed, the prophetic faculty, occasionally manifested in certain states of the human organism, appears to have been more accurately observed—as it was probably more prevalent—from causes already adverted to—and to have attracted more

philosophical attention, in ancient than in modern times. At all events, in these early ages of civilisation, the belief in the occasional development of such phenomena was almost universally accredited and entertained. From the writings of DIOGENES LAERTIUS, PLATO, PLUTARCH, CICERO, and other authors, we learn that PYTHAGORAS, and several philosophical inquirers after him, believed in the existence of a faculty of seeing into futurity. Indeed, it would appear from the expressions used by CICERO, that XENOPHANES of Colophon was the only one among the more ancient Greek philosophers, who expressly denied the reality of this power; and it is somewhat remarkable that this sceptic was also the first determined Pantheist among the Greeks. That, in later times, the belief in the occasional manifestation of the faculty in question must have become almost universal among the learned, appears from the words of CICERO. *Reliqui omnes, praeter EPICURUM, balbutientem de natura deorum, divinationem probaverunt.**

PLATO, in his *Phædrus*, as well as in his *Timæus*, and other dialogues, speaks of this faculty without expressing a doubt upon the subject of its reality; and—which is more remarkable, as coinciding with the opinions of the most recent inquirers—he appears to consider it as an endowment altogether independent on the intellect. The disciples of the

* All the others, excepting Epicurus, prattling about the nature of the gods, maintained the reality of divination.

earlier school of ZENO, in particular, were favourable to the belief of the existence of such a power; and in the writings of PLUTARCH, the inquisitive reader will find much eloquent and beautiful disquisition, illustrative of the development of this extraordinary faculty. In process of time, however, it would appear that the number of the sceptics gradually increased; until, at length, CICERO himself—never particularly steadfast in his philosophical opinions and convictions—having evidently passed over into the current free-thinking notions of his own times, rejected this doctrine altogether, as unfounded.

At the commencement of our modern era, the more ancient belief again revived, although under a somewhat altered form. During the middle ages of Europe, and even down to a late period, it prevailed, to a great extent, among the European nations; while, in our own times, it appears to have been again almost utterly abandoned, in consequence of the indefatigable efforts of the sceptical philosophers, and the materialistic tendencies of the age. Thus, it would appear, that, in the earlier periods of ancient learning and philosophy, and also of Christianity, scepticism, and in the later periods of both, belief in the existence of the prophetic faculty was the exception from the rule.

PLATO, in his *Phædrus*, as is well known, distinguishes two modes of divination—the one by means of the intellect, the other by inspiration. CICERO mentions that the Stoics also assumed two modes of the exercise of this faculty: *unum (genus) quod*

particeps erat artis, alterum quod arte careret; the former derived from observation of the present, and a conjecture founded upon this observation, in regard to the future; the latter being produced solely by a peculiar exaltation of the mind, or spiritual faculties, to a *presentiment* of futurity: *i. e.* either a conclusion drawn from given premises, or an immediate intuition of the soul, without any assistance from the reasoning faculties. The latter—the immediate intuition of the future—was the most highly appreciated by the ancients, as the most pure and infallible—the more immediate and more precious gift of the gods. *Carent autem arte ii*, says CICERO, *qui non ratione aut conjectura, observatis ac notatis signis, sed concitatione quadam animi, aut soluto liberoque motu futura præsentiant.*

The same accomplished, although not always very consistent author, gives us the following remarkable account of the opinions entertained by the ancients on the subject of the phenomena of Sleep and Death; to which we refer with the greater satisfaction, because, as shall be shown hereafter, it is corroborated by numerous apposite instances in almost every period of human history, and has been, in our judgment, fully substantiated by the recent most important discoveries of Animal Magnetism. His words are: *Cum vero est sevocatus animus a societate et a contagione corporis, tum meminit præteritorum, præsentia ceruit, futura prævidet. Jacet enim corpus dormientis ut mortui; viget autem et vivit animus. Quod multo magis faciet post mor-*

*tem, cum omnino corpore excesserit. Itaque, appropinquante morte, multo est divinior. Nam et idipsum vident, qui sunt morbo gravi et mortifero affecti, instare mortem. Itaque his occurrunt plerumque imagines mortuorum; tamque vel maxime laudi student; eosque, qui secus quam decuit vixerunt, peccatorum suorum maxime pœnitent.**

The foregoing observations might, with equal propriety, have proceeded from the pen of a modern magnetist; the phenomena described being precisely similar in character to those which are of almost daily occurrence in the course of his practice and observation.

We may pass over, as founded entirely upon vague observation and fallacious conjecture, and, therefore, foreign to our present purpose, all those ancient modes of divination which were derived from the flight and cries of birds—*ὀωνιστικη*—the actions of other animals, inspection of the entrails of animals, meteorological phenomena, &c.; and confine our

“ But when the mind is abstracted from the society and the contagion of the body, it then remembers the past, perceives the present, and foresees the future. For the body of the sleeper lies like that of a dead person; but the mind is alive and active. And this will be more remarkably the case when it shall have departed altogether from the body. Therefore, on the approach of death, it is of a much more divine nature; for those, also, who are labouring under grave and mortal diseases see that their dissolution is at hand. Thus they frequently see the apparitions of the dead; and at such times they become more studious of praise; while those who have not lived as they ought to have done are more penitent on account of their sins.”

remarks, exclusively, to the true prophetic faculty, as it has been, at various periods, developed in human beings.

In treating of this subject, PLUTARCH employs the following beautiful and appropriate simile : —As the sun shines not only when he emerges from the clouds, but always retains his splendour, although temporarily obscured from our sight by the vapours which surround him ; in like manner, the soul of man does not then first receive the prophetic faculty when it manifests itself through the body, but possesses it at all times, although obscurely, as it were, in consequence of its present admixture of mortality. The prophetic faculty, then, being innate and imperishable in the soul, but only latent in the ordinary condition of life, it is capable of being excited by a superior power, or manifests itself freely and openly, when, by any means whatever, the energy of the body has been diminished.

This is particularly the case in those states in which the soul, apparently, has the least connection with the body, and is permitted to see into the internal essence of things. Such lucid intervals are more conspicuous in *sleeping* and *dreaming*, and on *the approach of dissolution*.

XENOPHON observes (*Cyrop.* viii. 7. 21.) that, in Sleep, the souls of men appear to be more unfettered and divine, and are enabled to cast a look into futurity ; and JOSEPHUS remarks (I. vii. 8. 7.) that, in Sleep, the soul, undisturbed, holds converse with the Deity, to whom it is related, roams about every

where unconstrained, and perceives future events. The spirit of prophecy, frequently manifested on the approach of death, was a phenomenon well known even in the most ancient times. This belief in the prophetic powers occasionally manifested by the dying was so prevalent in Greece, that in PLATO'S *Apology*, SOCRATES is made to speak of it as a thing universally accredited. CICERO expresses himself to the same purpose; as also ARRIAN (*de exped. Alex.* vii.); ARETÆUS (*de caus. et sign. morb. acut.* &c.); and a great variety of other learned and distinguished writers.

In the ecstatic affections, whether occurring spontaneously, or as a symptom in certain morbid or abnormal states of the human organism, the occasional manifestation of the prophetic faculty is a fact which has been generally recognised; as, also, in many cases of reputed insanity; and the phenomenon has been ascribed, partly, to the immediate divine agency, and, partly, to the operation of certain physical causes. This phenomenon was denominated by PLUTARCH, in his *Morals*, *μαντικον ρευμα και πνευμα*. PLATO speaks of the former species of the prophetic *mania* in his *Phædrus*; and Pliny adduces several remarkable instances of the cataleptic ecstasis. For examples of the moribund *clairvoyance*, the reader may consult HIPPOCRATES, GALEN, AVICENNA, ARETÆUS, PLUTARCH, CICERO, &c. The reality of this very remarkable phenomenon, indeed, appears to have been known to HOMER, who describes Hector as foretelling the death of

Achilles. CALANUS, when mounting the funeral pile, foretold the death of Alexander the Great. POSIDONIUS relates the story of a dying Rhodian, who predicted which, out of six persons, was to die first, second, third, &c., and the prophecy was verified by the event. We shall probably have occasion, in a subsequent part of this work, to refer to several other remarkable and authentic modern instances of the unquestionable manifestation of this peculiar prophetic faculty.

PLUTARCH considers it improbable that, in these circumstances, the human soul should, for the first time, acquire an entirely new power; but thinks it much more likely that this faculty always exists, although in an undeveloped state, and that the soul is only enabled to manifest it, when no longer oppressed by the burthen of the decayed members and corrupted humours of the body. ARETÆUS, and several other philosophical physicians, appear to have entertained a similar opinion; and the late accomplished Sir Henry Hallford published an elegant treatise upon this subject of the moribund *clairvoyance*.

CHAPTER VII.

THE phenomenon of the natural *Somnambulism*, or *Noctambulism*, was also well known to the ancients. It has been frequently observed and

described by the Greek and Roman authors; and our modern physiologists—to whom it has generally proved a most embarrassing theme—have occasionally attempted to explain it upon principles almost always unsatisfactory, and, in many respects, incorrectly, or gratuitously assumed.*

By the terms Somnambulism and Noctambulism, we denote an affection of a very peculiar nature, which may occasionally occur by day or by night, in which the patient, in a state of apparently profound sleep, performs a variety of operations requiring the utmost attention of the waking man; and this, as has been abundantly demonstrated by innumerable examples of the natural and artificial crisis, when entirely deprived of the use of the natural organs of the external sensibility. The Somnambulist walks or runs about with great freedom and confidence—he reads, writes, and performs, while in this state, the most difficult and dangerous feats, which no sane man would ever think of attempting. Numerous instances of the operations performed in these states have been adduced in the author's for-

* It is not a little remarkable that a phenomenon so curious in itself, and so frequently developed, should, for so long a period, have attracted so little of the attention of philosophical minds. This circumstance, indeed, can only be explained, perhaps, by the fact, that the phenomenon itself was generally held to be of a sacred character, and, consequently, placed far beyond the limits of profane speculation. Even when it was examined, the attention of philosophers was principally directed to the phenomena exhibited, and not to the peculiar sensitive condition of the particular organs.

mer writings upon this subject. To these, for the sake of brevity, we must take the liberty of referring upon the present occasion.* To bring forward additional evidence of these simple facts, in this treatise, would be a work of supererogation, considering that they must be well known to every competent individual who has condescended to make a diligent and impartial inquiry into the matter.†

In conformity with the experience of all the most eminent and best informed writers upon this subject—indeed of every competent individual who has

* See *Isis Revelata*, and WIENHOLT'S *Lectures on Somnambulism*.

† We may venture, however, to add the following case, observed and reported by the learned and ingenious Dr ENNEMOSER, one of the most eminent theoretical and practical writers upon this particular subject. The patient was a peasant in the doctor's neighbourhood, who was in the habit of getting up out of his bed at night, and executing pieces of work, which he was not capable of accomplishing when awake. He left the house with his eyes closed, and, after executing his business, returned, went to bed again, and slept quietly during his ordinary time. Upon one occasion, he took with him his axe, and hewed down a tree which hung over a dreadful precipice.—The same author relates the story of an apothecary who read, at night, the prescriptions which were brought to him, by means of his fingers; and prepared the prescribed medicines in the most accurate manner;—and all this while in a state of somnambulism. The learned reporter asserts—and every individual conversant with the subject can confirm the statement—that there are hundreds of well-authenticated instances of the occurrence of similar phenomena.—See *ISIS REVELATA*; *WIENHOLT'S Lectures on Somnambulism*; and the *Zoo-Magnetic Journal*.

carefully and impartially investigated the facts—Dr ENNEMOSER observes, that the eyes of Somnambulists are usually closed ; in some rare instances, they are found to be more or less open ; but even when in this latter state, it has been completely demonstrated, by the most ample and most irrefragable evidence, that they are utterly incapable of exercising the ordinary functions of vision. In another work, the author has referred to the decisive experiments of medical and scientific men upon this particular point.*

Noctambulism, we may observe, is not unfrequently complicated with certain morbid states of the corporeal system—such as Hysteria, Catalepsy, Melancholia, Epilepsy, St Vitus's dance, inflammatory and intermittent fevers, worm complaints, &c.—and it has been sometimes mistaken for temporary delirium, or actual insanity.

Somnambulism was a subject of serious investigation from the most ancient times, and many various views have been entertained in regard to its peculiar nature and phenomena. By the Greeks, it was denominated *ύπνοβατεια* ;—by the Romans, *Noctambulatio* and *Somnambulismus*. In regard to the particular causes and characteristics of this remarkable affection, various opinions appear to have been entertained, at different periods, by those authors who have observed the manifestation of the phenomena ; while there exists a very striking

* See WIENHOLT'S *Lectures on Somnambulism*.

uniformity in their descriptions of these phenomena themselves by the most accurate observers. In addition to the ancient writers upon this interesting subject, we would refer our readers, for the most ample information, to the views of FORESTUS, ETTMULLER, PARACELUS, VAN HELMONT, JUNKER, HALLER, WEICHART, UNZER, F. HOFMANN, BRANDIS, VAN SWIETEN, DE HAEN, SAUVAGES DE LA CROIX, J. FRANK, DARWIN, PETETIN, PUYSEGUR, WIENHOLT, DELEUZE, GEORGET, GMELIN, HEINECKEN, RENARD, BERTRAND, REDERN, PASSAVANT, KIESER, NASSE, NEES VON ESENBECK, FISCHER, and the numerous authors who have written upon the phenomena of Animal Magnetism. It is not the least interesting fact, in relation to this peculiar affection, that it has been found capable of being produced by artificial means, as we shall see in the sequel. It is remarkable, likewise, that almost all the authors to whom we have referred, especially the most recent writers upon the subject, however much they may differ in their theoretical views, are perfectly at one in regard to the facts.

A remarkable variety of the apparently natural development of the prophetic faculty, so frequently manifested in the idiopathic as well as in the artificial somnambulism, has been occasionally found to exist, constitutionally, among the inhabitants of the Highlands of Scotland, as well as in various other countries. These phenomena are, unquestionably, produced in consequence of some peculiar modification of the somnambulistie or ecstatic affection.

But to this particular branch of our subject we shall have occasion to refer, with more propriety, in the sequel. In the meantime, we may refer to MARTIN'S *Description of the Western Islands of Scotland*; and to PROFESSOR KIESER'S *Archiv für den thierischen Magnetismus*, Vol. viii. No. 3.

Visions and apparitions, similar to those which occur in the magnetic sleep-waking state, have been frequently observed in various diseases, and in many abnormal states of the organism, by medical writers of every age; indeed, almost all the most minute phenomena of the Magnetic Somnambulism have been noticed by ancient authors. ARISTOTLE observes, that the development of the prophetic faculty is by no means an extraordinary occurrence in individuals afflicted with *melancholia*; and CICERO speaks of divination as being frequently manifested in different species of insanity. Indeed, both the Greek and the Roman authors were accustomed to speak of the ecstatic affections as a species of *Mania*, to which, however, they ascribed the character of divine. PLUTARCH and PLINY have made similar observations, as also, ARETÆUS, GALEN, and many of the more modern writers. The Idio-Somnambulism, occurring in nervous affections, has been described by several of the most eminent pathologists.

The delirium which accompanies certain inflammatory disorders, especially of the brain, frequently assumes a prophetic character. DE SEZE (*Récherches sur la Sensibilité*) holds it to be undis-

puted that, especially in inflammation of the brain, and in apoplexy, ecstatic states occur, in which not only new ideas are acquired, but, also, extraordinary powers are displayed of penetrating into the secrets of futurity. Instances of a similar character are referred to by FERNELIUS and other authors. But such minute observations frequently escape the notice of the ordinary routine physician, who is in the habit of bestowing more attention upon the strictly medical, than upon the more philosophical phenomena which may present themselves to his notice. The very remarkable and decisive experiments of Dr PETETIN, in certain cases of the cataleptic ecstasis, are well known, and have been repeatedly verified upon the Continent; but they are, apparently, little appreciated, if even noticed, by empirical and dogmatic physicians in this country; although the results have been subsequently confirmed, in a variety of instances, and in all the essential particulars, by Dr RENARD of Mentz, by Dr ARNDT, and by many other distinguished practitioners;—and it cannot be disputed that they are of vast importance to physiological, pathological, and psychological science.

SOMNAMBULISM, or ECSTACY, such as we have described, has sometimes occurred, as a *crisis*, in other affections; and it has frequently been considered as a favourable symptom, as was long since observed by HIPPOCRATES. Hence the salutary effects of the artificial Somnambulism, produced by the Mesmeric processes, in the treatment and cure

of many serious maladies ; a fact which appears to have been well known and appreciated in ancient times, but which has been much disregarded by the modern physicians ; although the recent most successful practice of the disciples of MESMER was sufficient to have recalled their attention to its great utility as a medical agent ; and, moreover, it has been found to be efficacious in almost all diseases, and, in some, almost a specific. The greatest natural predisposition to the ecstatic affections seems to occur in all cases of chronic spasms, hysteria, St Vitus's dance, and epilepsy ; but the artificial processes may be safely and even beneficially employed, to a certain extent, in almost all disorders of the system. That eminent physician and physiologist, Dr HERBERT MAYO, has given substantial reasons for this salutary efficacy.—(See *Letters on Popular Superstitions*, by HERBERT MAYO.)

The most remarkable instances of the apparently natural occurrence of these extraordinary states—Somnambulistic or ecstatic visions, accompanied, in many cases, with cataleptic insensibility, and the development of the faculty of *clairvoyance*—appear to have occurred among the religious mystics and fanatics of all ages—among the Eastern Brahmins and Bonzes, the Hebrew Prophets, the early Christian Saints and Martyrs, the Mahometan devotees, and the Protestant sectaries in France, Germany, England, Scotland, and America. The same phenomena, under similar circumstances, re-appeared in those remarkable occurrences which took place,

towards the middle and end of the last century, at the tomb of the Abbé Paris, at St Medard, and which have been fully recorded by CARRÉ DE MONTGERON, in his work, entitled, *La Verité des Miracles Operés par l'Intercession de M. Paris*, Cologne, 1745. Similar scenes took place among the early Methodists—the disciples of Wesley and Whitfield—in England and America—and, to a certain degree, among the Scotch Covenanters; and various attempts have been subsequently made, in different countries and at different times, to renew these extravagances, particularly in Scotland and the United States, by the modern *Revivalists*. Somnambulism may thus arise, in some one or other of its various degrees or modifications, either as an idiopathic affection, or as a symptom in other disorders of the sensitive or intellectual systems.

It is not at all surprising that, previous to the great discovery of MESMER, and the subsequent elucidation of the magnetic doctrine, occurrences, such as we have alluded to, should have been generally regarded as miracles—the immediate work of God—and that they should have been appealed to, by the enthusiastic religious sectaries, as indisputable proofs of divine favour, and of the orthodoxy of their own particular faith. Such a belief could only be dispelled by a more searching investigation into the susceptibilities of the human constitution, and a discovery of the natural causes of the phenomena in question. But religious fanatics are seldom much disposed to philosophical research, or very acces-

sible to reason. It is a singular fact, however—and this may serve as a powerful warning to theologians—that, with equal reason, and equal confidence, such phenomena have been, by some zealots, ascribed to divine influence, and, by others, to satanic agency. But we must not anticipate.

It is not very surprising, we repeat, that such occurrences should, in these times, have been regarded as miracles. The phenomena, it is true, were, apparently, very wonderful; and at those different periods, science had yet no means of affording a rational and adequate explanation of them. The facts themselves, indeed, were abundantly attested—they were notorious and undeniable; and as no natural cause could be assigned for their manifestation, we cannot wonder that they should have been directly attributed to superhuman influences.

In the affection called St Vitus's dance, patients sometimes acquire transient visions of a divinatory character, relating to themselves and others. A curious instance of this symbolical somnambulism is related in the *Blätter aus Prevorst*; and a similar case was observed by Dr ENNEMOSER. The same phenomena occasionally occur in syncope, and in apparent death. There is a curious and very interesting narrative of a case of this last description, in the person of the daughter of Montezuma, in CLAVIGERO'S *History of Mexico*. We shall probably have occasion to advert more particularly to some of these cases in the sequel.

In the female sex, especially, the somnambulistic phenomena are very frequently developed at the period of puberty, and, in that case, they are generally regarded as ordinary symptoms of *hysteria*. In insanity, they often assume a still more permanent form, constituting, as it were, the lucid intervals, which are of a quite different character from the transient delirium of fevers. *Ecstasis*, indeed, occurs very frequently in insanity, and, hence, madmen have been sometimes regarded as Saints and Prophets. The Hebrew word *Nabi*—a prophet—also signifies an insane person; and the Greeks, too, used the word *Mania* to denote an inspired state. Hence, PLATO affirms that much benefit may be derived from insanity.* The ordinary paroxysms of ecstasies are transient phenomena, which, in insanity, assume a more permanent form. Prophetic annunciations of all kinds, both relating to occurrences personal to the patient, and to the fate of other individuals, frequently alternate with fits of insanity and nervous excitement. (See PINEL'S treatise *Sur l'Alienation Mentale*). The

* The theory of Insanity—although its treatment appears to have been, in many respects, much improved in recent times—seems to be still very imperfectly understood. Medical men, in general, advert merely to the apparent physical causes and symptoms of mental aberration. The discoveries of Animal Magnetism, and, in particular, the study of the ecstatic affections, are, unquestionably, calculated to throw much new light upon this highly interesting subject. PUYSEGUR speaks of many insane persons as merely *Somnambules desordonnés*.

language of the soul, in these states, resembles inspiration, and occasionally exhibits a symbolical character. In Lunatic Asylums, it is not unusual to hear songs sung in the purest dialect, and most perfect intonation, by entirely uneducated persons.

In one of those brilliant coruscations of his powerful genius, in which he frequently exhibits the most profound intuitive conception of human nature, in all its various phases, SHAKSPEARE has expressed, in poetical language, an idea—or, rather, a fact—which modern scientific investigation has demonstrated to be a general philosophical truth.

“Lovers, and madmen, have such seething brains,
Such shaping fantasies, that apprehend
More than cool reason ever comprehends.
The lunatic, the lover, and the poet,
Are of imagination all compact.

“The poet’s eye, in a fine phrenzy rolling,
Doth glance from heav’n to earth, from earth to heav’n;
And, as imagination bodies forth
The forms of things unknown, the poet’s pen
Turns them to shape, and gives to airy nothing
A local habitation, and a name.”

We may regard these states, in general, as the symptoms of a predisposition to the ecstatic affections. Every man of original genius is, in fact, in certain respects, a *Somnambulist*, a *Clairvoyant*. The close alliance between Genius and Madness, indeed, is proverbial :

“Great wits to madness are so near allied,
But thin partitions do their bounds divide.”—POPE.

*Nullum magnum ingenium sinè mixtura dementiæ.**

Excludit sanos Helicone poetas Democritus.†

HORAT. *De Arte Poetica.*

CICERO says, *De Orat.* (L. II. n. 64 :) *Poetam bonum neminem sine inflammatione animorum existere, et sine quodam afflatu furoris.‡*—Hence the proverb: *Nascimur poëta—fimus oratores.§* A great orator, however, may be inspired—may be a genius, as well as a poet. We are disposed to think that Genius proceeds not from the cerebral portion of the nervous system—the head—the seat of the intellect; but from the ganglionic nerves—the seat of the instinctive feelings—of the sensibility.

LUCRETIVS, the poet, was subject to fits of insanity. TASSO composed poetry during his severest paroxysms; LEE, the dramatist, was subject to insanity; and BABŒUF is said to have written his best verses during the most violent delirium of fever. All great poets, too, have been accounted prophets and seers; and the poetic *furor*, or *mania*, is a common expression. Some curious disquisitions upon this subject will be found in several of PLATO'S dialogues.

The poet, the painter, the sculptor, the musi-

* There is no great genius without a mixture of madness.

† Democritus excludes all sane poets from Helicon.

‡ There can be no good poet without an inflammatory state of the mind, and a certain *afflatus* of fury (*furor poeticus*).

§ We are *born* poets—we *become* orators.

cian, &c., may all be arranged under the same category. They idealise all the objects of perception, addressing themselves chiefly to our higher sensitive faculties. The minds of all the most eminent artists, in every department, appear to have been in a state of enthusiastic rapture, or phrenzy, while engaged in the composition of their most celebrated works. There is an holy inspiration, an enthusiasm of genius, which enables it to transcend the formal rules of art. This truth was recognised by that successor of the apostle Peter, when he inquired of GUIDO RENI, "into what heaven didst thou look, when thou paintedst this angel?"—the Madonna. RAPHAEL said of himself and his productions—"A certain idea arises in my mind;—to this I hold fast, and endeavour to realise it, unconcerned about its artistic value." He trusted, in short, to the inspiration of his own genius. In one of his letters, the same distinguished painter informs us that he could give no reason why his pictures should have assumed one form or another. "The world," says he, "discovers many excellencies in my pictures, so that I myself frequently smile when I find that I have succeeded so well in the realisation of my own casual conceptions. But my whole work has been accomplished, as it were, in a pleasant dream; and, while composing it, I have always thought more of my object than of the manner of representing it. That I have a certain manner of painting, as every artist generally has his own—this seems to have been originally implanted in my

nature : I have not attained it by means of severe toil ; and such a thing cannot be acquired by study." RAPHAEL, indeed, appears to have been a natural *Clairvoyant* in art. It is a well-known fact that DANNECKER, the Danish sculptor, obtained his idea of Jesus Christ upon the cross, at length, in a dream, after many unsuccessful efforts to realise it in his waking hours.

PLATO, in his dialogue entitled *Ion*, expresses his sentiments as one well aware of this distinctive character of genius. "All true poets," says he, "speak not by art, but as persons inspired and possessed." KANT, the celebrated German metaphysician, makes some remarkable observations upon the distinction between talent and genius, in his *Anthropology*. Talent is partly inborn, partly acquired by exercise ; Genius is altogether intuitive—instinctive.

Let us listen, for a moment, to the words in which MOZART describes his own state, while engaged in the composition of his celebrated musical pieces. We use his own homely style. "When I am in good spirits, and in the right trim," says he—"for example, when travelling in a carriage, or walking, perhaps, during the night, when unable to sleep—thoughts flow in upon me more readily, and, as it were, in a stream. Whence they come, and how, I know not, and I have no control over them. Those which come upon me I retain in my head, and hum them to myself—as others, at least, have told me. If I remain steady and uninterrupted, sometimes

one thing, sometimes another, comes into my head to help to make a piece of confectionary, according to the rules of counterpoint, and the tone of the different musical instruments, &c. Now, this warms my soul, provided I am not disturbed. Then my mental work gradually becomes more and more extended, and I spread it out farther and more clearly, until the piece really becomes in my head almost ready, even should it be of considerable length; so that I can survey it, in spirit, with a glance, as if I saw before me a beautiful picture, or a handsome person; and I hear it in imagination, not in detached portions, but, as it were, altogether, as a whole. Now, this is a feast. All my feelings and composition go on within me only as a lively and delightful dream. But to hear all this together is the best."

Indeed, the poet, the painter, the sculptor, the musician—in short, every enthusiast in art—accomplishes his most striking performances in a state of intellectual transport—as if in an ecstatic dream; and he is himself ignorant of the *modus operandi*, and of the reasons of the excellence of the product. His intellect is overpowered by his genius. Inspiration produces masterpieces, which the most laborious study can never attain.

A patient, subject to periodical attacks of insanity, was always delighted at the approach of a fit, because, as he said, every thing succeeded with him, when in that state, of which he was, at other times, incapable, and, upon such occasions, he felt himself

particularly happy. May not many of the apparent eccentricities of men of genius be capable of explanation upon some similar principle?

All somnambulists and ecstasies appear to be endowed with a peculiar intuitive power, when in these states, and describe their sensations, at such times, as uncommonly agreeable. The prophetic glimpses of the partially insane, also, are often very remarkable; and these are occasionally manifested as immediate sensitive intuitions, frequently expressed in symbolical language, or representative action. CLAUS, the reputed fool, upon one occasion, entered hurriedly into the privy-council room at Weimar, and exclaimed: "There you are consulting, no doubt, about very important matters; but nobody is thinking how the fire in Colmar is to be extinguished." At this very moment, as was afterwards learnt, an alarming fire was actually raging in the town of Colmar.

NICETAS GONIATES relates, in his life of ISAAC ANGELUS, that, when the emperor was at Rodostes, he paid a visit to a man called *Basilacus*, who had the reputation of possessing the faculty of seeing into futurity, but who was otherwise regarded, by all sensible persons, as a fool. Basilacus received the emperor without any particular marks of respect, and returned no answer to his questions. Instead of doing so, he walked towards the emperor's picture, which hung in the apartment, scratched out the eyes with his staff, and attempted to strike the hat from his head. The emperor took his leave,

considering him to be a perfect fool. But shortly afterwards, a rebellion broke out among the mag-nates of the empire, who deposed Isaac, and placed his brother Alexis upon the throne ; and the latter caused the late emperor to be deprived of his sight ; thus realising the symbolical prophecy of *BASILACUS*.

We may observe, however, that the varieties and *nuances* of the sensitive and ecstatic affections are exceedingly numerous, and that many of them are frequently referred to certain eccentricities of individual character. Indeed, it is difficult, in many instances, to determine exactly where mere eccentricities terminate, and insanity begins.*

* “Madness, or Insanity,” says Lord Byron—and it is curious to find the remark coming from that quarter—“is much more prevalent than people imagine ; indeed, their notions respecting the nature of it are very loose. There are three stages of it, and it goes by three names—oddity, eccentricity, and insanity. One who differs a little from the rest of the world, in his whims, tastes, or behaviour, is called odd ; he who differs still more is called eccentric ; and when this difference passes a certain bound, it is termed insanity. All men of genius,” continues his Lordship, “are a little mad ;” and many persons, it is believed, will be of opinion that the noble Poet himself was no exception from the general rule.

CHAPTER VIII.

THAT man, in the internal recesses of his organism, possesses a higher and more indestructible faculty—a soul, or spiritual essence, which is not always affected by the insanity of the other portions of his sensible and intellectual system; which, amidst the greatest aberrations of his mental powers, still preserves its higher and more independent vital energies, and, in lucid moments, and, especially before death, shows itself elevated above the distemper of its corporeal instrument, exhibits its still equable, undisturbed internal harmony—nay, even in defiance of a long period of obstinate insanity, still continues capable of an enlargement and exaltation of its endowments:—all this is clearly demonstrated by many striking and apposite instances of the fact, which are, or ought to be, well known to all philosophical psychologists. Upon the present occasion, we shall only refer at large to the following instructive case, which is related by Dr STEINBECK, in his learned and highly interesting work, entitled, *Der Dichter ein Seher*:—

A woman in the Ukraine, after twenty years of continued insanity, died in the year 1781. It had been previously remarked that, in her occasional lucid moments, she had exhibited a pious fortitude

in her sufferings, and a calm resignation to the divine will. Four weeks previous to her death, she, at length, awoke out of her long dream. Those who had previously seen and known her could now no longer recognise her as the same person; so enlarged and exalted were her intellectual powers, and so refined was her language. She expressed the most sublime truths with such clearness and internal lucidity as are seldom developed in common life. She was visited by many individuals on her deathbed, and all who saw her declared, that if, during the whole period of her insanity, she had been holding intercourse with the most cultivated minds, her ideas could not have been more enlightened and comprehensive.*

Among the abnormal manifestations of Somnambulism, which are somewhat similar to those of delirium and the visions of the insane, we may include the phenomena of all those anomalous states which either occur accidentally, or may be voluntarily produced by means of certain poisons. In these cases, we find a species of temporary intoxication, combined with mental exaltation, which are frequently succeeded by a greater or less degree of debility and stupor. Such effects are generally produced by all narcotics. Several examples of these states have been collected by Dr PASSAVANT, in his *Untersuchungen über den Lebens-magnetismus*,

* For the full particulars of this curious case, Dr STEINBECK refers to the *Basle Collections* for the year 1788, which the author has not had an opportunity of consulting.

&c.—(See, also, a Latin treatise, *De Opii Usu; auctore* DORINGIO. Jena, 1620, p. 171.) GASSENDI relates that a shepherd in Provence prepared himself for the visionary and prophetic state by using *stramonium*. The Egyptians, we are told, prepare an intoxicating extract from the juice of hemp, which they call *Assis*, and make it up into balls of the size of a chesnut. Having swallowed some of these, and thereby produced a species of intoxication, they experience ecstatic visions. JOHN WIER speaks of a plant, growing on Mount Lebanon, which places those who taste it in a state of visionary ecstasy.—(JOHANNES WIERUS; *De Lamis.*) Interesting and satisfactory accounts of the states produced by the use of *opium* will be found in KAEMPFER; PINEL'S *Necography*; the *Confessions of an Opium Eater*; and various other works. *Henbane*, and probably most other poisonous substances, in certain doses, may produce similar effects; as, also, some of the gases. The intoxicating and sedative effects of some of these substances have recently proved a welcome relief—a perfect God-send—to some of our British physicians, who had become seriously alarmed at the signal success attending the more simple and salutiferous Mesmeric methods; which latter, however, will always retain their advantage of being more safe and innocuous, besides being, in other respects, generally restorative. VAN HELMONT relates a curious instance of the effects of an experiment made upon himself with the root of the *Aconitum*

napellus, which the author of this treatise has adverted to, in the Appendix to *ISIS REVELATA*. Sir HUMPHRY DAVY has left us a graphic and very interesting description of the states produced upon himself by the inhalation of some of the gases; and we shall probably have occasion, hereafter, to make some observations upon the recent exhibition of these and other narcotics in medical practice.

VAN HELMONT, by-the-bye, appears to have been very well acquainted with the various phenomena of the visionary and ecstatic states, and of the causes which operate in producing them. He was one of the first philosophers who seem to have anticipated the modern discoveries of MESMER and his disciples in magnetic science; and that accomplished physician gave explanations of the facts he elicited, very nearly akin to those which have been entertained and promulgated by the later magnetists.—(See, in particular, his treatise entitled, *Imago Mentis*.)

The state of *Ecstasis* constitutes the highest degree of what may be called the visionary life—the term *visionary* being used in a sense somewhat different from the ordinary meaning of the expression. This peculiar state of the organism may be produced either by constitutional causes, as a symptom in other morbid or abnormal affections of the system, or—although, perhaps, more rarely—by the processes of Magnetism. In ecstasies, the internal sensibility, and the imaginative powers, are isolated and exalted to such a degree, that the body

of the patient either lies apparently dead, or in a state of cataleptic rigidity, and insensible to all external *stimuli*; but the spiritual principle is, at the same time, more than usually active and influential—contemplates the present, perceives distant objects, and penetrates into futurity. In the most exalted degree of this extraordinary affection, too—whether it may have been induced by natural or by artificial means—recollection frequently remains in the waking state; there is still some species of connection, therefore, with the external world; and the body, while in this abnormal isolation, is generally endowed with greater vigour, and energy, and pliability, than in its ordinary condition.

Ecstasy very frequently assumes a religious form, or type, as in the saints, prophets, seers, and martyrs, under every species of devotional worship; and it may then become productive of the most extraordinary revelations, or the most fanatical delusions. The phenomena of this particular modification of the ecstatic affection have been generally ascribed to divine influence, or to satanic agency, according to the peculiar modes of its manifestation; and this branch of the subject, therefore, might be considered as falling more appropriately into the province of the theologian, than into that of the philosopher; and, accordingly, such has generally been hitherto the case. But the theologians, we conceive, have not been particularly happy in their attempts to explain the nature of these affections; philosophy, with the assistance of psychological

principles, may prove somewhat more successful; and we presume to think that, along with every other species of these anomalous states, the variety in question is capable of being more satisfactorily explained upon scientific principles, without the necessity of having constant recourse to the intervention of any immediate supernatural agency in every particular instance of the affection :

Nec Deus intersit, nisi dignus vindice nodus.

Examples of this peculiar species of the ecstatic affection (religious ecstasy) will be found, in abundance, in the lives of ST FRANCIS, ST ANTHONY, ST MACARIUS, ST BERNARD, ST IGNATIUS, ST CATHARINE, ST BRIGITTA, ST HILDEGARDIS, &c.—in short, of almost all the distinguished Saints in the Roman Catholic calendar; and the actions and passions of these memorable personages have been carefully recorded, and regarded by the orthodox as divine inspirations—as pregnant and decisive proofs of an immediate intercourse with the angelic world. The Protestants, too, are not without their ecstasies; although those on record are neither so numerous nor so remarkable as those belonging to the Catholic community. All of these cases, however, afford ample materials for magnetic history. But of all this we shall have occasion to treat more at length in the sequel.

In the meantime, we may observe, that some recent and rather remarkable instances of the devotional ecstasy have been fully and carefully com-

memorated in our own times—such as those of the ecstatic patients MARIA VON MORL, called the *Ecstatica*, at Caldero; the miller's daughter, DOMINICA LAZARI, called the *Addolorata*, at Capriani, in the Tyrol; and of several other individuals similarly affected, in various other countries. Indeed, cases of this description, occasionally diversified in regard to some of the phenomena manifested by the several patients, especially in Catholic countries, are by no means very rare, although seldom publicly exhibited. The two last mentioned Ecstatics have been visited and described by the EARL OF SHREWSBURY, amongst others, to whose interesting publication upon the subject, as giving the orthodox Catholic view of the question, we beg leave to refer our readers. The similar case of A. K. EMMERICH, called *the Nun of Dulmen*, in Germany, has been noticed, and amply described, by a number of authors.

From ignorance of the true nature and real causes of these very curious states, or from the less creditable motive of conferring an adventitious support upon a system of superstitious worship, such natural ecstasies have been occasionally canonised, and awarded a place in the calendar of saints; nay, they have even been elevated, by pious zeal, into objects of religious adoration, or invoked, as intercessors, at the throne of the Almighty. But in regard to all abuses of this description, passing over the obvious impiety, we may take the liberty of using similar language (*mutatis mutandis*) to that

which was long ago applied by POMPONATIUS (a Roman Catholic heretic, however,) to the old necromancers. *Aliqui multa sunt operati secundum naturalem et astronomicam scientiam, et tamen vel ex sanctitate crediti sunt ista operari, vel ex necromantia; cum tamen neque sancti neque necromantici sint.*—De naturalium admirandorum causis, &c. The vulgar belief, to which POMPONATIUS here alludes, appears to have been transmitted, in some measure, even to our own times; and all such extraordinary, although perfectly natural occurrences, which we cannot immediately explain upon scientific principles—including the abnormal phenomena of organic metastasis—are still ascribed, by many persons who ought to be better instructed, to supernatural and imaginary causes—either to the direct agency of the Supreme Being, or to the unhallowed artifices of Satan.

The study of Animal Magnetism tends to dispel all those erroneous, fantastic, and mischievous notions, by endeavouring to explain the natural causes of the phenomena in question upon physiological, psychological, and rational principles. In this respect, indeed, it may be of the most essential and salutary use, by obviating popular delusions and scientific difficulties, dispelling groundless and superstitious fears, and referring all such phenomena to their appropriate natural causes. Such explanations cannot fail to be of service both to orthodox religion and to sound philosophy.

CHAPTER IX.

IT was a principal object of the most ancient Magic to endeavour to discover the most simple and most efficacious means of affecting the organism of other individuals, chiefly with a view to the cure of diseases. The MAGI, as we formerly observed, besides being the priestly caste, were also the primitive physicians. At a somewhat later period, when experience and research had gradually brought to light several of the more obscure powers of nature, and their action upon the living organism, this knowledge, in the hands of evil disposed persons, became liable to abuse, and was employed for the accomplishment of other mischievous and unlawful purposes. In process of time, the science of Magic, in the hands of unworthy cultivators, degenerated from its original purity into a base and sordid art; and the pretenders to proficiency in this department of knowledge, sought unhallowed means of imposing upon the ignorance and credulity of the multitude, by affecting to cultivate an infamous alliance and wicked compact with the infernal powers of darkness. Hence the *goetic* or false Magic, or the *Black Art*, which was always held in merited disrepute among the truly learned and good. Even in the times of authentic prophecy, however, a distinction

was always made between the true SEERS and the vulgar miracle-mongers.

In consequence of the scanty knowledge of the inherent powers of nature in early times, as has been already observed, and the gross ignorance and superstition of the great mass of the people, the operation of these powers was utterly incomprehensible by the multitude; and, hence, many phenomena, however familiar in themselves, were generally accounted miraculous, and attributed to the action of supernatural influences. The superstitious notions comprehended in the Pagan worship had their source in this cause. Even the magnetic cures, to which we have already alluded, were generally considered to be the immediate effects of a divine influence communicated to the priesthood—the sole mediators between mankind and the Deity. Faith, therefore, implicit faith, was held to be a necessary and indispensable condition of the beneficial efficacy of the means employed; and the magical, magnetic, or remedial virtues, supposed to be inherent in certain substances, were believed to be excited into action by the mysterious energy of the will of the operator, fortified by the use of certain words, prayers, incantations, and other ceremonies, which were preserved in the worship of the Gods. To these remedial operations belonged the cure of diseases by the imposition of the hands, by breathing, &c.—or by the use of talismans and amulets, wearing of consecrated rings, and so forth. Hence arose a systematic treatment of diseases,

analogous to that employed with such signal success, by the modern Magnetists. It would even appear, from various facts and circumstances, that some of the different methods of producing the artificial sleep and Somnambulism were known and practised in ancient times; as shall hereafter be shown, particularly when we come to speak of the Temple-processes, and the doctrines propounded by the Eastern MAGI, the Neo-Platonic philosophers of the Alexandrian school, and the mystical writers of all ages. Indeed, at different periods long previous to the discoveries of MESMER, and his immediate successors in magnetic science, the somnambulistic affection, and its characteristic phenomena, had been fully and correctly described both by ancient authors, and by others of a more modern date. Of this fact we shall have occasion to adduce many proofs hereafter; but, in the meantime, for the sake of brevity, we shall restrict ourselves to the following:—

IAMBlichus, in his treatise *De Mysteriis Egyptiorum*, has described the somnambulistic affection with great accuracy and precision. The author has quoted the passage referred to in a former publication.* CORNELIUS AGRIPPA, in his work *De Occulta Philosophia*, speaks very distinctly in regard to the phenomena of the particular state in question. His words are: *Potest enim animus humanus,*

* See WIENHOLT'S *Lectures on Somnambulism*. Introd. p. 1.

*præsertim simplex et purus, sacrorum quorundam avocamento ac delineamento separari et externari ad præsentium oblivionem ; ita ut, remota corporis memoria, redigatur in naturam suam divinam ; atque sic divino lumine lustratus, ac furore divino afflatus, futura rerum præsagire, tum etiam mirabilium quorundam effectuum cum hoc suscipere virtutem.** It is a great mistake, therefore, or a signal proof of ignorance, to ascribe the original discovery of these phenomena to MESMER, or to any other modern inquirer. Indeed, we shall have occasion to show, hereafter, that the states in question have been known from the earliest times.

There is now no doubt, indeed, that the cure of diseases by means of the touch, the imposition of the hand, and other magnetic methods, prevailed amongst all the most ancient nations of the world—the Hindoos, the Parsi, the Chaldeans, the Babylonians, the Egyptians, the Hebrews, &c.—and, especially, among the Jews, as we learn from the Scriptures of the Old Testament. The same methods also appear to have been practised, from the remotest times, among the Chinese. (See ATHA-

* “ The human mind, especially when simple and pure, by means of certain sacred ceremonies, may become estranged into an oblivion of present things ; so that, the corporeal memory being obliterated, it may be restored to its divine nature ; and, thus purified by the divine light, and filled with divine rapture, it becomes enabled to predict future events, and to experience, at the same time, certain wonderful affections.”

NASIVS KIRCHER; *China Illustrata*.) Many significant allusions to this practice occur in the Bible, particularly during the times of MOSES and the Prophets. But the New Testament Scriptures abound still more in examples of the efficacy of the practice of the laying on of hands, as a consecrative or a curative act, always accompanied, be it observed, with faith in the consequent results. Indeed, in those early records of our religion, we hear of scarcely any other method of cure, than that of words, prayer, and the manipulating processes, accompanied with faith, as an indispensable adjunct, both in the operator and in the patient. The instances of the employment of these processes, for the purposes above mentioned, are so numerous, that the quotation of individual examples would appear to be almost superfluous. This method of cure, therefore, instead of being stigmatised as profane, magical, idolatrous, or diabolical, can be demonstrated to be eminently orthodox and Scriptural: and it appears to have been a genuine Christian practice, which was employed and sanctioned by our Saviour himself, and strenuously recommended to his disciples. (See, in particular, MATTHEW, Chap. viii. and ix., and xix., 13th, 14th, and 15th). The same practice is also commemorated in many of the writings of the Apostles. Away, then, with the silly, false, and preposterous charge of impiety, and the use of diabolical arts and enchantments, which has been so *liberally* brought against the honest and intelligent disciples

of MESMER by certain vulgar fanatics! We, unhesitatingly, repeat our conviction, that the practice in question is expressly sanctioned by the Word of God, approved by the example and precept of Jesus Christ, and recommended by the Apostles of Christianity to their brethren in the faith. Most justly may the Mesmerists maintain, in the words of the poet,—

*Nos habitat non tartara, sed nec sidera cæli:
Spiritus in nobis qui viget, illa facit."*

*Etenim sanatio in Christo domino incepit, says VAN HELMONT, per apostolos continuavit, et modo est, atque perennis permanet.** That the magnetic methods, for the cure of the sick, were employed by the Christian Church, from the earliest times, is again remarked by the same distinguished physician and philosopher, in his treatise, *De Virtute Magna Verborum et Rerum*.

Operatio sanandi fuit in ecclesia, per verba, ritus, exorcismos, aquam, salem, herbas; idque nedum contra diabolos et effectus magicos, sed et morbos omnes.† The practice, indeed, has been partially retained, even to the present times, especially by

* "Nor hell do we invoke, nor starry skies:

The soul within us all our force supplies.

"For our healing powers are derived from Jesus Christ; they were continued in the Apostles, they exist now, and shall for ever remain."

† "The operation of healing diseases existed in the church, by means of words, rites, exorcisms, water, salt, herbs; and not only in the case of diabolical and magical affections, but of all morbid states."

the Roman Catholic priesthood, in their solemn ritual of exorcism.

The efficacy of fervent faith and zealous devotion, in producing the ecstatic states, can be demonstrated by numerous examples, both of individuals and of entire communities, at all times, and under every form of religious worship. Some striking facts and observations, upon this subject, will be found in *ISIS REVELATA*, and many more will occur, incidentally, in the farther progress of our present investigation. One instance of modern date, however, may now be referred to, as it has been related by a well-known physician and philosopher, as a fact consistent with his own knowledge, and, therefore, rests upon the most unsuspecting testimony. In his learned work, entitled *System des Tellurismus, oder Thierischen Magnetismus*, the Aulic Councillor and Professor KIESER of Jena observes, that he is acquainted with a man who procures prophetic visions, at night, by means of fervent prayer, frequently upon a mountain, on which he lays himself down upon his stomach; and this gift he exercises, in the most unpretending manner, *for the cure of diseases*. It is not said that this individual prepares himself for this state by the use of any narcotic substance. These visions the learned Professor describes as partly prosaic, partly poetical, and partly plastic; and, besides diseases, they, occasionally, have a reference to other important affairs of life, and even to political events; so that, in this respect, this seer bears

some resemblance to the Prophets of the Old Testament.

Our present generation of Doctors and Professors, however skilful in the mere technicalities of their art, and however learned in all the knowledge of a meagre, material, and narrow-minded system of philosophy, are, for the most part—or, at least profess to be—utter sceptics and infidels in regard to the influence of any spiritual powers over the modifications and manifestations of the human organism. They endeavour to depreciate all devotional feeling, by branding it with the epithet of mere mysticism; as if the value of facts could be annihilated by the use of contemptuous expressions. But when they make use of the epithet *mysticism*, we may well be permitted to doubt whether they really attach any intelligible and definite meaning to the term; or whether they have not resorted to it for the purpose of concealing their own ignorance and incapacity. To the true philosopher, the entire universe of matter, and thought, and feeling, may be said to be, in one sense, a great complex of mysticism, which cannot be comprehended by the human mind, without adopting the hypothesis—if it be but an hypothesis—of some great spiritual influence, under divine direction and the control of inscrutable power and wisdom, constantly pervading, actuating, and governing every portion of the entire system. Even the most ancient philosophers appear to have been aware of this necessity; and without subjecting ourselves to the imputation of

adopting the whole creed of EPICURUS, we may venture to express our approbation of one particular article of his doctrine, in regard to the constituent element of the mundane fabric, as expressed by the Roman poet :—

“ Principio cœlum, ac terras, camposque liquentes,
 Lucentemque globum Lunæ, Titaniaque astra,
 Spiritus intus alit ; totamque infusa per artus
 MENS AGITAT MOLEM, et magno se corpore miscet.”

To those individuals who are disposed to consider the entire fabric of the universe as a mere piece of wound-up clockwork, having its causes of affectability, and consequent action, solely in its own independent mechanism—to whom life has no soul, and man no divine particle—no *mens divinior*—within him ; to whom an eternal though invisible Power, Wisdom, and Beneficence, presiding over Time and Nature—to whom all this is a mere empty hallucination—a pure nonentity ;—to such persons, words and prayer, and the fervent utterance of the heart and affections, may, no doubt, appear to be utterly ineffectual and absurd—in short, mere mummery ; but individuals of this way of thinking will, assuredly, never become capable of comprehending the true philosophy of the universe—far less of performing the works, or even of appreciating the influence of the spirit. To such persons—and such, we fear, there are—the magical and magnetic phenomena—the effects, principally, of latent psychical energies—are an inexplicable enigma ; and, notwithstanding all their mighty pretensions to supe-

rior lore and worldly wisdom, the most profound and the most valuable secrets of nature will ever exist for them as a *terra incognita*—an unintelligible cypher.

But to those, on the other hand, who are disposed and enabled to penetrate beyond the mere external surface of things—the outer crust of nature—the physical body, and its merely corporeal powers, adapted, no doubt, to our present ephemeral state of being, appear only as the material levers, by means of which the immaterial, energetic, living spirit acts upon material nature, and is enabled to render it subservient to the purposes of the operative volition. The Materialists, indeed, in their utter blindness, overlook, or disregard, the mighty influence of the human will, and its incomprehensible energy, when excited and invigorated by a lively and undoubting faith—as announced by Jesus Christ himself to his disciples;—a power, of which the extent may be said to be yet unknown. But to this most important topic we shall probably have occasion to revert in the sequel.

CHAPTER X.

IN the infancy of science, the name of MAGIC was frequently employed, especially among the Greeks, to denote views and doctrines, with which,

properly speaking, it had no essential connection ; as, for example, the doctrine of ANAXAGORAS in regard to eclipses, which, like many other branches of science, was originally propounded in secret, from the fear of offending the dangerous prejudices of the vulgar, who could not easily be brought to recognise the distinction between proximate and ultimate causes. Even the divine PLATO himself, according to his own confession, put forth his peculiar doctrines in the names of other individuals, in order to avoid a similar responsibility. SOCRATES—that “ old man eloquent ”—fell a victim to his sincerity.

In later times, the term MAGIC was brought into discredit from different causes. The science itself came to be considered as a relic of Paganism—a remnant of heathenish divinity ; and, as such, it was violently denounced by the Christian converts, during the barbarous ages of Europe ; and the stigma, then affixed to the name, has not yet been entirely effaced, even in the present more enlightened times. In the very mildest sense, the ancient MAGIC is still regarded by many, as a mere system of jugglery and deception. In how far it deserves this degradation, we shall have occasion to inquire hereafter.

It is remarkable, however, that all of those ancient philosophers, who travelled into India or Egypt in pursuit of knowledge, became devoted to the study of MAGIC, as it was then called ; and that, after their return home, they propounded,

among their countrymen, the doctrines they had been led to embrace, for the most part in secret, but, sometimes, more or less openly. Among the chief of these sages, we may reckon PYTHAGORAS, along with his disciples and followers, EMPEDOCLES, DEMOCRITUS, PLATO, &c. We cannot consent to rank these distinguished men among the mere Jugglers and Professors of Legerdemain ; yet they have sometimes been included in the category of Magicians. The doctrines taught by PYTHAGORAS were also imbibed and propagated among the Romans and other nations ; and the philosophers of that school were pre-eminently distinguished by their earnest cultivation of arithmetic, the mathematics, astrology, and divination ; all of which sciences appear to have had their origin in the early Eastern world. Of these Pythagoreans, APOLLONIUS TYANÆUS subsequently became most famous for his magical proceedings, as we shall see hereafter. In consequence of his extraordinary magical and therapeutic powers, and his faculty of divination, his countrymen and contemporaries paid him almost divine honours ; and, after his death, a temple was erected and dedicated to him, near the city of Tyana. We shall have occasion to speak more at large of this remarkable character in the sequel of our narrative.

Many of those ancient philosophers and physicians, of whom we have spoken, devoted much of their attention to the phenomena of Sleep and Dreams ; and, especially, to the prophetic cha-

racter they occasionally manifest. HIPPOCRATES wrote a treatise, *De Insomniis*, of which an abstract was drawn up by JULIUS CÆSAR SCALIGER, the elder. The following is a short summary of the opinions held by that most eminent of the ancient physicians upon this curious subject :—

“ After the soul has become emancipated, not entirely from the body, but from the oppressive thralldom of its grosser parts, it withdraws into itself, as into a harbour of refuge, in order to protect itself from external storms. It there sees and recognises everything that takes place in the interior of the body, and represents this state in different figures and colours, and thus explains the particular condition of the corporeal frame.” In the third book of his treatise *De Vita*, he repeats this statement in the following words: “ The soul sees every thing that takes place in the body, even with closed eyes.” SCALIGER observes that Galen, and other philosophical physicians, not only recognised this faculty of the soul, in order to take advantage of it in their medical practice, but even considered it as something divine. GALEN, indeed, makes use of almost the same expressions as HIPPOCRATES, in order to designate the prophetic character of dreams. In sleep, says he, the soul retires into the innermost part of the body, abandons all external operations, and points out everything connected with the corporeal functions; and, in relation to itself, it sees everything as actually present. We shall have occasion hereafter to point out the remarkable coin-

vidence of these notions with the philosophy of the ancient Hindoos. GALEN also confesses that he derived some portion of his own practical knowledge from the accurate observation of such phenomena. Hence, it would appear that these ancient physicians and philosophers were pretty well acquainted with some, at least, of the more remarkable phenomena of sleep and dreams, and even with many of the characteristic features of the somnambulistic or ecstatic states. A great deal of the professional knowledge and tact possessed by Galen, indeed, may, no doubt, have been derived from actual personal experience of diseased action; but his *prognoses* were sometimes of such singular acuteness and exactitude as can only be explained by assuming the existence of an internal magnetic instinct. Thus, for example, he foretold that the senator, SEXTUS, at that time in perfect health, should, on the third day thereafter, be attacked by fever, which would abate on the sixth day, return on the fourteenth, and finally leave him on the seventeenth day, in consequence of a general perspiration:—all which was verified by the event. The physicians wished to bleed a young Roman, who lay sick of a fever; but GALEN remarked that this was unnecessary, because the patient would be relieved in a natural manner, by losing a sufficient quantity of blood through the left nostril, and thereafter recover, which actually happened.

XENOPHON remarked that nothing so much resembled death as sleep; but that, in the latter

state, the human soul most distinctly exhibits its divine nature: It sees future events; being, in that condition, most freed from the trammels of the body. ARETÆUS, in his treatise *De Signis et Causis Morborum*, expresses himself, with equal clearness and decision, upon this subject. It is astonishing, says he, to observe what sick persons, occasionally, think, see, and express. Their whole internal sensibility is exceedingly pure and perfect, and their souls sometimes acquire a general prophetic faculty. (*Excutoque sordibus animo, veracissimi vates quandoque oriuntur.*)

PLUTARCH, also, in his *Morals*, makes some striking observations of a similar import, upon the faculty of divination. PLATO and ARISTOTLE have likewise written largely upon this subject, and to these philosophers we must, for the sake of brevity, merely refer our inquisitive readers. Some of these ancient sages considered it no more wonderful that man should be enabled to foresee the future, than that he should be capable of recalling the past. Both faculties they held to have been originally implanted in our human constitution, and called into exercise under their proper conditions. CICERO, in his treatise *De Divinatione*, has given us a tolerably satisfactory summary of the opinions of the ancients upon the whole of this interesting subject, illustrated by many apposite and curious facts.

If the author may here be allowed a short digression from the subject more immediately under consideration, he would beg leave to refer his readers

to the remarkable fact, that many of the ancient philosophers entertained the hypothesis of an universal æther, or *anima mundi*, as noticed, in particular, by CICERO and APULEIUS. *Aerem complectitur immensus æther, qui constat in altissimis ignibus.* (CICERO, *de Natura Deor.* Lib. II. c. 36.)—*Cælum ipsum stellasque collegens, omnisque siderea campago, æther vocatur; non, ut quidam putant, quod ignitus sit et incensus, sed quod cursibus rapidis rotetur.* (APULEIUS, *De Mundo.*) Upon this hypothesis, it is by no means wonderful that, among the nations unenlightened by divine revelation, this universal circumambient æther should have been regarded as an actual manifestation of the Deity, nay, as the Deity Himself—the supreme mover and regulator of all created material being—the *Anima Mundi*.

Jupiter est quodcunque vides, quocunque moveris.

This same hypothesis of an universal æther pervading all space, was, under certain modifications, entertained, in modern times, by DESCARTES, NEWTON, MESMER, and other philosophers; with a view, no doubt, to assist them in the explanation of their physical and cosmological theories; and a similar principle has been adopted by several of the most eminent Magnetists, in order to enable them to account for the phenomena of their science. Modern investigation, indeed, does not absolutely reject this idea. Philosophical research seems rapidly tending towards an identification, under various

modifications, of the common origin and principle of light, heat, motion, electricity, magnetism, &c.; and the ultimate general recognition of this identity may prove of eminent utility in facilitating our explanations of many of the more obscure phenomena of nature.

Our own immortal NEWTON appears to have, in some degree, anticipated this interesting discovery, in modern times, as appears from the following passage towards the conclusion of his *Principia*:—“ We might add,” says he, “ some things concerning a certain very subtile spirit pervading solid bodies, and latent in them, by the force and activity of which the particles of bodies mutually attract each other at the smallest distances, and, when placed in contiguity, adhere; and light is emitted, reflected and refracted, inflected, and heat communicated to bodies; and all sensation is excited, and the limbs of animals are moved at will, namely, by the vibrations of this spirit, propagated through the solid capillaments of the nerves, from the external organs of the senses to the brain, and from the brain to the muscles. But these things cannot be explained in a few words, nor have we a sufficient number of experiments to enable us to determine and demonstrate accurately the laws by which the actions of this spirit are governed.”—In these very remarkable expressions, may we not, in some measure, recognise the germ of the modern science of Animal Magnetism, although, in the days of Newton, the facts them-

selves, as he admits, had not yet been sufficiently developed?

Phenomena of this attenuated nature, indeed, cannot easily be made the objects of direct experiment; the productive cause is not immediately cognizable by our senses; but reason compels us to assume, on probable grounds, what we cannot directly or sensibly demonstrate; and the analogies of magnetism, electricity, and galvanism, seem to warrant us in the assumption of other, and even more subtile, invisible, and impalpable agencies, than those which are more immediately recognised by the senses. The theory of perception itself is still a puzzle to even the most profound philosophers. They may, indeed, describe the process to a certain extent; but they are ignorant of the *rationale* of the phenomenon itself. No system of mere materialism, it is thought, can fully explain the facts.

We may be permitted to observe that, in many passages of Scripture, GOD is said to be Light; and, in others, Light is represented to be the dwelling of GOD. MILTON has expressed this idea in his immortal poem:

“ God is Light,
And never but in unapproached Light
Dwelt from eternity.”

This opinion of the identity of the Supreme Being with the essence of Light, or of Light being the element in which the Deity resides, appears to

have given rise to the ancient religious creed of ZOROASTER, and to the fire-worship of the Persians and other early Eastern nations. But we must not pursue this subject any farther, at present, as it might lead us into a wide philosophical discussion rather foreign to our present purpose.

It is of some importance, however, to observe, that those among the ancient philosophers who advocated the doctrine of an immaterial and indestructible soul in man, considered this soul as an effluence or emanation of the divine spirit, or ethereal essence—*divinæ particulum auræ*—and, therefore, as undecaying and immortal. There were other philosophers, no doubt—among whom CICERO mentions PHERECRATES and DICÆARCHUS—who rejected all immateriality; who held that the soul is an empty word—an absolute nonentity; that there is nothing but matter in the universe; and that all the sensitive and active faculties of man are merely the properties or functions of material structure. (*Nihil esse omnino animum, et hoc esse totum nomen inane; neque in homine inesse animum, &c.* CICERO, *Tusc. Quæst.* I. 21.) A doctrine somewhat similar to this appears to be held by our modern physiological and phrenological Materialists, who seem disposed to refer all human action and passion to the organic structure and peculiar functions of the brain; and who speak of mind, soul, spirit, &c. as vain and empty notions—nay, as mischievous phantasms, which ought to be ridiculed and exterminated by all sound philosophers. They appear to forget

that matter itself is only cognizable through the mind or spiritual principle.

CHAPTER XI.

MAGIC, as we have already observed, had its principal seat, and became most universally diffused, among the primitive Oriental nations. Of the history and phenomena of this early science we shall presently have occasion to speak at some length; but, in the meantime, we may take the opportunity of observing, that it is impossible to conceive how that history, and these phenomena, can be correctly appreciated, without keeping steadily in view the great modern discovery of MESMER, and the labours of his most ingenious successors in the magnetic art. Without some such preparation, indeed, we may become acquainted with the facts, but we cannot be in a fit state to appreciate their nature, or their scientific value. Animal Magnetism, it is true, may not be found capable of affording us, at once, the means of adequately explaining the whole series of those curious psychological phenomena which are presented to us by history—more especially when we consider that this doctrine is, in itself, in many respects, still a philosophical enigma; but, in consequence of this most important discovery of MESMER, the facts themselves have, un-

questionably, been rendered more accessible to philosophical research, and more capable of being reduced under a methodical and scientific arrangement. The apparently mysterious manifestations of Somnambulism, the sleep-waking states, Clairvoyance, the faculty of Divination, &c., may now be classified, and, in some measure, comprehended, as a series of real and most interesting phenomena. A new chapter may thus be added to the philosophy of human nature—we shall no longer feel disposed to start when facts of this character are brought under our observation—many obscure and, apparently, mystical passages of history may be rendered more generally intelligible, and many new and most important views in moral, and even in physical science, may be presented to the speculative mind. Phenomena, coincident with, or analogous to those we have alluded to—varied, perhaps, in some degree, by national character and habits, by individual idiosyncrasies, and by other modifying causes, have occasionally occurred in all nations, and in every age of the world;—among the ancient Eastern MAGI; in the possessed among the Israelites; in the Pythonesses, and Sibyls, and Temple-Sleepers, among the Egyptians, the Greeks, and the Romans; in the Indian Ascetics; in the Siberian Shahmans; in the Scotch and other Seers; in the Witches of the Middle Ages of Europe; in the religious enthusiasts and fanatics of all times, and of every denomination, and in the magnetic patients of our own day. Here, then, a continuous series of

the most curious facts is presented to the intelligent and inquisitive mind, which constitutes no unimportant acquisition to physiological science, and, consequently, to our general knowledge of human nature. It becomes an occupation of considerable interest and importance, therefore, to trace the occurrence of these various, but cognate phenomena in the historical records of all nations, ancient and modern; and with this object in view, we shall now proceed to examine the annals of the species, from the earliest period to the present time.

In the early memorials and traditionary history of the primitive Eastern nations, we find the most numerous instances of the manifestation of those peculiar states of the human organism, in which the phenomena of Somnambulism, Ecstasy, Clairvoyance, Prophecy, &c., are most prominently, most conspicuously, and most frequently developed. It was in the East, as we have already observed, that MAGIC, in the best and most legitimate acceptation of the term, had its original seat; and, accordingly, it is to the Eastern regions that we must look for the earliest diffusion of that knowledge, divine and human, which it was the primary object of the science to cultivate. Now, there is one characteristic feature in these early records of the human race, which is peculiarly striking and remarkable. We allude to that intimate connection subsisting between science and theology, in consequence of which all human knowledge was rendered subservient to religious worship. This connection is con-

spicuously manifested in the early history, habits, and speculative notions of the Chaldeans, the Babylonians, the Persians, the Hindoos, the Egyptians, the Israelites, &c., as we may perceive from the books of MOSES, and from other portions of the Old Testament Scriptures—from the traditions respecting the peculiar doctrines of ZOROASTER and his followers—from the Code of MENU, the Zendavesta, the Vedams, &c. Even the personal intercourse of man with the Deity—the creature with the Creator—was an accredited fact of no unusual occurrence in the early stages of society; and, in process of time, certain artificial means appear to have been employed for the purpose of rendering the former more capable of enjoying the advantages of this blessed privilege. The natural states, which were conceived to be most favourable for the enjoyment of this divine intercourse, were Sleep and Dreams, Somnambulism and Ecstasy.

In process of time, MAGIC became distinguished into two kinds—the *theurgic* or celestial, and the *goetic*, or demoniacal; according as the devotee was supposed to invoke and do homage to the beneficent or to the malevolent being—to the Spirit of Light, or to the Spirit of Darkness—to God or the Devil. This double doctrine is developed, in a borrowed form, in the Jewish Scriptures, and referred to in the New Testament; it pervades the whole mythological, theological, and philosophical literature of the primitive Eastern nations—the Indians, the Chinese, the Chaldeans, the Babylo-

nians, the Persians, the Egyptians, &c. And from these original sources it has insinuated itself, in its rudest form, into the Christian scheme; and thus a mere metaphor, or allegory, has become exalted into an element of religious belief.

It appears, indeed, to have been almost universally held, in the most ancient times, that mankind were placed in intimate connection with a super-sensible world, which was governed by the antagonist powers of a good and an evil principle; and that this connection between the sensible and the super-sensible world was indirectly maintained through the means of intermediate agents, who were always ready to present their services at the summons of their respective votaries. The pure original idea of MAGIC, as the profound study of nature, and of the power, wisdom, and benevolence of the Deity they worshipped, was gradually lost sight of; and the first of sciences, at length, degenerated into the practice of absurd and superstitious arts and brutalising ceremonies—as may be observed even in many of the Jewish rites. Even so early as the time of ZOROASTER, indeed, MAGIC had begun to be thus deteriorated and abused, as appears from the books of the Zendavesta. Hence, as we have already observed, it ultimately came to be distinguished into the *white* and the *black* art. Even the Jews were with difficulty restrained from the evil practices of this corrupted science. At a later period, the Greeks gave the appellation of γοητεία to the *black* Magic. In the cultivation of this per-

verted science, therefore, its degenerate votaries endeavoured to discover the means of subjecting the spiritual powers to their own interested and illegitimate purposes, and of thereby becoming despotic masters over their fellow-creatures.

Among the ancient Chaldeans, Medes, Persians, Bactrians, Babylonians, Hindoos, &c., MAGIC was interwoven with their whole physical and intellectual philosophy, and combined with their religious worship and ceremonial observances; and the same combination may be traced in the construction of the Jewish Temple.

The most ancient theological books of the Hindoos, which by some learned men have been considered as the earliest profane records of the human race, are the *Vedas*, or the Brahminical revelations, and the Code of MENU. These books contain the theological notions of this very ancient and remarkable people, their philosophical doctrines, and a continual reference to those magical, or magnetic states of the soul, in which it was supposed to be separated from the body, and to hold immediate intercourse with the original source of all intelligence. These ancient doctrines, narratives, and expositions, were, for a long time, regarded by the modern world as empty mystical fables, or, at most, as inscrutable mysteries or fanciful and extravagant inventions; until, in these later times, physiology, at length, afforded the means of a more adequate explanation of their true tenor and genuine purport; and a careful comparison with the recent

phenomena of Animal Magnetism ultimately presented a clue to guide us out of the obscure and bewildering labyrinth. The analogy existing between the celestial visions of the Brahmins, the ecstasies of the Egyptian, Greek, and other temples, and the modern *Clairvoyance* of the Magnetists, has now been fully demonstrated. The most striking parallels to these last phenomena have been adduced by BERNIER, COLEBROOKE, PASSAVANT, SCHLEGEL, WINDISCHMANN, and other inquirers into the knowledge, literature, and habits of the Hindoos; and the comparisons which have been instituted leave no doubt in regard to the perfect characteristic identity of these affections. The entire contents of the *Vedas* were regarded as the product of immediate revelation, through the medium of the Seers. What the soul sees, hears, and apprehends, is a direct intuition—an unquestionable revelation. The Seers themselves were supposed to derive their inspiration immediately from the celestial spirits, and from the Deity himself, with whom, while in this state, their souls were thought to hold intimate community and converse. The revelations obtained, while in this state of inspiration, related to the origin, nature, connection, and destiny of all things; and, in particular, to the position, character, and rank of the spirits, or souls of men, in this world, and to their future existence in the world to come.

The means resorted to for the purpose of inducing this state of spiritual exaltation, were somewhat different from those employed by the modern Mag-

netisers ; and they were more akin to the practices of the earlier Christian Ascetics. These were, among the Orientals, strict penance, ascetism, abstinence from food, the abandonment of all sensual pleasures, and the mortifying of all carnal passions. It was held that, in order to set the soul free from all the fetters of the world, and to prepare it for the pure enjoyment of divine contemplation (the beatific vision), all natural relations, all mundane thoughts, must be renounced ; the tumult of the world abandoned, strict chastity constantly preserved ; and fasting must be practised, in order to deprive the mortal passions of their earthly nourishment.

According to BERNIER, the *Jogues* or *Jogis* were held to be the truly illuminated, and in the most perfect union with God. These Jogues were individuals who had entirely abandoned the world, and withdrawn into absolute solitude. If offered food, they would accept of it ; but if not, they could dispense with it. They were believed to exist upon the mercy of God, in a state of fasting and strict self-denial, continually plunged in profound contemplation. They would thus continue for hours absorbed in a state of the deepest ecstasy, deprived of the use of the internal senses, contemplating the Deity as a pure, white, clear, inexpressible light. These ecstatic Seers would also suppress their breath as long as they could, and remain, for a considerable time, motionless, with their eyes fixed on the point of the nose, or some other part of the

body, in all sorts of weather, in heat or in cold, and in the most extraordinary and unnatural positions, as if grown into the earth. In the reports made by travellers of such occurrences, there may, possibly, be some occasional exaggeration; but we have no reason to doubt the truth of their concurrent narratives in all the essential particulars. We may add, too, that the phenomena exhibited by these ascetic fanatics—making all due allowance for diversity of habits, constitutional temperament, &c.—are precisely similar to those which have been frequently observed to occur, in modern times, according to the experience of the Magnetists, and others, in cases of Somnambulism, ecstasy, catalepsy, and apparent death. It is observed by BERNIER, indeed, that the Indian Jogues, in their ecstasies, are, like the magnetic and cataleptic patients, deprived of all sensibility.

In the Code of Menu, there are various passages in which other means of producing the ecstatic states are mentioned—such as the effects of fire, the influence of the sun and moon, sacrifice and music; as also a beverage which was called the *Soma-drink*. *Soma* has been thought to signify the Sun or Lotus plant; the juice of which was used for the purpose of completing the Jogue. It is said to have the effect of inducing the ecstatic state, in which the votary appears, in spirit, to soar beyond the terrestrial regions, to become united with Brahma, and to acquire universal lucidity (*Clairvoyance*). According to DECANDOLLE, this

Soma-drink is prepared, partly, from the juice of the *Asclepias acida*, or *Cyanthum viminalis*, which constitutes the principal ingredient of the potion. This juice is pungent and intoxicating. In larger doses, it may prove poisonous; and, in many cases, the nervous system is similarly affected by it as by the use of other narcotics. WINDISCHMANN observes that, in more ancient times, the *Soma-drink* was taken as a holy act—a species of sacrament; and that, by this means, the soul of the communicant became united with Brahma. It is frequently said, that even PARASHAPATI partook of this juice—the essence, as it was called, of all nourishment. In the human sacrifices, the *Soma-drink* was prepared with magical ceremonies and incantations, by which means the virtues of the inferior and superior worlds were supposed to be incorporated with the potion. Mention is also made of opium, which was likewise calculated to promote the stupifying sleep and ecstatic visions. KAEMPFER mentions that, after having partaken of a preparation of opium, in Persia, he fell into an ecstatic state, in which he conceived himself to be flying in the air, beyond the clouds, and associating with the inhabitants of the celestial spheres. PROSPER ALPINUS also relates that, among the Egyptians, dreams of paradise, and celestial visions, are produced by the use of opium.

According to the Code of MENU, the three states of the soul, in this world, are: the waking state, the state of sleep and dreaming, and the ecstatic

state. The state of waking, in the external, sensible world, affords no true knowledge of things. Ignorance and illusion predominate, in consequence of external contemplation, and the influence of the animal passions. This, therefore, is a state of darkness. In sleep and dreaming, the solar influence is manifested in phantasms. This state may be compared to the twilight. The ecstatic sleep first develops the light of true knowledge; and the real, internal waking state presents a contemplative vision of objects inaccessible to the ordinary natural sight. The internal eye of the soul is opened, and the sight is no longer sensual and confused; but there is a clear-seeing (*Clairvoyance*), an accurate seeing, a thorough seeing of the whole magic circle, from the circumference to the centre. This ecstatic sleep, however, has different gradations of internal wakefulness and lucidity.

Here, then, we have a pretty accurate description of the Somnambulism of the modern Magnetists, nearly in their own language, from the lower states of *Sleep-waking* to the higher *Clairvoyance*.

According to the narrative in the *Upanishad*, one of the ancient Indian philosophers gave the following answer to a question relative to waking and dreaming, and the seat of the ecstatic affection. When the sun sets, his rays retire into the centre, and, in like manner, the different corporeal senses withdraw into the *Manas*, or great common sense. The individual then sees nothing, hears nothing, tastes and feels nothing, &c. and becomes absolutely

passionless. Such an individual is *Supta*—asleep. But within the city of Brahma (*i. e.* in the body of the sleeper) the five *Pranas*—according to COLEBROOKE, the internal vital breath and enlightening shadows—are luminous and active. So long as the doors of the body are still open, and the heart roams about in the external world of sense, there is no essential personality; for the senses are divided and act separately. But when the latter are withdrawn into the cardiac region, they melt into unity—*they become one common sense*; the individual attains his true personality in the light of these *Pranas*; and while the doors of the body are closed, and he is in a state of profound sleep and corporeal insensibility, he becomes internally awake, and enjoys the fruit of the knowledge of Brahma daily, during the continuance of this blessed sleep. He then sees anew, but with different eyes, all that he did in his ordinary waking state; he sees every thing together, visible or invisible, heard or unheard, known or unknown; and because *Atma* (the pure spirit) is itself the originator of all actions, he likewise performs, in his sleep, all these actions, and re-assumes his original form. In order to attain this elevated point, the senses and desires must be closed up, and, in the interior of the body, this power must enter into the *vena portæ*, and prevent the flow of the bile: for the *Manas*, at such periods, binds up this vein, which is the passage of corporeal passion, and the sleeper then sees no more phantasms, but becomes wholly spirit (*Atma*), luminous,

and he sees things, not as they are represented by the senses, but as they really exist in themselves. He acts rationally, and accomplishes everything he undertakes.

From the foregoing observations, when stripped of the mystical phraseology of the Eastern sages with which they are enveloped, it is impossible, we presume, not to recognise a full and distinct knowledge of the phenomena of the ecstatic affection, as well as of its causes. Even from the remark made in regard to the *vena portæ*, and the influence of the biliary secretion, we may infer no shallow views respecting the physiology of this extraordinary state. In their elucidations of this obscure subject, too, the Eastern philosophers ascribed considerable importance to the influence of the sun and moon—an influence of which the reality has been recognised in modern times, and demonstrated by a variety of striking and authentic facts.*

The faculty of divination, occasionally manifested by individuals in the states above described, was a phenomenon well known to these Eastern sages. They were also aware, as are the modern Magnet-

* English writers, in general, seem to be sadly puzzled with the Indian philosophy, which they appear to regard altogether as a mere tissue of fantastic chimeras. The discovery of the magnetic Somnambulism and Ecstasy, however, in recent times, affords us the means of explaining many things which had been previously obscure and unintelligible. My ingenious friend, Dr BRAID of Manchester, has published some papers upon this curious and interesting subject in the *Medical Times*, which are well worthy of a careful perusal.

ists, that all of these ecstatic visions and prophetic indications were not exactly consistent with truth, or verified by the event; but that, on the contrary, they were, *occasionally*, delusive. But they also knew that this latter circumstance depended upon the more or less perfect development of the peculiar affection—upon the greater or less freedom of the spiritual faculties from the control of the corporeal organs. Even the apparently vicarious transference of the senses—*e. g.* vision through the medium of the *epigastrium*, or cardiac region—and the insensibility of the body to external impressions—appear to have been as well known to these Indian philosophers as to our modern Magnetists.

CHAPTER XII.

A VERY eminent German physician and philosopher, Dr PASSAVANT of Frankfort, in his valuable work on *Vital Magnetism*,* justly observes, that it is impossible to comprehend the writings of the early Eastern philosophers without a competent knowledge of the ecstatic affections, and their several varieties and gradations. *Their philosophy essentially consisted in a continual reference to the phenomena of*

* *Untersuchungen über den Lebensmagnetismus und das Hellsehen; von Dr J. C. PASSAVANT. Zweyte Auflage. Frankf. am Main. 1837.*

the ecstatic clairvoyance. Hence, their doctrines appear to many students, unacquainted with this particular branch of philosophy, and with the curious discoveries of the modern Magnetists, to be altogether mystical, fantastic, and unintelligible. But the experimental researches of the Magnetists, in our own times, have enabled those who have studied the subject of Animal Magnetism to understand the language, and to appreciate the doctrines, of the Oriental philosophers. The Indian or Brahminical philosophy, too, is intimately interwoven with the Eastern theology and mythology, and he who would comprehend the former must necessarily devote himself to the study of the latter. Here, too, as in other sciences, we must overlook the symbolical and mystical character of the language in which the peculiar doctrines and speculations are embodied; and also endeavour to acquire an adequate knowledge of the particular facts upon which their doctrines and speculations are founded.

The religion and philosophy of the ancient Hindoos became the special inheritance of a particular caste, or sect—the Brahmins. By the most learned and accomplished individuals of that sacred body they have been transmitted downwards, from age to age, mingled, probably, with many of those natural and inevitable corruptions, with which the lapse of time generally disfigures all ancient dogmas, and renders them, in their literal acceptation, more or less unintelligible to the modern scholar. The substance of these dogmas, however, has been

carefully preserved by the sacred order to whose trust they were committed; and some of the more curious phenomena, upon which the doctrines themselves seem to have been originally founded—*Clairvoyance* and *Prophecy*—would appear to have been manifested and witnessed, among the Indian Brahmins, down to a late period. Of this fact we shall take the liberty of adducing two very remarkable instances, which occurred at different periods of time, and which are both related upon perfectly credible authority.

The first of these instances will be found in the common histories of British India; the second rests upon the narrative of an English gentleman in official station and of high respectability.

Among the scientific residents at Ghizni, during the reign of Mahmoud, was ABU RIHAN, sent by Almanor from Bagdad, where he was venerated almost as the rival of AVICENNA. Besides metaphysics and dialectics, he studied and appears to have drawn his chief lustre from his attainments in what is now called the magical art. Of this D'HERBELOT relates a remarkable instance. One day Mahmoud sent for him, and ordered him to deposit with a third person a statement of the precise manner and place in which the monarch would quit the hall where he then sat. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit; but how was he humbled and amazed, when, on the paper being

examined, there was found a specification of the precise spot through which he penetrated! Hereupon, the prince, with horror, denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed, but care had been taken to prepare beneath a soft and silken cushion, upon which the body of the sage sunk without sustaining any injury. ABU RIHAN was then called before the monarch, and requested to say, whether, by his boasted art, he had been able to foresee these events, and the treatment through which he had that day passed. The learned man immediately desired his tablets to be sent for, in which were found, regularly predicted, the whole of the above singular transactions.*

The second instance of Brahminical *Clairvoy-*

* Another story of a similar description has been related by some of the magnetic authors. A certain conjuror had the reputation of possessing the faculty of reading the contents of closed letters. Having been called into the presence of a prince, he was asked whether he would undertake to inform him of the contents of a dispatch which he had just received by a courier. The answer was: "Yes—to-morrow morning." The dispatch remained all night sealed in the cabinet of the prince, and, on the following morning, the conjuror appeared before him, and gave him correctly the contents of the letter. Astonished at this wonderful occurrence, the prince requested an explanation of the matter, which the conjuror gave him in the following terms:—Upon going to bed, he excited in himself a strong desire to read the letter; he then fell asleep, and in a dream he learnt the contents; he appeared to be in the cabinet of the prince, and read the letter.

ance, to which we now propose to direct the attention of our readers, is of a more modern date, and of more unquestionable authenticity. We have extracted it from the *Oriental Memoirs* of Mr JAMES FORBES, a gentleman who held distinguished and honourable situations, under the British government in India. The narrative is all the more trustworthy, because the circumstances occurred within the personal knowledge of the narrator, and were not merely related from hearsay. The narrative is rather long, but it is exceedingly interesting and apposite ; and its perfect authenticity, we presume, will not be disputed. We shall relate the occurrences in question in Mr Forbes's own language.

“ On my arrival at Bombay, in 1766, Mr Crommelin, the governor of that settlement, was under orders to relinquish his situation at the beginning of the following year, and then to return to England. Mr Spencer, the second in Council, was appointed his successor in the Bombay government. The affairs of a distant settlement, especially after the lapse of many years, must be uninteresting ; but, in the present instance, it is necessary briefly to mention them.

“ I arrived in India during a profound peace : there were then neither King's ships nor troops in that part of the world. Overland dispatches were not common, and a packet by sea seldom arrived. Bombay had very little communication with England, except on the arrival of the Indiamen in August and September, a period expected with no

small anxiety. Such being the general situation and character of that settlement, I found it on my arrival, in 1766, peculiarly agitated. Society was divided into three parties: one who paid their court to Mr Spencer, the rising sun; another gratefully adhered to Mr Crommelin; the third affectionately devoted to the interest of Mr Hodges, whom they deemed an injured character, deprived of his just rights as successor to the government.

“ Mr Crommelin went out a writer to Bombay, in 1732; Mr Hodges, in 1737; Mr Spencer, in 1741. At that time, supercessions in the Company’s employ were little known; faithful service and a fair character, if life was spared, generally met with reward. I shall not enter upon the political or commercial system of India at that period. Previous to Lord Clive being appointed governor of Bengal, in 1764, Mr Spencer had been removed from Bombay to Calcutta, and for some time acted as provincial of Bengal; ten years before the appointment of a governor-general and supreme council in India, when the four presidencies were entirely independent of each other. On Lord Clive’s nomination to the government of Bengal, Mr Spencer was appointed by the Court of Directors to return to Bombay, with the rank of second in council, and an order to succeed Mr Crommelin in the government of that settlement in the month of January 1767. This supercession and appointment was deemed an act of injustice by the Company’s civil servants in general on that establishment, and a peculiar injury by Mr

Hodges, in particular, who was then chief of Surat, second in council, and next in regular succession to the government of Bombay, which he looked upon as his right, being senior to Mr Spencer by four years. Indignant at Mr Spencer's supercession, and chagrined by his disappointment in the government of Bombay, Mr Hodges addressed a spirited letter from Surat to the governor and council, complaining of injustice in the Court of Directors, with whom, as an individual, he was not permitted to correspond. This, therefore, was the only regular channel by which he could communicate his sentiments, and seek redress. The governor and council of Bombay deeming his letter improper, and disrespectful to his employers, ordered him to reconsider it, and make a suitable apology; which not being complied with, he was removed from his honourable and lucrative situation as chief of Surat, sent down to Bombay, and suspended the Company's service. Thither he accordingly repaired to settle his private affairs, and afterwards to proceed to Europe. The government of Bombay sent a dispatch to the Court of Directors by the way of Bussorah and Aleppo, informing him of their proceedings.

“ After this necessary preamble, I can with more propriety introduce the Brahmin who occasioned the digression, and with whom Mr Hodges became acquainted during his minority in the Company's service. This extraordinary character was then a young man, little known to the English, but of great celebrity among the Hindoos, and every description

of natives, in the western part of the peninsula. I believe Mr Hodges first saw him at Cambay, where he was appointed resident soon after the expiration of his writership. The Brahmin expressed an affectionate regard towards him, and as far as the distinction of religion and caste allowed, the friendship became mutual and disinterested. The Brahmin was always justly considered as a very moral, and pious character; Mr Hodges was equally well disposed: his Hindoo friend encouraged him to proceed in that virtuous path which would lead him to wealth and honour in this world, and finally conduct him to eternal happiness. To enforce these precepts, he assured him he would gradually rise from the station he then held at Cambay to other residencies, and inferior chiefships in the Company's service; that he would then succeed to the higher appointment of chief at Tellicherry and Surat, and would close his Indian career by being governor of Bombay. Mr Hodges not having been enjoined secrecy, spoke of these Brahminical predictions among his associates and friends from their very first communication; and their author was very generally called Mr Hodge's Brahmin. These predictions, for some years, made but little impression on his mind. Afterwards, as he successively ascended the gradations in the Company's service, he placed more confidence in his Brahmin, especially when he approached near the pinnacle of his ambition, and found himself chief of Surat, the next situation in wealth and honour to the government of Bombay.

“ When, therefore, Mr Spencer was appointed governor of that settlement, and Mr Hodges dismissed from the chiefship of Surat, and suspended the service, he sent for his Brahmin, who was then at Pulparra, a sacred village on the banks of the Tappee, on a religious visit. Mr Hodges received him at the chief’s garden-house, where he was sitting in the front veranda. He immediately communicated to him the events which had lately taken place, to the disappointment of all his hopes and future expectations ; and that he was on the eve of his departure to Bombay, and from thence to England. It is said that Mr Hodges slightly reproached him for a pretended prescience, and for having deceived him by false promises. The Brahmin, with an unaltered countenance, as is usual with his tribe on all such occasions, coolly replied : ‘ You see this veranda, and the apartment to which it leads. Mr Spencer has reached the portico, but he will not enter the house. Notwithstanding all appearances to the contrary, you will attain all the honours I foretold, and fill the high situations to which he has been appointed. A dark cloud is before him ! ’ ”

Mr Forbes then observes, that this singular prophecy became known at Surat and Bombay, but Mr Hodges himself placed so little confidence in it, that he made preparations for his return to Europe. In the meantime, the dispatches had been received from Bombay, and the answer followed with unusual celerity. The Court of Directors disapproved of Mr Spencer’s conduct as governor of Bengal, can-

celled his nomination to the government of Bombay, dismissed him from the Company's service, and Mr Hodges was appointed governor.

From that period, the Brahmin exercised the greatest influence over the mind of the new governor, who took no important step without consulting him. It is a circumstance deserving of notice, that the former never promised his friend anything beyond the government of Bombay, and never foretold his return to his native country; but that he drew a mysterious veil over a period corresponding with our year 1771. Mr Hodges died suddenly on the night of the 22d of February, in that year.

Mr Forbes relates a second instance of the prophetic powers of this Brahmin, in the case of a widow lady who was mourning for the fate of her son. This prophecy was exactly fulfilled.

The following is an abridgement of a third story of a similar description.

Some months before the departure of Mr Forbes from India, a gentleman who had been appointed to a considerable situation at Surat, landed at Bombay, along with his lady. Both were still young, and they had an only child. The gentleman left his wife with a friend, and repaired to Surat, in order to arrange his domestic concerns. His wife was to follow him in the course of a short time. On the evening previous to the day when she was to embark for Surat, her landlord had a large party, among which was our Brahmin. The latter was presented to the company, and requested, as a joke,

to foretell the fortune of the young couple who had just arrived from Europe. To the astonishment of the whole company, and especially of the lady herself, the Brahmin threw a compassionate glance upon her, and, after a solemn pause, said to the landlord, in the Indian language: "Her cup of happiness is full, but it will speedily be exhausted!—a bitter draught awaits her, and she must be prepared for it!" Her husband had written that he should come in a barge to Surat bar to accompany her ashore. However, he did not make his appearance; but in his stead there came a friend who informed the lady that her husband lay dangerously ill. When she arrived, he was in a violent fit of fever, and died in her arms. On his return to Europe, Mr Forbes was on board the same ship with the widow, and the anniversary of her husband's death occurred during the voyage.*

We shall presently have occasion to refer, more at large, to a variety of similar instances of the development of the spirit of prescience, prevision, or presentiment of future events, more particularly when we come to speak of the faculty or gift of Second Sight and relative phenomena. In the meantime, we may observe, that all the arts and practices which prevail among the modern Magnetists, appear to have been familiar to the Hindoos, and to have been exercised among them from the earliest period of their history. ORIGEN (*contra CELSUM*) relates that the Indian Brahmins also performed great

* See Oriental Memoirs; by JAMES FORBES.

miracles by the aid of certain words; and PHILOSTRATUS mentions that these Brahmins carried about with them a staff and a ring, by means of which they were enabled to accomplish many wonderful things. The Indian philosophers, too, appear to have been well acquainted with the processes of magnetic manipulation; for we find it frequently mentioned, or alluded to, in their writings. The Jesuit Missionaries, indeed, would appear to have learned this practice from the Brahmins.

The same magical or Magnetic knowledge seems also to have been diffused, to a certain extent, among the Chinese, and that, too, from a remote period. KIRCHER, and other early travellers and residents among this ancient people, inform us that, from the most remote times, diseases were cured, in China, by means of manipulation, breathing, and other simple processes. Similar practices appear to have been in use among the Chaldeans, the Medes, Persians, and Babylonians—indeed, throughout the whole of the ancient Eastern world.

CHAPTER XIII.

IN following out the history of MAGIC among the early inhabitants of the world, it becomes necessary to devote some of our attention to their religious opinions, doctrines, and observances, which

are intimately connected with their philosophical tenets, and even with their therapeutic science.

The *Dualism* of ZOROASTER became incorporated, in different forms, with the ancient theological and metaphysical dogmas of the Hindoos, the Chaldeans, the Egyptians, and the Israelites. According to PLUTARCH, the Chaldeans assumed two good and two bad deities, and their attendant spirits. The Indian *Dualism* was of a milder character than that of the Parsi; but their Dæmons and Genii—their good and evil spirits—were no less numerous than those of the Chaldeans and Babylonians; as is evident from their theosophistic systems, their poetical productions, and mythological traditions. From Babylon, the Jews, after their captivity, appear to have brought back to Canaan the Eastern Magic, Theurgy, and Dæmonology, which afterwards became essentially, but only partially, incorporated with Christianity; although, in the New Testament Scriptures (John iii. 8) we are told that one of the chief objects of the mission of JESUS CHRIST upon earth was to destroy the empire of Satan and the Dæmons, to annihilate the doctrine of Devils, and to restore the undivided empire of the one supreme GOD. We shall see, by-and-by, how the writings of the Alexandrian Jews, and the diffusion of Christianity, subsequently contributed, indirectly, to revive, and even to extend the previous Oriental belief, and to modify the doctrine of MAGIC.

Even the tradition of the Serpent appears to have originated among the Orientals, and not, as has been

generally supposed, from the Mosaic history of the creation and fall of man. It is to be found, we believe, in almost all the ancient mythologies. The serpent was the symbol of Ahrimanes, the evil Deity, and, as such, it is introduced in the Zoroastic theology; and even the original evil was believed to have been brought down from heaven to earth in the form of a serpent.

All of these theosophistic and demoniacal notions lay at the foundation of the ancient MAGIC, or sacred science, and ought to be carefully separated from the facts it embraces. For these ancient theosophists also studied, and affected to practise the pretended art of holding converse with Spirits, and of rendering them propitious and subservient to their own wishes and designs. The artificial means employed for the purpose of accomplishing this object, were, amongst others, the use of certain narcotic substances, such as opium, the juice of hempseed, stramonium, henbane, &c. in certain doses; and these means, it is believed, have been preserved to the present day among the Persians, Arabians, Turks, and, generally, throughout the Moslem tribes. The phenomena produced by these means are, in many respects, similar to those which are frequently the result of the magnetic processes, although infinitely less innocuous, and, in most cases, highly injurious to the corporeal and mental powers.*

* There is nothing new under the sun. In recent times, the medical profession have very generally adopted the practice, in certain cases, of causing their patients to inhale the

Among the Persians, as in other countries, the *Magiuse* (*Magicians, Magi*;) presided over the sacerdotal office, and MAGIC, as we formerly observed, thus became combined with religious worship. PLATO, in his *Alcibiades*, informs us that the "Kings of Persia learn MAGIC, which is a worship of the gods." MAGIC, therefore, in those ancient times, had reference to every thing which was supposed to relate to human and divine science—to medicine and to philosophy, as well as to religious worship.

The visionary and ecstatic states, to which we have already referred, are frequently observed, in a peculiarly modified form, among the present inhabitants of certain parts of Asia—as, for instance, among the Siberian Shamans, the Arabian Dervises, the Samoiedes, and the Laplanders, as well as among the Hindoos. A species of Somnambulism, we are told, is by no means uncommon amongst all of these tribes, occasioned either by constitutional irritability and a certain natural predisposition, by particular motions and turnings of the body, or, less frequently, by the use of narcotic substances. With such dispositions, aggravated by frequent habit and a peculiar mode of living, most of them require

vapour of poisonous substances—such as the ether of sulphuric acid, *Chloroform*, &c.—in order to suspend pain during the performance of certain surgical operations. To this coarse method they appear to have been driven by the signal success of the more innocuous Mesmeric practice in similar cases.—See, in particular, DR ESDAILE'S account of his magnetic practice in India.

nothing more than violent screaming, or other noises—dancing, drumming, turning rapidly round in a circle, &c.—to induce syncope and cataleptic rigidity. The Siberian Shamans, according to GEORGI, also make use of narcotics and stimulants to produce visions, in which they see ghosts, and converse with them, and also receive from them revelations of future and distant occurrences. They likewise see all kinds of particular animals and places, and even the souls of the dead, to whom they elevate themselves from their bodies into the air, up to the seat of the gods. HOGSTROM relates of the Laplanders, in particular, that they frequently exhibit such a degree of excitability as to manifest the most extraordinary phenomena. When any person opens his mouth, or draws it together, or points to some object with his finger, or dances, or performs any other gesticulation, there are many who imitate all the motions they perceive; and, when the fit is over, they inquire whether they have done any thing improper—*being themselves ignorant of what they have done.* These Laplanders are said to be so highly excitable, that, by the slightest unexpected noise, or by the most insignificant unforeseen occurrence, they are frequently thrown into convulsions. In church, if the clergyman gesticulates too vehemently, or speaks too loud, they often fall into syncope; others spring up, in a furious manner, run out of church, overturn every thing that stands in their way, strike with their fists all persons whom they meet, and,

in short, conduct themselves, in all respects, like insane persons.*

PALLAS, in his Russian Travels, gives a similar description of other Northern Asiatic tribes. He represents them as so exceedingly excitable, that the slightest circumstance gives a shock to their whole organism, produces a commotion in their imaginative faculties, and puts them *beside themselves*. It is remarkable that a single individual, thus affected, frequently communicates the infection to those in his immediate neighbourhood; the contagion thus becomes diffused; so that entire districts and tribes are, occasionally, thrown into a state of terror and disorder. The same traveller relates, that young females are sometimes so susceptible of this infection, that, when one happens to be attacked, a number of others are sympathetically affected at the same time. The paroxysm, in general, only lasts a few hours, and sometimes recurs, without any certain regularity, weekly, monthly, &c. These

* These phenomena are precisely analogous to the symptoms which occurred, at no very remote period, among the Methodists, Revivalists, and other religious sectaries of various denominations and descriptions, in this country, on the continent of Europe, and in America; as we shall probably have occasion to show, more particularly, hereafter. They were generally called *the work of God*: They might, with as much propriety, have been denominated the work of the Devil. In fact, they were produced entirely by natural causes acting upon weak minds and susceptible constitutions. These fantastic exhibitions, it is believed, have now been completely and very properly abandoned, never, we trust, to be renewed.

states, along with all their sympathetic phenomena, have been also described by GEORGI, as occurring among all the Mogul and Tartar tribes. And we may here remark, that similar phenomena have been frequently observed to occur in the artificial paroxysm, induced by the Mesmeric processes; but in this last case, they are capable of being controlled and regulated by skilful and judicious management.

A very curious account of the magical proceedings of a Tungusan Shaman will be found in a letter of M. DE MATJUSCHKIN, a companion of BARON WRANGEL in his expedition to the North Pole, to a friend in St Petersburg, in the year 1820, which was published in the *Morgenblatt*, No. 294, and inserted in HORST'S *Deuteroscopie*, and also in FISCHER'S *Somnambulism*. In the course of the proceedings in the case referred to, according to the narrative of M. DE MATJUSCHKIN, the phenomena of the cataleptic insensibility, as well as of *Clairvoyance*, were most distinctly developed, although the means of exciting them appear to have been of a very rude description. SCHUBERT, in his *Oriental Travels*, describes similar phenomena, as occurring among the Eastern Dervises. Such phenomena, indeed, are not confined to any particular time, or to any particular country.

Instead of dwelling, at present, however, upon any merely individual instances of the various modes of the development of these magical or magnetic states, it will probably be considered more

methodical, more appropriate, and certainly more useful and instructive, to endeavour to trace the history of these remarkable occurrences, and of the ideas suggested by them, among the several nations of antiquity, before we proceed to commemorate their more recent manifestation. Such an inquiry may probably tend to dissipate many doubts in regard to their authenticity, by exposing the universality of the facts, under the various forms in which they have been occasionally developed. With this view, therefore, we shall now proceed to present our readers with a succinct account of all that appertains to this interesting subject, in so far as we are able to gather up the scattered fragments in the most ancient annals of human learning and cultivation, among the Egyptians, the Israelites, the Greeks, and the Romans.

CHAPTER XIV.

ANCIENT Egypt, if not the actual birthplace of MAGIC, may, perhaps, be justly regarded as the primitive land, the cradle of *Animal Magnetism*—the region in which, so far as our knowledge extends, that art, or science, was first practically and extensively cultivated. If we may be permitted to infer from the remains of numerous monumental records, as well as from the entire history of this

remarkable people, it would appear that the Egyptian priests were well acquainted with the Zoömagnetic phenomena, and with some, at least, of the various methods of exciting them artificially, both in their religious ceremonies, and for the purpose of curing diseases ; and that they most assiduously cultivated this mystery in their sacred edifices, and, at the same time, jealously concealed the practice from the profane eyes of the vulgar.

In the most ancient period of Egyptian history, we find medicine, theology, and religious worship combined in the profession of the priesthood ; the first, indeed, to such a degree, that it appears to have occupied as much, if not more of their attention, than the latter. For, in Egypt, we find the first regular practice of therapeutics incorporated, as it were, during thousands of years, with their religious ceremonies and observances. In the treatment of the sick, they appear to have carefully watched what they conceived to be the annunciations of their deities ; and, for this purpose, their patients themselves were artificially prepared to receive and declare them. The methods employed, upon these occasions, have been distinctly noticed by DIODORUS SICULUS (L. i.). “ The Egyptians,” says this author, “ assert that Isis is of great service to them in medicine, by discovering therapeutic means ; and that, having herself become immortal, she takes great pleasure in the religious worship of mankind, and is especially concerned about their health ; *that she comes to their aid in dreams*, and

thus reveals the whole benevolence of her character. This is proved, not by mere fables, as among the Greeks, but by certain authentic facts. Indeed, all the nations of the earth bear witness to the power of this goddess, in relation to the cure of diseases, by their devotion and their gratitude. To those who are afflicted she points out, *in dreams*, the remedies appropriate to their respective diseases; and the efficacy of her prescriptions, contrary to all expectation, has cured patients who had been given up by the regular physicians." STRABO (Lib. xvii.) makes similar observations in regard to the Temple of SERAPIS; and GALEN (Lib. v., *De Med. Sect. Genes.*) gives the like account of a temple near Memphis, called *Hephaestium*.

Among no other people of high antiquity, indeed, do we find such precise, and, apparently, authentic accounts of a regular and systematic treatment of the sick in the temples, as among the Egyptians. Their priests evidently appear to have perfectly comprehended the method of exciting that internal sanative instinct in the human organism, which, in general, is a profound mystery even to the individual himself who excites it into operation, and which was, therefore—naturally enough, perhaps, in those remote ages—represented as an immediate gift of the gods. Nowhere was this internal faculty so generally cultivated, for the cure of the sick, as, also, for other affairs of life, as in ancient Egypt; although the whole proceedings, in these cases, were carefully enveloped in mystery, and concealed from

the scrutinising eyes of the vulgar and the profane. Hence the ancient mysteries and oracles, which have afforded so much scope for learned discussion, and even for misrepresentation and ignorant ridicule, in modern times; and which cannot be thoroughly comprehended without an intimate knowledge of the entire system from which they derived their origin, as well as a correct appreciation of the means employed, and of the nature of the phenomena which were frequently manifested.*

The primitive records of almost all the most ancient nations of the world commence with traditional accounts of a primæval state of ignorance and happiness, in which mankind lived in perfect harmony with all nature, and enjoyed a familiar intercourse and converse with spiritual and divine beings. *Aurea prima sata est ætas*. In this blessed state, neither space nor time existed for man—the

* The author is not a Free-mason; but, although ignorant of the precise objects of the institution, he has long been of opinion that the origin of this ancient craft might be traced up to the Egyptian mysteries; although the original objects of such an association, or brotherhood, may have, for a long time, been lost sight of. The association of the fraternity, he believes to have been always humane, and probably, in some respects beneficial; and the accusations occasionally brought against their views and objects appear to have originated in malice or misconception. The author is not aware whether, in the records of the craft, any distinct and authentic traces of its origin have been preserved. Were they to study these lucubrations of ours, they might, perhaps, be led to adopt more precise notions in regard to the origin of the institution, and, also, find themselves better prepared to *harmonize in light*.

past and the future were as one present; and objects, now considered distant, were in his immediate neighbourhood. His soul was pure, and uncorrupted by the transient passions and pleasures or pains of the mental or corporeal frame. Disease and death were unknown: Nothing, in short, could occur to disturb the equable tenor of his perfect serenity and continued happiness. One common and general instinct enabled him to see and hear, and to exercise all the faculties of sense. In short, he was created after the image of God.

In process of time, however, and in consequence of some transgression of the laws of his Creator, man is said to have forfeited this blessed state of innocence and simplicity—sin and misery, disease and death, entered into the world; and the relations of the human race towards external nature, as well as in reference to the Author of his being, underwent a complete and a melancholy change. The Mosaic account of the creation and fall of man alludes to this original state of the species, in delineating the primitive paradise; and the memory of it is preserved in one form or another, in the traditional myths of almost every people upon earth. The *Golden Age* has been celebrated by the poets even of the Pagan world.

After the fall from this original condition of purity and happiness, the earth itself was cursed; man was doomed to labour for his daily subsistence, and subjected to the fearful penalties of sin, disease, and death. Deprived of that blessed intercourse,

which he had been previously privileged to enjoy with heaven, he was now thrown entirely upon his own natural resources. His original undisturbed health and inborn *Clairvoyance* had passed away from him ; and he found himself compelled to resort to artificial means, for the purpose of restoring the one, and of re-awakening the other. In order to attain these objects, he voluntarily withdrew himself from the tumult of the world, mortified his earthly passions, and endeavoured to restore the lost intercourse with the spiritual world, and with the Deity, by *exciting* in himself that primitive internal instinct, which had been obscured, but not entirely obliterated within his bosom. Sometimes, too, in his happier moments, he would experience a feeble manifestation of that inward, inborn light, in sickness and on the approach of death—like a phosphoric glimmering from decayed matter.—Such dispositions and feelings probably gave rise to the ancient oracles and mysteries—to the early admixture of religious worship, medicine, and divination.

A foresight, or presentiment, of the future, as we have already had occasion to observe, is by no means so strange and unnatural a faculty, as many have been induced to suppose. History, indeed, abounds in instances of the manifestation of such instinctive forebodings, which cannot be redargued by reason, nor confuted by scepticism. Philosophy does not altogether repudiate the belief of the fact ; and there are, probably, few individuals who have

not, at one period or another, experienced some indications of the existence of such a faculty within them. We shall have an opportunity of referring to some striking and authentic instances of the manifestation of this instinctive power in the sequel. In the meantime, we think it proper to observe, that this faculty may be of a morbid and false, as well as of a healthy and truthful character; and it becomes necessary, therefore, to endeavour to distinguish the phantasms of a diseased imagination from the suggestions of a sane instinct. Some of the phenomena recorded in the history of the ancient oracles are precisely of a similar character to those which have occasionally presented themselves in the Somnambulistic affections of modern times.

Strangers always found great difficulty in obtaining admission to the Egyptian mysteries; a circumstance which can be easily accounted for by the modern Magnetists, who, for similar reasons—although their practice is no longer mysterious—are equally averse to the promiscuous intrusion of vulgarly inquisitive visitors. The first among the Greeks who appear to have triumphed over these difficulties, are said to have been ORPHEUS, THALES, and PYTHAGORAS; of whom the philosopher last mentioned is believed to have acquired the largest insight into the secrets of the priesthood. Moreover, as we have already had occasion to remark, the ancient priests were regarded with universal reverence, and enjoyed a respect, a dignity, and an influence, equal, if not superior, to that which was

conferred upon the kings and princes of the land. They observed a strict regimen; and personal cleanliness was deemed a primary requisite in the exercise of their sacred vocation. They devoted themselves, also, to the study of medicine, and the practice of the healing art. Their mode of treatment, indeed, appears to have been exceedingly simple and consonant to nature—consisting, principally, of a few general processes and dietetic observances. They did not possess that immense quantity of liquid and solid remedies—those salts, earths, gases, vegetable and mineral poisons, &c.—which swell our pharmacopœias, and are so plentifully exhibited by the empirical practitioners of physic in modern times. Yet, according to all accounts, their practical methods were eminently successful. Their treatment appears to have consisted, principally, of bathing, anointing, manipulations, fumigations, &c. By these means, combined with exercise and fasting, the patients were prepared, in the temples, for those divinatory dreams for which the oracles became so famous. The officiating priests superintended these prophetic manifestations in their sleeping patients, and, upon their awaking, suggested the remedial means prognosticated during the divinatory sleep, and the probable issue of the particular case; a circumstance which led to the erroneous belief that the priests were themselves the prophets. It is extremely probable, indeed, if not absolutely certain, that in most, if not in all cases, these prognostications proceeded from the patients themselves

—as in the case of the modern magnetic Somnambulists—who, in their waking state, forgetting every thing that had occurred during their sleep, allowed themselves to be persuaded that these suggestions were made by the priests, in consequence of the peculiar favour of heaven. It would also appear that, as in the magnetic practice, individual patients, peculiarly susceptible of the somnambulistic and ecstatic affections, were retained in these temples, for the purpose of discovering the particular diseases of others, and of prescribing the appropriate remedies. After these institutions became corrupted, and, consequently, fell into discredit, the whole of this procedure came to be considered as a mere system of falsehood, jugglery, and imposture; and this would appear to be the prevailing opinion of negligent inquirers, even at the present day. The discoveries of the modern Magnetists, however, and their profound researches into the practices in question, appear to have completely demonstrated the reality of the facts, and the analogy existing between the ancient methods and that of the disciples of MESMER.

The lower orders of the priesthood, it appears, were entrusted with the general charge of the patients, according to certain directions laid down for their guidance; and these directions were to be observed upon all occasions, and in the strictest possible manner.

GALEN has enumerated some of those remedies which were preserved, as approved recipes, in the

temples; and mention is also made of others by CELSUS, and by PAULUS ÆGINETA. We must not allow ourselves to be surprised at the simplicity, or the apparent triviality and inefficacious nature of some of these remedies. All those who are well acquainted with the modern magnetic treatment are, at the same time, perfectly aware how much a strict attention to the most trifling and, apparently, insignificant prescriptions of a patient, and the exact time of their administration, are conducive to the ultimate cure; and even regular physicians, in their ordinary practice, it is believed, have occasionally been astonished at the success of remedies—perhaps suggested by their patients—which they had previously conceived to be totally inoperative and worthless. It is remarkable, too, that the ancient priests also made frequent use of a particular sort of magnetic stone (*αερίτης*).

Even in GALEN'S time, an universal remedy was still called ISIS. The most celebrated temples in Egypt were those of *Memphis* and *Busiris*; the Temples of SERAPIS at *Canopus*, *Alexandria*, and *Thebes*; the Temples of OSIRIS, APIS, and PHTHAS. The word ISIS was also occasionally understood to denote Wisdom: Hence the inscription in her temple: *I am all that was, and is, and shall be; and no mortal has succeeded in lifting my veil.* (PLUTARCH; *De Iside*.) SPRENGEL observes, that this goddess was an emblem of the moon, whose periodical states have been believed to exert so much influence in certain morbid affections. For

this reason, Isis was thought to possess peculiar medicinal virtues; and many diseases, too, were ascribed to her displeasure. The Egyptians adored her as the discoverer of many remedies, nay, even of the science of medicine itself. The temples of Isis were the most famous for the resort of patients, who, during their sleep, received her oracular directions for their cure. Her priests were generally denominated ISIACI.

HORUS, the son of Isis, is said to have learned the arts of medicine and vaticination from his mother, and was called by the Greeks APOLLO. (*HORUM interpretantur APOLLINEM, qui medendi et vaticinandi artem ab Iside matre edoctus, &c.*) SERAPIS was another no less celebrated deity, who had many temples erected to him in Egypt, and also in Greece and in Rome. In all of these temples, medicine and vaticination were cultivated, along with the worship of the gods.

In regard to the proceedings in these temples, especially in relation to the treatment of the sick, we possess very imperfect accounts. The uninitiated were strictly excluded from them, and those actually initiated appear to have faithfully kept the secret. Even those among the Greeks who were fortunate enough to obtain admission into these temples, have preserved silence upon the subject of the mysteries, and have transmitted to us only a few scattered hints. JABLONSKI observes, that only a few select members of the priesthood were admitted into the inner sanctuary, and that foreigners were

scarcely ever permitted to enter it under any circumstances. (*Nonnisi pauci selecti digniores admittebantur. Peregrinis, vero, vix ac ne vix quidem unquam, certe non ante incredibiles molestias, patebat aditus, idque semper prævia circumcissione*).—(JABLONSKI; *Pantheon Ægypt.* III. Proleg. 141.)

CHAPTER XV.

WHEN we compare all the fragmentary notices which have been collected in regard to these ancient institutions of the Egyptians, we must assuredly become impressed with a conviction that the treatment of the sick, and the responses of the oracles in the temples, were exceedingly analogous to the magnetic processes of modern times. But here the evidence does not conclude; for, besides all this, we have additional historical testimony in regard to the preparatory ceremonies to which the invalids were subjected, the temple-sleep, and its concomitant phenomena, and, also, to the particular medical treatment of the patients, &c., partly in indirect monuments, and, partly, in images and hieroglyphical representations of the *res gestæ*.

We have already alluded to the practice of manipulation, combined, as it frequently was, with a variety of other ceremonies and observances among the Egyptians. In all ages, in fact, and, probably,

amongst all nations, as the author has elsewhere observed, a certain directly sanative efficacy has been usually ascribed to the touch of the human hand, to the placing of it upon a sick person, or rubbing with it any part of the body that may happen to have been exposed to injury. (See *ISIS REVELATA*, and *Zoomagnetic Journal*). A similar efficacy appears to have been also attributed to the fingers, especially the fore-finger. Now, it is a rather remarkable fact, and worthy of some attention, that, among the Romans, the *fore-finger* was occasionally denominated *Medicus*, or *the Doctor*. In ancient times, indeed, the observation—*ubi dolor ibi digitus*—actually passed into a common proverb.

But the hand had a still more extensive import and significancy among the nations of antiquity; and this import is unambiguously commemorated in some of the ancient Egyptian monuments, as has been shown in *ISIS REVELATA*. Let us look, also, into the Jewish Scriptures. *MOSES*, the divine law-giver, we are told, was a man learned in all the wisdom of the Egyptians. In the Bible, we meet with many remarkable expressions, by no means entirely metaphorical, which point out the *hand* as the instrument of the magical or magnetic influence, in perfect conformity with the ideas attached to the manipulations of the modern magnetisers. By means of the human hand the magnetic influence is distributed, and Somnambulism, or ecstacy, artificially produced. In like manner, we find certain passages in the Old

Testament Scriptures, in which the same office, and similar effects, are ascribed to the hand, viz. the production of ecstatic visions, and the excitement of the prophetic faculty. When God desires to excite, in the chosen prophet, the spirit of divination, it is said that the *HAND of the LORD came upon him, and he saw and prophesied*. It is related of ELISHA, when he was consulted by the kings of Israel and Judah in regard to the war with the Moabites, that he sent for a minstrel, and while the latter played upon the harp, *the hand of the LORD came upon the head of the Seer*, who became enraptured, and exclaimed: "Behold, thus saith the Lord," &c. (II. Kings, iii. 13, &c.) Similar expressions are met with in the *Psalms*, and in Ezekiel: "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God."—"The word of the LORD came expressly unto EZEKIEL, the priest . . . and the *hand of the LORD* was there upon him."—Now, how does such an expression come to be made use of in these and other passages of the Sacred Writings? God Almighty cannot be said, literally, to possess human hands; and it is evident, therefore, that the expression, in these and other passages, is there used in a metaphorical sense. The Scriptures manifestly describe the divine will and act by comparing them with the corresponding practice among mankind, when the object was to place an individual in the ecstatic state, and thereby induce the visionary and prophetic faculty. There are many other passages

in the Bible, which we deem it unnecessary to adduce, relative to the magical efficacy of the hand, not only in producing ecstasy and visions, but also for other objects. The laying on of the hand, indeed, was practised, upon various occasions, as denoting the communication of some peculiar power, or gift, or endowment, particularly when used in religious ceremonies. It was employed in giving a blessing, in sacrificing, in healing the sick, in raising the dead, &c. (See Mark, v. 23; Luke, iv. 40; Daniel x.) We may also refer to the interpretation of Nebuchadnezzar's dream, and to the learned CALMET'S *Dictionary, Art. MAIN.*

When it is said that the *hand* of the LORD was upon a particular individual, the expression evidently signifies the assistance and counsel of GOD, to enable the favoured personage to apprehend and utter the truth, and to perform works of a miraculous and beneficent nature. "The *hand* of the Almighty shall be with him," is said of John by Zacharias; and it is also said of the Apostles: "The *hand* of the LORD was with them, and there happened signs and wonders." The word *hand*, therefore, in all of these and other similar passages, appears to be used metaphorically, to denote the operation of the divine will, in conferring the prophetic inspiration, and the power of working miracles. The Apostles, too, literally made use of a similar method, in communicating the influence of the Holy Spirit to the believing disciples: "They laid their

hands upon the believing brethren," and the latter received the divine gift.

Here, then, we find precisely what actually takes place in the operations of Magnetism:—the same functions, the same confidence in the operator, the same faith in the patient, and the same results; with the difference only between the divine and human act and will, and the various objects contemplated in the procedure. We trust that the foregoing statements and comparison will not be regarded as in any degree irreverent, which is far from our intention.

The actual imposition of the hand, however, is not absolutely necessary, in all cases, to the accomplishment of the magnetic effect: A *finger* may be sufficient, even without actual contact; nay, when the *Rapport* has once been completely established, the mere energetic operation of the *will* may be sufficient to produce all the desired effects.

In the Bible, we frequently find the word *finger* also thus metaphorically used. We read of miracles and cures performed by the *finger* of God. (See II. Moses, viii. 19.—*Ibid.* xxxi. 18.—Psalms, viii. 4. Luke, xi. 20.) The finger, then, as well as the hand, according to the opinion of the MAGI, was the instrument by means of which the Egyptian Science operated its miracles; and thence it would appear that the finger also was a consecrated organ, by means of which such wonderful effects were produced in the ancient mysteries. JESUS CHRIST

himself says, expressly, that he cast out devils (*i. e.* cured diseases) by means of his *finger*; and that this was a sign that the kingdom of heaven was at hand. This attribution of miracles to the energy of the finger, indeed, even became proverbial upon many extraordinary occasions. “Herein we recognise the *finger of God*.” All of these expressions, however, appear to have been peculiar to the Egyptians and the Jews.

For more minute information upon this curious subject, we would refer our readers to the *Annales du Magnetisme Animal*, Nos. 34–37, in which the whole of these points are fully illustrated from the antique monuments preserved by MONTFAUÇON and DENON; and to *ISIS REVELATA*, vol. i.

We have every reason to believe that, in ancient Egypt, the arts and sciences attained a high degree of cultivation. This fact, indeed, is attested not only by their artistic monuments, and the high estimation in which that nation was held amongst its contemporaries, but by the direct and circumstantial reports of various authors. Travellers from different and distant lands long continued to resort to Egypt for instruction in the arts and sciences. MOSES, as we have already observed, is said to have been learned in all the wisdom of the Egyptians; and the ancient authors maintain that the science of Egypt was transmitted to the Phœnicians, the Arabians, the Greeks, and the Romans. Some authors are of opinion that even the Persians and Hindoos also derived much of their learning from the same

quarter. The Egyptians, indeed, sedulously cultivated all the branches of natural philosophy, mechanics, astronomy, and astrology; but their doctrines and discoveries, as was usual among the Eastern nations, were frequently announced in imaginative and mystical expressions, and gave occasion to the most gross and fabulous misrepresentations. In physical science they appear to have been no mean adepts; for we have some grounds for believing that the doctrine of the earth's motion round the sun was known to the Egyptian priests, or MAGI, and that it was communicated from them to the Indian Brahmins. PYTHAGORAS, the celebrated Greek philosopher and Mystic, is thought to have derived it from the same source. Such, at least, is the opinion of the learned JABLONSKI, and of other investigators into ancient literature and science.—*Neque enim prætermittere hic possum, videri celeberrimam illam COPERNICI hypothesin, terram circa solem moveri, sacerdotibus Egyptiorum olim jam ignotam non fuisse. Sciunt omnes hoc docuisse Philolaum aliosque scholæ Pythagoræ alumnos. Pythagoram vero placitum hoc astronomicum ab Ægyptiis accepisse, et in scholæ suæ dogmata tradidisse, ex eo non parum verosimile mihi fit, quod idem etiam ad Indorum Brahmannos, Ægyptiorum priscorum discipulos dimanasse intelligam.*—JABLONSKI; *Pantheon Ægyptior. III. Proleg. 10.* As it appears pretty manifest, therefore, that ancient Egypt was the cradle of physical, mechanical, and artistic science, it seems liable to little doubt—when we

explore the monumental records of that primitive and singularly ingenious and inventive people—that we are also indebted to the MAGI, or priest-philosophers of that country, for the first distinct memorials of the doctrine and practice of Animal Magnetism; which would appear to have been scientifically cultivated, at a very early period, in the sacred mysteries of the national priesthood, and gradually spread abroad among the surrounding nations.

CHAPTER XVI.

IN passing on to the more authentic history of the Israelites, the same phenomena, which we have endeavoured to trace in the annals of the ancient Egyptians, will be found to have prevailed among the Jews, at and after the time of MOSES: MAGIC, the development of *Somnambulism* and *Clairvoyance*, and all the other effects of the magnetic agency. In the case of the Israelites, however, these phenomena were generally manifested in a much purer and more noble form—with more dignified objects, and a more elevated tendency; in consequence, no doubt, of the early prevalence among them of a much more sublime and truthful theology, and a more confident faith in the power, and wisdom, and goodness of the Supreme Being. We have already referred to some evidence, in

regard to this subject, in the sacred writings ; and, in order to avoid tediousness and unnecessary repetition, we shall now proceed, at once, to the farther proofs.

In perusing the Scriptures of the Old Testament, every attentive reader must probably have been struck by the numerous and most remarkable revelations which are represented as having occurred in dreams, during sleep. In the fourth book of Moses (Numbers) there occur the following words :—“ If there be a *prophet* among you, I, the LORD, will make myself known unto him in a *vision*, and will speak unto him in a *dream*.” In the book of *Genesis* (xx. 3) it is said, “ GOD came to Abimelech, *in a dream by night* ;” and, in the same book (xxxii. 24), “ *God* came to Laban, the Syrian, in a *dream by night*.” See, also, the very remarkable passage, xxxvii. 5, and xl., in reference to the history of Joseph. In *I. Kings*, iii. 5, it is said that, “ in Gibeon, the Lord appeared to Solomon in a *dream by night*.” In the book of Job, xxxiii. 14 and 15, we are told that “ GOD speaketh in a *dream*, in a *vision of the night*.” Such revelations in dreams are repeatedly referred to, also, in the New Testament Scriptures. We scarcely require to point out the particular passages ; but the reader may consult St Matthew’s Gospel, and the *Acts of the Apostles*.

The Scriptures, too, abound in allusions to the magnetic treatment and phenomena. Of these we have an example in Adam’s sleep (*I. Moses*, ii. 21).

The Seventy-two Interpreters of the Sacred Scriptures actually consider the sleep here spoken of as a species of ecstasy; and TERTULLIAN expressly says, that “the prophetic power of the Holy Spirit fell upon him:” *Accidit super illum spiritus sancti vis operatrix prophetiæ.*

The prophetic dreams and visions of the Jewish patriarchs and seers were manifold, and will be found recorded at length in the Old Testament Scriptures. Not less remarkable are the whole phenomena exhibited in the history of Moses. Moses, we are informed, as already remarked, was instructed in all the learning, imbued with all the wisdom, and initiated into all the magical arts and mysteries of the Egyptians. The prophetic views of Moses, then, were either the result of magical or magnetic intuition, in consequence of a natural predisposition to the ecstatic affection—an idiosyncrasy which appears to have been characteristically prevalent among the Jewish nation; or they were the effects of the immediate influence and inspiration of the Almighty—or both causes may have been combined. If we are disposed to adopt the latter explanation, the circumstance would prove, what experience otherwise teaches us, that an energetic, a devout, a confident and believing mind, is ever the most susceptible of divine impulses and affections—and, consequently, the best adapted for carrying into execution the purposes of the divine will. In the history of Moses, we shall find many pheno-

mena analogous to those which have been found to occur in the natural manifestations of the ecstatic crisis, and in the artificial states developed by the practice of Animal Magnetism.

It were tedious and, probably, unnecessary, to attempt to enumerate the whole of the occurrences to which we have alluded, and which, we presume, cannot have escaped the notice of any attentive reader of the Bible. We may just refer, however, to one of the most remarkable instances of coincidence—in which magnetic power appears to have been combined with the faculty of *Clairvoyance*—in the narrative relating to the proceedings of the prophet Elisha : II. *Kings*, iv. 18–37.

We must not, however, overlook the fact, that a marked difference exists between the manifestations of *Clairvoyance* and divination, as developed in the Jewish prophets and the heathen seers. The natural susceptibility, in both cases, indeed, may be considered as a special endowment conferred upon some of his creatures by the great Author of our being ; but this susceptibility has always been subjected to various modifications. The faculty in both cases, therefore, may be considered as homogeneous ; but the diversity consists in the particular modes of its excitation, and the peculiar objects to which its manifestations may be immediately directed in the specific instances of its development. The faculty itself, in short, may be considered as natural to man, in particular circumstances ; and,

in a certain form and degree, it is capable of being excited by artificial, as well as by natural means; but, in the case of the Hebrew prophets, we have the assurance of Scripture that the states in question were immediately induced through the direct influence of the Supreme Being, for the purpose of promoting certain important objects of the divine will.

The same argument, or explanation, too, applies, with equal propriety and force, to the comparison which some undiscerning individuals have very absurdly, we think, felt disposed to institute between the miracles of JESUS CHRIST and his Apostles, and what they have been pleased to denominate the miracles of Animal Magnetism. The difference, however, between the miracles first alluded to, and the *speciosa miracula*—the effects of the magnetic processes—is conspicuously apparent. The former, as we are assured by the witnesses of the transactions, were the product of the instantaneous act of the volition of the Saviour, or of the individuals who held their commission from him; the latter, as is well known, are, in general, the result of a slow and laborious artificial process. Besides, most, if not all of the miracles of JESUS CHRIST, far surpass all the boldest pretensions of the modern Magnetists. Moreover, our Saviour himself attributed all his miracles to the influence of *faith*, and he repeatedly reproached even his own disciples for the want of that essential requisite, which, to use

his own remarkable expressions, is capable of removing mountains.*

The influence of the doctrines of Christianity produced a material change upon the previous tenets in regard to MAGIC. At the period of the advent of JESUS CHRIST upon the earth, the belief in dæmons and malignant spirits was universally prevalent, not only among the heathen, but also among the Jews. To these dæmons and spirits there was ascribed an unhallowed and almost unlimited power over this sublunary world, rivalling, antagonising, and even almost surpassing that of the Deity himself; and extending not only over the spiritual world, but throughout the universal domain of

* For my own part, I am free to confess that I have always felt great difficulty on the subject of miracles, and I strongly suspect that many other respectable persons are in the same situation with myself. Some German theologian has said: *Argumentum a miraculis petitum non est conueniens; cum vera miracula a falsis nullo certo argumento discernere possumus.* How, with our limited faculties, can we discover whether a particular event be natural or supernatural? What is the infallible test of a miracle?

The belief in the necessity of particular miracles, as proofs of the existence of a Supreme Being, may be compared to the notions of children, who express little surprise when a perfect piece of mechanism is shown them as the work of an artist—such as a clock or timepiece, with its regular movements and striking of the hours; but who are disposed to love and admire the clock-maker, when he stops the machinery, or produces some extraordinary irregularity in its action, as often as he pleases, or the child desires it. It is not perfection, but imperfection, which, in their minds, generates veneration for the artist.

nature. The credulity and superstitious feelings of mankind, also, in these dark ages, induced them to resort to every species of art and contrivance, in order to conciliate the favour, or to avert the malevolence of these infernal agents ; and by any means, lawful or unlawful, to endeavour to direct their maleficent influences to others ; or to procure supernatural aid, for the purpose of promoting their own selfish objects. MAGIC, in short, had completely degenerated from its original uses into what has been called the *Black Art*, falling more and more away from its primitive lofty purposes, and essential dignity, into a base and sordid profession. The Supreme Ruler of heaven and earth was no longer the God of universal nature—the sole disposer of all mundane events ; but only the God of the Jewish people ; and he was worshipped only because he was believed to be more powerful than the gods of the other and rival nations, and more capable of rendering them victorious in their career of conquest. We are told, indeed, that one of the chief objects of the blessed advent of the Saviour upon earth was to annihilate the works, to frustrate the designs, and to overthrow the kingdom of Satan throughout the universe ; to illuminate the spiritual darkness of a benighted world ; to substitute truth for falsehood and delusion ; faith for superstitious fear ; to introduce confidence in the decrees of heaven, and the love of God and of our neighbour, instead of doubt, despair, and hatred. In this view—even apart from the divine character of his per-

son, and the other lofty and beneficent objects of his mission—JESUS CHRIST must ever be regarded as a true Saviour in time of need. But this Saviour was scorned and rejected by the stubborn and unbelieving Jews: his holy and beneficent ministrations, accordingly, were not immediately followed by the desired results. The seed, indeed, was abundantly sown, but chiefly upon barren soil: The ground was yet unprepared for its immediate, universal, and beneficent reception: The ultimate harvest may yet be remote: Our anticipations of the Millenium are still confined to *pia desideria*. In the meantime, we must still be content to survey this world of mortality, frailty, and error, as it has already existed, and as it still presents itself to our scrutinising view.

But in some of these last observations, we may appear to have rather anticipated the regular course of events, and must, therefore, resume our narrative of the development of the magnetic phenomena among the ancient nations of the world. With this object in view, we shall now proceed to trace the historical facts relating to our general subject among the Greeks and the Romans.

CHAPTER XVII.

AMONG the Greeks, MAGIC and DÆMONOLOGY had a similar origin as among the ancient Eastern nations, from whom much of their learning, philosophy, and theology appear to have been derived, although manifested in a somewhat different form, corresponding with the peculiar distinctive character of the people. Here, too, MAGIC, in its best and most original signification—the *white* MAGIC—was long antecedent to that pseudo science, the *black* Magic; the latter spurious art being designated, by the Greeks, by the name of γοητεία, which, unquestionably, was a bastard science, and, in fact, merely the illegitimate offspring of the former, patronised by the vulgar, and never held in estimation by the truly learned.

The knowledge of the real and beneficial influence of the spiritual powers and susceptibilities implanted in the human constitution—the phenomena of the instinctive or ecstatic *Clairvoyance*—was, indeed, at all times, unknown to the profane vulgar, and appears to have been confined, exclusively, or, at least, in a great measure, to the priesthood—the MAGI—by whom it was carefully cherished and preserved—and to the select few whom they conde-

scended to initiate into their sacred mysteries. Hence the erroneous notions which came to be entertained by the bulk of mankind, in all ages, upon this very curious subject.

It is certain that the celebrated mysteries at Samothrace reach back into a very remote antiquity; and it appears equally clear that the earliest and most genuine MAGIC was nothing else than a species of Natural Philosophy, combined with religious worship. Almost all the modern writers upon this subject appear to have associated the mysteries in the ancient temples with dæmonology and witchcraft; an opinion which, if not actually originated, was, at least, sedulously propagated by the early Christian converts; while many eminent authors, in more recent times—even the learned and shrewd, but frequently negligent and superficial, and certainly not very philosophical DEFOE—appear to have carelessly adopted the vulgar belief, and to have confounded these sacred ceremonies with the absurd and superstitious art, as it was then called, of *raising the Devil*. But all such extravagant and unwarranted opinions manifestly arose from the neglect of due investigation, or from wilful misrepresentation. The institution of the mysteries in question appears to have been intimately connected with the development of the national religion. That religion may have been, and certainly was, imperfect, unsound, and perverted; but it is unfair to contrast these early aspirations with the subse-

quent and purer institutions and tenets of Christianity, which were not, for a long period afterwards, in existence.

The ancient priesthood, as we have already shown, were the curators, or conservators, of the sacred dogmas, the religious worship, and the ceremonial observances of the ancient world; and we cannot doubt that they alone were in possession of all the higher knowledge of the times, which they consecrated to the service of the gods, and carefully guarded from profanation; while they endeavoured to conceal its mystical application from the untutored minds of the vulgar; and, hence, the latter were accustomed to regard these unappreciated ceremonies, and their unintelligible phenomena, as not only mysterious, but magical, in the more depraved sense of the term;—an opinion which has been generally transmitted down to our own times. The *rationale* of this opinion is abundantly obvious. The God of the Christians could not be the God of the Pagans; and as the former was the only true God, the latter must, of necessity, be a false god, or the Devil; and the mysteries in the heathen temples, therefore, must, *ex hypothesi*, have consisted of an unhallowed worship of the Devil, and the cultivation of diabolical arts and enchantments. The reasoning here is, evidently, not the most correct, nor the conclusion the most logical; but it appears to have satisfied the minds of most of the primitive Christian fathers.

That a knowledge of some of the less obvious

powers of nature, combined with the *medicina psychica*, was zealously cultivated in these temple mysteries, and that cures, in those times accounted magical or miraculous by the vulgar, were performed in these consecrated edifices, are facts fully attested by the most clear and incontrovertible evidence of contemporary and perfectly competent witnesses. But all this does not warrant the hypothesis of any invocation of the Devil, or any co-operation of diabolical agency; on the contrary, the whole of this apparent mystery is capable of being satisfactorily explained by perfectly natural causes, without the necessity of constantly having recourse to the hypothesis of any extraordinary divine or dæmoniacal aid.

ORPHEUS, and MUSÆUS, his pupil and successor, are said to have been the original founders, if not the actual inventors of these Pagan mysteries; and, therefore, they have generally been considered as the original representatives of the most ancient natural philosophers among the Greeks, and the true authors of the temple-worship and religious ceremonies. ORPHEUS, indeed, like most of the alleged instructors of barbarous times, appears to have been, in a great measure, a fictitious and mythological character; and, as is usual in such circumstances, many romantic, improbable, and even impossible actions, have been liberally ascribed to him: *Omne ignotum pro magnifico*. He is represented to have been a prophetic poet, who flourished before the Trojan war; and he is re-

ported to have been such a wonder-worker—such a magician—that animals, and even trees and stones, followed his pipe, and that he exercised a control over the winds and tempests. He is also said to have been in Egypt and the East—to have accompanied the Argonauts in their expedition to Colchis, and to have returned home laden, if not with any portion of the fabled golden fleece, at least with a great store of profound and mysterious knowledge.

MUSÆUS—also a poet and philosopher—is said to have introduced the sacred ceremonies of ORPHEUS into the Eleusinian and other mysteries, and to have also performed many miraculous cures.

PYTHAGORAS is almost equally celebrated as a philosopher and a mystic. From the ancient accounts of this remarkable man, he would appear to have been initiated into all the mysteries of the Egyptian MAGI. He was the founder of a particular, and very celebrated philosophical school, and had many eminent disciples and followers. But, upon the present occasion, it is unnecessary for us to enter into any general discussion of the peculiar principles of his philosophy, which have been already investigated by many other authors, and, besides, constitute a subject rather foreign to our immediate purpose. We may observe, however, that, from his time, the mysterious doctrines of the MAGI attracted a much greater degree of attention among the Greeks. They continued, for a considerable period, to be held sacred, and were associated with

religious belief and worship, long after they had degenerated, in the vulgar apprehension, into the general practice of dæmoniacal incantations: and this latter degrading misapplication of MAGIC would appear to have been expressly excluded from the mysteries of Eleusis. It is probable, however, that these mysteries ultimately became involved in the general corruption of the national religion; and that their original purity gradually became defiled by the admixture of a vulgar dæmonology, and a propensity to the adoption of more profane and unhalloved practices. Hence the different, and, in many respects, contradictory representations of the character and objects of these mysteries, and the consequent difficulty of discriminating and appreciating their true nature. Thus much, however, appears certain—that, although the original MAGIC was gradually superseded by the vulgar arts of sorcery, yet that the latter were long held in just contempt and abhorrence by the more cultivated minds of the rational devotees; and that the practice of these ignoble arts was utterly repudiated and condemned by all the learned, upright, and orthodox votaries of the science.

At the same time, we may observe, in regard to the curative processes of the ancient priesthood, that it was very generally believed, in these early ages, and even at a much later period, that almost all those diseases of which the human frame is susceptible proceeded from some divine or dæmoniacal infliction; and that they were incapable of being

cured by natural means, without the direct assistance of the gods, or of some species of supernatural agency, and the practice of certain religious ceremonies. Even HIPPOCRATES—the great master of rational medicine—in his treatise *De Morbo Sacro*, observes, that the various morbid phenomena were ascribed to different spiritual agencies. From the same author we learn, that the convulsive symptoms, generally accompanying epileptic affections, were ascribed to particular supernatural influences—an opinion which has been partially transmitted down to our own times, and is still, we believe, preserved by the priests of the Roman Catholic Church, and even by some of the Protestant clergy, in their solemn ritual of exorcism, which is just a species of conjuration, or magnetization. We shall afterwards see, more particularly, how this fusion, or combination of the ecclesiastical and therapeutic functions, came to be perpetuated in the Christian monasteries.

The celebrated men among the ancients, who are said to have travelled, in pursuit of knowledge, to Egypt and Asia—such as PYTHAGORAS, DEMOCRITUS, PLATO, &c.—lay under the suspicion of having brought back with them a knowledge of the magical arts, as a similar imputation was attached, in modern times, to ROGER BACON, ALBERTUS MAGNUS, GALILEO, and, indeed, to all those philosophers who surpassed the average standard of genius and acquirement in their respective ages. And, more especially, was this accusation brought against all

those individuals of original genius and research, who ventured to ascribe any particular influence to the established laws of nature, without any direct interference of the gods in each specific case. Theology and theosophy have, in all ages, maintained a constant and inveterate warfare with natural philosophy. Hence, MAGIC, or science, and Atheism, or religious heresy or infidelity, came to be associated together ; and both have been included under one anathema, as has been observed by APULEIUS, in his treatise *De Magia* : *Verum hæc ferme communi quodam errore imperitorum philosophis objectantur, ut partem eorum qui corporum causas meras et simplices rimantur, irreligiosos putent, eosque aiunt deos abnuere, ut Anaxagoram, et Leucippum, et Democritum, et Epicurum, cæterosque rerum naturæ patronos ; partim autem, qui providentiam mundi curiosius vestigant et impensius deos celebrant, eos vero Magos nominent, quasi facere etiam sciant, quæ sciant fieri ; ut olim fuere EPIMENIDES, et ORPHEUS, et PYTHAGORAS, et OSTHANES. Ac dein similiter suspecta EMPEDOCLESIS καθαρμοι, SOCRATIS DÆMONIUM, PLATONIS το αγαδον.*

In Greece, from the remotest times, we find the practice of the medical art in the hands of individuals of particular families, and of the priesthood ; *

* This union of the sacerdotal and medical functions continued, for a considerable period, during the middle ages of Europe. The monks, and other ecclesiastics, as we shall see hereafter, succeeded to the offices of the ancient priests

and the whole of that practice assumed a magical or magnetic character. This art was exercised in the temples, enveloped in religious ceremonies and devotional practices, and, in other respects, in the most simple and primitive manner. The faculty of divination, frequently manifested by the patients in prophetic dreams, appears to have occurred more generally in the sacred temples of the Greeks, than among those of other nations. Those primitive physicians, too, who ministered in their temples, paid much more attention to the manifestations of this faculty, and made them subservient to their remedial processes. The most distinguished among these priest-physicians were not only highly revered during their lives, but had divine honours paid to their memory, after their death. To use a modern expression—they were canonised, not by any Pope, but by public opinion.

These temples, then, as we have said, were served by priests, who combined the worship of the gods with the cure of the sick—both offices being considered divine; and they were generally resorted to

and Druids. It appears from the *Annales de Paris*, that the Canons of *Notre-Dame* took charge of the sick, and cured maladies and infirmities. It was from these Canons that the present *Hotel-Dieu* derived its origin.—St BASIL, the Great, and *St Gregory Nazianzenus* practised medicine. In the early times of the French monarchy, monks and other ecclesiastics were generally, if not always, the Royal physicians; and even down to a late period, the medical officers of the Crown were selected out of the same class, and also the governors of the public hospitals.

by vast numbers of patients labouring under various morbid affections. According to HERODOTUS (*Lib. II. c. 50*), the Greeks borrowed their temple ceremonies from the Egyptians, and their principal temples were dedicated to Egyptian deities. From the same authority we learn, that the most ancient temple of *Venus Urania* was situated at Ascalon in Syria. ISIS had a splendid temple at Phocis; and SERAPIS had one at Messene, and another at Athens, &c.

But besides the Egyptian deities, the Greeks had their own medical divinities. In this character were JUPITER, JUNO, and APOLLO worshipped; nay, even HERCULES, according to PAUSANIAS (*in Boet. c. 24*), had a particular temple of health. For a long period, too, the Greeks revered the monument of the celebrated Seer CALCHAS, to whom the sick sacrificed a ram, and slept upon its skin, in order to procure prophetic dreams.

One of the most celebrated among the medical deities of the Greeks was APOLLO, who was also denominated PAEAN (*Παιων*), the physician of the gods. To APOLLO, PINDAR ascribes three professions—Medicine, Music, and Divination. Music, indeed, was frequently employed, as a therapeutic agent, in ancient times, and much, that is now accounted utterly fabulous, has been ascribed to its efficacy. By the later poets and historians, APOLLO is principally distinguished as a physician and a seer. In the mythology of the Greeks, this deity is generally designated as the inventor of medical

science, of music, and of poetry ; and he is also said to have taught the art of divination (*Pythius* APOLLO) :

*Inventum medicina meum est, opifergue per orbem
Dicor, et herbarum est subjecta potentia nobis.*

OVID. *Met.* I.

ORPHEUS, who was thought to have derived his science and wisdom from the Egyptian priests, has also been considered, by others, as the inventor of all religious ceremonies and mysteries, as well as of medicine and poetry, among the Greeks. In this capacity, he has been commemorated by SOCRATES, PLATO, EURIPIDES, and HERODOTUS; and the faculty of divination is said to have been hereditary in his family. Hence the many singular and fabulous adventures which have been ascribed to him. MELAMPUS was another celebrated physician among the Greeks. He acquired an extraordinary reputation, in consequence of his care of *Iphichus*, and of the three daughters of *Proctus*.

But the most famous among the Greek physicians was ÆSCULAPIUS, said to have been the son of APOLLO, who was also numbered among the gods, and had numerous temples erected to him. In these temples, as well as in those of the other medical deities, the treatment of the sick was superintended by the priests; and this treatment appears to have been of a nature so remarkable, so successful in many instances, and so intimately connected with the modern therapeutic doctrines and practices of Animal Magnetism, as to deserve our particular

attention. The inquiry into this curious subject, indeed, seems to be the more necessary, and the more interesting, because the remedial processes adopted in these ancient Temples of Health appear to have been, in general, entirely misunderstood, and, consequently, much misrepresented, in later times; and, at length, to have been, in general, entirely superseded by a superficial and empirical mode of treatment, without any profound views in regard to the true nature of diseases, and the *rationale* of the operation of remedies; and by a thorough disregard of the *medicina psychica*, and even of the most simple and obvious intimations of nature.

CHAPTER XVIII.

WE have already adverted to the mode of treatment adopted by the priests in the Egyptian and Greek temples, and attempted to point out, in general, their relation to the peculiar processes re-introduced, in modern times, by MESMER; and shall now proceed with our remarks relative to the same subject, more especially in the practice of the ancient Greeks; upon which, as it appears to us, our later physicians have attempted—apparently in ignorance of its peculiar nature and efficacy, or from some less justifiable motive—to cast unmerited ridicule and contempt. Perhaps it may appear, in the

course of our farther inquiry, that the ancient system of medical treatment, when properly understood, was founded upon a more consummate knowledge of the human constitution, physical and psychical, than the boasted therapeutic practice of the present day.

In these temples, then, the most remarkable subject of investigation is their oracles, which flourished in Greece, even at the period when the inhabitants of that wonderful and most intelligent country had attained their highest degree of development, in literature, philosophy, and the arts. The oracles, indeed, were anxiously consulted by all ranks of men, even the most cultivated, upon every important public or private occasion, even upon matters relating to affairs in which the interests of the commonwealth were most deeply concerned. This practice of consulting the most celebrated oracles, indeed, has been stigmatised, or ridiculed, by almost all modern authors, as a system of fraud, deceit, and delusion; and the priests themselves, who officiated upon these occasions, have been generally denounced as arrant knaves and impostors. But these opinions appear to have been formed without any serious investigation of the subject; and those who entertained them were probably swayed also, in no small degree, by misapprehension and prejudice. Let us, therefore, examine the whole matter a little more narrowly, and with greater attention to the particular processes.*

* In forming our judgment in regard to the subject of the ancient oracles, we must not rely too implicitly upon the

In these sacred temples, then, it appears to have been the usual practice to place the patients, after

opinions of all the later Christian writers, who frequently appear to conceive, very preposterously, we think, that, by depreciating these institutions, they are, at the same time, advancing the credit of the Scriptural miracles and prophecies. Even the learned and amiable ROLLIN, forgetting his duties as a faithful and disinterested historian, does not hesitate to make use of occasional assertions and arguments—*argumenta ad vulgus*—upon this subject, which appear totally inconsistent with his usual candour, and can scarcely be conceived capable of imposing upon the minds of such men as will submit to fair and impartial inquiry.

“The general character of oracles,” says this popular author, “were ambiguity, obscurity, and convertibility, to use that expression; so that one answer would agree with several various, and sometimes directly opposite events. By the help of this artifice, the Dæmons”—so the Archbishop believed in Dæmonology—“*who of themselves are not capable of knowing futurity, concealed their ignorance, and amused the credulity of the Pagan world.*”

After referring to the response of the oracle in the well known case of *Cræsus*, King of Lydia, M. Rollin observes that, “under the cover of such ambiguities, the god eluded all difficulties, and was never in the wrong.”

The learned and eloquent historian, however, afterwards finds himself compelled to make pretty ample admissions in favour of the oracles.

“*It must, however, be confessed,*” says he, “*that sometimes the answer of the oracle was clear and circumstantial.* I have repeated in the history of *Cræsus* the stratagem he made use of to assure himself of the veracity of the oracle, which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The Oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so.

“The Emperor Trajan made a similar trial of the god at Heliopolis, by sending him a letter sealed up, to which he demanded an answer. The oracle made no other return,

a certain period of lustration, in a state of profound artificial sleep—the Somnambulism of the modern Magnetists; in which state they were enabled to point out the seat, and to describe the character and symptoms, of their respective diseases, to prescribe the appropriate remedies, to announce the approaching result, and, also, to give a prophetic indication of other matters relating to themselves

than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he had written nothing.”

The explanation which M. ROLLIN gives of these transactions is curious enough, and would probably have been deemed very ingenious and satisfactory some centuries ago.

“Admitting it to be true,” argues he, “that some oracles have been followed precisely by the events foretold, *we may believe* that God, to punish the blind and sacrilegious credulity of Pagans, has sometimes permitted dæmons to have a knowledge of things to come, and to foretell them distinctly enough. Which conduct of God, though very much above human comprehension, is frequently attested in the Holy Scriptures.”

The simple-minded Principal of the University of Paris does not appear to have perceived that these arguments of his savoured not a little of Jesuitry, if not of absolute impiety. With similar simplicity, the learned Principal informs us, that Father *Baltus*, the Jesuit, Professor of the Holy Scriptures in the University of Strasburgh, composed “a very solid treatise, wherein he *demonstrates invincibly, with the unanimous authority of the Fathers, that dæmons were the real agents in the oracles.*” And he afterwards asserts that “all the Fathers of the Church, and ecclesiastical writers of every age, *maintain and assert, that the Devil was the author of idolatry in general, and of oracles in particular.*”—And yet the learned and Reverend Principal reprobates credulity!

and others. These temples, indeed, were generally provided with regular dormitories, especially those which were most numerous frequented by patients who were desirous of obtaining divine assistance and counsel in their various afflictions. The intimations, too, which were mysteriously received by the patients, in these circumstances, were conceived to proceed from the patron-deity, and were, consequently, accepted as oracles. This temple-sleep itself was denominated by the Greeks *εγκοίμησις*, and by the Romans, *incubatio*.

In order to exhibit the particular procedure which took place in these temples generally, we shall take, for our special example, the temples erected to ÆSCULAPIUS, the most celebrated of which was the temple at *Epidaurus*. This edifice, situated in the Peloponnesus, was dedicated to that religious service which, subsequently, spread over a large portion of the ancient world. Epidaurus is said to have been the birthplace of ÆSCULAPIUS; and, for this reason, it was held to be peculiarly sacred. Multitudes of patients flocked to this temple, in order to recover their lost health, and to become enlightened by divine dreams. For this last reason, ÆSCULAPIUS was also denominated by the Greeks *ονειροπομπου*—the sender of dreams.

The temple itself was situated in a beautiful spot, upon a considerable eminence. On all sides, it was surrounded by wooded hills, where the air was exceedingly pure, and there was abundance of excellent spring water. The charms of nature

were enhanced by beautiful artificial groves and pleasure walks, and even enchanting spectacles. Behind the temple stood the dormitory for the patients, and, near it, a round marble bath. In the temple itself there were many ante-chambers, and, in the very innermost recess, the statue of the god. This statue, composed of ivory and gold, in a sitting posture, was the workmanship of *Thrasimenides*. In the one hand of the figure was a staff, and the other was placed on the head of a serpent, which wound itself round the staff. A dog was placed near the figure. In some of the other temples, *ÆSCULAPIUS* had a laurel wreath on his head; and he occasionally exhibited various other emblems: such as a large golden beard, a cloak (*pallium*), &c. In the ante-chamber of the temple, there were usually the emblematical representations of Fortune, Dreaming, and Sleep.

No person, unless on very rare and uncommon occasions, was admitted into the interior of the sanctuary; the Priests alone had access to the presence of the deity; sometimes strangers were not even permitted to approach the temple. Those who desired access to it were obliged first to prepare themselves for the occasion in the neighbouring Temple of Isis. In the ante-chambers of the temple, there were many votive tablets, containing descriptions of diseases, and of the remedies successfully exhibited. These were also sometimes engraved on the pillars of the temples. Such inscriptions were intended for use in similar cases;

and it has been said that HIPPOCRATES actually availed himself of the information communicated by these tablets and inscriptions in the Temple of Cos, of which he is reported to have made a collection. THOMASIIUS has preserved and published several of these inscriptions.

Another similar temple was erected to ÆSCULAPIUS at Pergamos in Asia Minor, where, in addition to the other advantages of the situation, there was a wonderful medicinal spring, and, also, warm baths. Indeed, in selecting situations for these temples, those were usually chosen which afforded the convenience of mineral springs, and the purest air; and, for these reasons, they were generally placed upon elevated grounds. The advantages of natural situation were frequently enhanced by artificial contrivances. Gardens were formed, and establishments were instituted for the encouragement of all sorts of gymnastic exercises. Upon entering the temples, the patients were taken bound, by the most solemn promise, to pay implicit obedience to the orders and prescriptions of the superintending priests. Abstinence, in regard to diet, was strictly enforced, and, especially, from the use of wine. The priests conducted the patients through the ante-chambers of the temple; pointed out to them the images and votive tablets, and related the miraculous cures which had been performed through the aid of the presiding tutelary deity. Prayers were offered up, and sacred hymns were sung—the latter frequently accompanied with instrumental music;

and sacrifices were made, for the purpose of conciliating the favour of the patron-god. Baths were always employed, as a part of the preparatory treatment; as, also, the drinking of pure water (the hydropathic system). The baths were usually accompanied with frictions, and with various manipulations and anointments (the magnetic treatment). These frictions and manipulations were cautiously administered by individuals specially appointed and trained up, and indoctrinated for that particular purpose. Fumigations were also employed previously to admission to the Oracle. (See SPRENGEL'S *History of Medicine*, vol. i.)

The object of all these preparatory ceremonies and observances, generally, was to induce sleep; and when this disposition was manifested, the patients were laid to sleep, frequently upon the skin of a newly slaughtered sheep (*incubatio*), in the usual dormitory. This temple-sleep, or incubation, however, according to PAUSANIAS, generally took place at night, in the different apartments of the dormitory, in darkness and solemn silence. In short, these ancient Temples of Health appear to have embraced a system of moral and physical treatment admirably adapted to promote the comfort, and to effectuate the ultimate cure of the patients who resorted to them for the restoration of their health.

But we must now proceed to advert, more particularly, to that portion of this ancient medical procedure which appears to have been most closely

analogous to the modern practice of *Animal Magnetism*.

We have seen that, in the temple ceremonies we have described above, it was usual to endeavour to set the patients asleep, by means of certain artificial processes; and we have abundant reason to infer that the sleep, thus provoked, was nothing else than a modification of that Somnambulism, which is so frequently produced by the modern disciples of MESMER. In this temple-sleep, as in the Mesmeric crisis, dreams and visions occurred, and the prophetic faculty was developed, in a manner similar to that which is occasionally elicited by the magnetic treatment. This, indeed, is pretty clear from the accounts which have reached us in regard to the effects of the temple processes; and, also, from the descriptions which have been given of the states themselves, by various ancient authors. The patients slept, dreamt, prescribed appropriate remedies for themselves and others, predicted their own ultimate cure or death, as well as the fate of other persons, even of such as were absent, and at a distance. In all this—heathenish as it has been accounted by many—there was, in reality, nothing either peculiarly unnatural or diabolical. Such presentiments were merely a product of the extraordinary state in which the patients were occasionally placed. In the sequel of this work, we shall have occasion to notice many instances of the development of similar phenomena, which, with

equal justice, were generally held to be either divine or dæmoniacal, but which, in fact, were neither the one nor the other, but merely the effects of natural causes. Some of these temple-sleepers not only prophesied, but composed and recited very beautiful verses—a talent which, as we formerly observed, has been occasionally exhibited by the insane, as well as by somnambulists and ecstasies. ÆLIUS ARISTIDES, the philosopher and rhetorician, frequently speaks of these rythmical compositions during the divine sleep, as it was then called; and instances of the development of the same poetical faculty have not unfrequently occurred in the practice of the Mesmerists, and even in many cases of the natural crisis.

It occasionally happened, however, as in the case of the modern Somnambulism, that the predictions of these temple-sleepers were not exactly verified by the actual event—a circumstance which has been much insisted upon by the sceptics, as demonstrative of fraud or collusion. But this circumstance—as we shall see by-and-bye—is capable of an easy and satisfactory explanation.

With regard to their medical prescriptions, the remedies presented to them in their dreams appeared to them either as roots, herbs, or in their real form; and they generally consisted of very simple and, apparently, innocuous substances; or of fasting, bathing, or of what have been designated as superstitious ceremonies, but which, in all probability, were analogous to the modern magnetic treatment by

manipulation, and other similar processes. It occurred, not unfrequently, that these remedies, thus indicated, appeared to the patients themselves in an obscure manner, and under a symbolical form—a circumstance which occasionally occurs at present, in the ordinary practice of Mesmerism; and it then became the business of the officiating priests to interpret and point out the meaning of the symbols. Sometimes, however, these remedies were of a more heroic character, as we learn from ÆLIUS ARISTIDES and others. (See SPRENGEL, *ut supra*.)

It appears that the attendant priests paid very particular attention to the regulation of the diet and general regimen of their patients; and it frequently happened that they succeeded in curing even the most inveterate maladies by an entire change of the mode of living. Great attention was also paid to the mental passions and emotions; and, as we have already observed, all sorts of gymnastic exercises were likewise encouraged and occasionally prescribed.

When any remarkable cure was effected in these temples by means of the remedies or processes employed, it was usual, in many cases, for the grateful convalescent to put up a votive tablet, in some conspicuous part of the edifice, with a suitable inscription, for the purpose of commemorating the auspicious event. This practice has been alluded to by the poet TIBULLUS, in one of his elegies:—

*Nunc, Dea, nunc succurre mihi; nam posse mederi,
Picta docet templis multa tabella tuis.*

In process of time, these tablets and inscriptions

became very numerous ; and they probably contained, in general, a short description of the specific disease, and of the remedies prescribed and successfully administered in each particular case. It was also customary to engrave all the principal prescriptions for particular diseases, especially when the remedies had been recently discovered, on the door-posts and pillars of the temples.

CHAPTER XIX.

It would seem unnecessary to enter into any particular description of the various ancient Temples of Health, which, indeed, were all very similar to each other in their institution, objects, and modes of treatment. It might appear unpardonable, however, in a treatise of this nature, to pass over, without any special notice, the celebrated *Oracle of Delphi*, which, although ultimately subjected to the common fate of all the other institutions of Paganism, has preserved the memory, at least, of its once universal reputation to the latest times, and has even become proverbial in the language of all nations.

The *Oracle of Delphi* derived its name from a city in Bœotia, which was situated on the southern side of Mount Parnassus. This institution is said to have taken its origin from the following circum-

stances :—Some shepherds, who were tending their goats in that neighbourhood, observed that the animals, when they happened to approach too near to a deep aperture upon a particular spot, from which there constantly issued a peculiar vapour, were seized with a species of intoxication, accompanied with strange motions ; and that even one of the shepherds, who went from curiosity to examine this aperture, became similarly affected. He not only exhibited the same peculiar motions as the goats, but actually became suddenly endowed with the spirit of prophecy, and began to predict future events. These circumstances soon led to the conclusion that there must be something *divine*—according to the notions of these times—in this subterraneous aperture ; and the place, therefore, at length came to be generally resorted to, with the view of exciting the faculty of penetrating into the secrets of futurity. But, as it sometimes unfortunately happened that those who approached too near to the aperture in question, stupified by the vapour which issued from it, fell into it and perished, this aperture was subsequently closed up with a three-footed stool (*Tripes*), in the middle of which there was an opening, upon which those placed themselves who were desirous of acquiring the prophetic faculty.

For a considerable period, this miraculous spot was dedicated to no particular deity ; but, at length, it was determined that the place should be consecrated to APOLLO, and that a temple should be

erected to that tutelary divinity upon the particular spot. At first this temple is said to have been formed merely of laurel branches; but, afterwards, it was converted into a more solid and lasting edifice of stone, and also provided with priests, for the purpose of superintending the regular worship of the deity to whom it was consecrated.

It is particularly remarkable that, in the Temple of Delphi, young women were, for the most part, selected for the prophetic office; generally girls of simple manners, chosen out of the lower classes of the people. They were denominated ΠΥΘΙÆ (*Pythonesses*)—a designation derived from ΑΠΟΛΛΟ ΠΥΘΙΟΣ, or the Soothsayer. That these Pythonesses derived their prophetic inspiration from subterraneous vapours, was generally believed; while different opinions prevailed in regard to the real cause. Some explained the whole matter in a perfectly natural manner. They conceived that these vapours produced a state of mental excitement, and disposed the soul to the exercise of divination. Others propounded explanations of a different and more mysterious character; but the fact itself was never called in question. Most of our modern interpreters, indeed, have been disposed to overlook or utterly deny the reality of these facts, and to ascribe the whole matter to fraud and delusion. But this last opinion is directly opposed to the evidence, and appears to be no better than a mere arbitrary cutting of the Gordian knot, which they have found themselves unable to unravel.

It is a very remarkable circumstance that the *Pythia* was also sometimes called *the prophetess from the breast or the stomach*—*VENTRILOQUA VATES*—or, among the Greeks, *ἐγγαστρίμαντις, ἐγγαστρίμυθος*. From the use of these expressions, in one particular sense, it would appear probable that the phenomenon of the transference of the sensibility to the epigastric region, or pit of the stomach, was known to the Greeks, even in these ancient times, as we previously found it to be among the still more ancient Hindoos. The priests interpreted the symbolical and frequently indistinct responses of the Oracle, which—and this is another remarkable circumstance—were, for the most part, delivered in rythmical sentences which required explanation.

This temple at Delphi, like those of *ÆSCULAPIUS*, was provided with different apartments for the sick, and for those who merely came to consult the Oracle. The *Pythia* herself had a distinct and separate sanctuary, to which no person whatever was admitted. Near her apartment, there was a small cabinet, where those who came to consult her awaited her responses. The open entrance to the cell appropriated to the *Pythia* was entirely covered with laurel leaves; so that no one who approached it could perceive the Prophetess. Among plants, the laurel, as is well known, was particularly sacred to *APOLLO*; and it was believed to possess the property of inducing sleep and dreams. It was also a common belief amongst the people, that the

laurel was useful in driving away spectres ; a belief which has been commemorated by PASSERATIUS :—

*Laurus amica bonis geniis, longeque repellit
Nube cava tectos lemures.*

It deserves to be remarked, that the Delphic Oracle became so celebrated for its responses, not only in cases of disease, but also in other matters both of public and of private concern, that it was, at length, designated as the oracle of the universe, and numerouslly frequented by individuals from all quarters of the globe. It is also mentioned by PLUTARCH, as a peculiarity connected with the temple at Delphi, that, in the sacred fire maintained in it, no other timber but fir was consumed ; and that no female was ever permitted to consult the Oracle.

We deem it quite unnecessary to enter into any further details respecting the other numerous ancient Greek temples and oracles. They appear to have been all devoted to nearly the same purposes—viz., to the cure of the sick, to the development of the prophetic faculty, and to religious worship ; and enough has already been said for the purpose of illustrating these objects.

It has been usual with many modern authors, who have written upon this subject, to depreciate, if not to ridicule, the whole of this ancient temple system, as the mere offspring of ignorance, vanity, and folly. The wisest among the contemporary philosophers and historians, however, contemplated

this matter in a very different light, and with very different feelings; and, in consequence of their opportunities of observation, their opinions upon the subject ought to possess greater weight. PLATO (*in Phædro*) observes, that the prophetess at Delphi, and the priestesses at Dodona, had, in their sacred *mania*, done much good to their country, by their explication both of public and of private affairs; but, in their sober, waking state, little or nothing. Hence it would appear to be quite certain that these pythonesses and priestesses did not utter their oracular responses in their ordinary conscious state of existence and wakefulness, but in a peculiar condition of ecstatic inspiration, produced, no doubt, by artificial means in susceptible subjects; and ÆLIUS ARISTIDES, the philosopher already mentioned, and himself a temple patient, repeatedly bears witness that the priestesses of Dodona neither knew, before their spiritual excitation, what they were about to say, nor, after they had recovered their natural consciousness, what they had actually said. Here, as will more plainly appear hereafter, we have a perfect and very striking coincidence between the ancient temple-sleepers, and the modern Somnambulists, as described by the disciples of MESMER, in all essential, and even accidental circumstances.*

* A great deal of very curious information on the subject of the oracles, and the treatment of the sick in the ancient temples, will be found in the writings of the Greek author mentioned in the text, ÆLIUS ARISTIDES, who lived in the times of the Emperor MARCUS ANTONINUS, and was him-

Thus, from all the accounts transmitted to us, we are entitled to deduce the following inferences, in regard to the treatment of the sick, and the phenomena manifested by them, in the ancient temples. Those patients, who came to consult the oracles on the subject of their health, slept, during the night, in the *Temple of Æsculapius*, where, during the darkness and solemnity of the surrounding scene, they were subjected to certain ceremonies and manipulations—*i. e.* they were *magnetised* by the priests. It is now well known from experience, that a particular place, or a particular apartment, may be specially magnetised, and Somnambulism thus rendered infectious. This fact might be demonstrated to have occurred in various instances, and has been proved, in particular, by the proceedings which took place in the early magnetic associations, in France, soon after the promulgation of MESMER'S discovery. Now, in the ancient temples, as has been shown, there was a particular place, a special apartment, or dormitory, where the patients slept; and in these circumstances were manifested all those curious phenomena which have astonished, puzzled, bewildered, and perplexed philosophers in all subsequent ages, even down to our own times.

From all the information which has reached us,

self a valetudinarian and a temple patient. He has left us an interesting account of the means he employed for the restoration of his health.—See ÆLIUS ARISTIDES, *oratoris clarissimi, orationes, Græce et Latine, interprete GULIELMO CANTOR.* 1604. 4to.

relative to the opinions of the most ancient and most celebrated philosophers of Greece—PYTHAGORAS, EMPEDOCLES, PLATO, ARISTOTLE, &c.—it is abundantly evident that they were all well acquainted with the somnambulistic and ecstatic states, however much they may have differed from each other in their methods of explaining the phenomena. Some, indeed, considered these states as altogether of divine origin, and, consequently, incapable of any philosophical explanation whatever; whilst others conceived them to arise from natural, although, in some respects, extraordinary and abnormal causes, and to lie within the domain of science. Among the former may be reckoned SOCRATES, PLATO, and the philosophers of that school; among the latter, ARISTOTLE and his disciples, who considered the prophetic faculty, in particular, as something quite natural, depending upon the imagination and the temperament, combined with a peculiarly modified condition of the animal organism, or idiosyncrasy. “Many of those persons who manifest the spirit of prophecy,” says the last-mentioned philosopher, “are under the influence of maniacal or lymphatic diseases; and they are said to be divinely inspired, when the phenomena, apparently, are not produced by actual disease, but by a natural predisposition, resulting from a peculiarity of temperament.” To much the same purport, BUCCAFIERRI, one of the commentators of Aristotle, says: *Qui habet habitum melancholicum, habet per se causam prædicendi de futuris, et ideo per istum habitum, prophetia erit*

secundum naturam, et melancholicus habitus erit pro propheta naturaliter, quia ille habitus est naturalis. (LUD. BUCCAFIERRI; *Lectiones in Aristotelis libros.* Venet. 1570.)

All this, we trust, will become clearer and more generally intelligible, when we come to narrate and comment upon the more modern instances of the natural and artificial development of Somnambulism and the ecstatic affections.

Our object in the preceding observations has been to demonstrate that the phenomena in question had not escaped the attention of the philosophers and physicians of antiquity; but that, even in these remote times, they had constituted a serious and interesting subject of scientific investigation to the students of nature.

CHAPTER XX.

ONE of the most extraordinary, and most active and influential successors of PYTHAGORAS, and who became so celebrated for his study and practice of what were denominated the *magical arts*, was APOLLONIUS TYANÆUS. He is, perhaps, the first eminent individual of whom it can be affirmed that his whole doctrines and medical practice were manifestly of a truly magnetic character.

In his sixteenth year, this enterprising physician and philosopher commenced his travels, for the pur-

pose of visiting the various temples in different countries, and of being initiated into their peculiar doctrines and mysteries. His life has been written by PHILOSTRATUS, who informs us that APOLLONIUS first visited the temple of ÆSCULAPIUS in Ægeæ, and afterwards those of the oracles of AMPHIARIUS, DELPHI, and DODONA; that he subsequently made acquaintance with the MAGI at Nineveh and Babylon: that he afterwards travelled to Egypt, Æthiopia, Crete, Sicily, and Rome; and, at length, took up his abode in Smyrna, Ephesus, and Tyana. He is said to have lived about an hundred years, and to have died, at length, in the ninety-sixth year after the Crucifixion. Wheresoever he came, during his lifetime, he encouraged piety, prayer, and moral conduct, performed the most wonderful cures, and prophesied. For these reasons, it is said that some of the heathen placed him on a level with, or in opposition to JESUS CHRIST; and as there were no certain accounts of his death, the inhabitants of Tyana declared him to be immortal, and erected a temple to him in their city. His portrait was exhibited in many other temples. The Emperor ANTONINUS CARACALLA paid him divine honours; and ALEXANDER SEVERUS, and other emperors, showed the greatest respect for his memory. (LAMPRID. *in* ALEX. SEVER. c. 29.)

Upon one occasion, when a grievous plague was raging at Ephesus, APOLLONIUS was called in to assuage the violence of the pestilence; and he succeeded in his efforts to abate the malady. It is said

to have frequently happened that his personal presence was not even necessary in order to produce the remedial effects. At a distance, he is reported to have effected cures, at different places, at one and the same time. (PHILOSTRAT. IV. 10.) By means of his talismans, he also operated wonderful cures, and even, it is said, controlled the fury of the winds and waves.

As, in the time of APOLLONIUS, Magic, probably in consequence of its degradation and consequent abuses, had been strictly prohibited by several decrees of the Emperors and the Roman Senate, he exerted himself in order to maintain it in all its original purity and dignity; and, at the same time, he made a very proper distinction between MAGIC, in its purer sense, and the spurious arts of *witchcraft* and *sorcery*. By MAGIC, he understood the method of performing miracles, as they were then called, or marvellous things, by means of sacrifices and ceremonies—words and prayers. Of dæmons and spirits APOLLONIUS says nothing.

The philosophy of APOLLONIUS was Platonic-Pythagorean, and would probably be denounced, as obscure and mystical, by the shallow thinkers of the present age. In the main, however, it is by no means so inconsistent with the doctrines and spirit of Christianity, as many of the physiological and psychological speculations of some of the modern schools. APOLLONIUS, indeed, would appear to have acquired very considerable attainments in physics, as well as in psychology and metaphysics, and to

have sedulously cultivated all that mysterious knowledge which could be obtained by frequenting the temples and studying the processes employed by the priesthood.

The more profound inquirers among the ancient **MAGI**, indeed, appear to have been aware that the development of that spiritual or psychical phenomenon, which is now called *Clairvoyance*, lucid vision, second-sight, prophecy, &c., and the mental *actio in distans*, although rarely manifested, proceeded from a faculty natural to the human soul, when freed from the obstructing fetters of the material organism, and left free to exercise its own independent energies ; and similar notions have been embraced by many modern philosophers, whose minds have become emancipated from the trammels of all degrading material systems of intellectual science. All schemes of philosophy, it is true—the spiritual, as well as the sensual—may be carried out into the regions of extravagance and mystical speculation, when extended beyond the legitimate bounds of experience and observation ; but the rigorous deductions of the cautious exercise of our reasoning faculties, when warranted by the facts presented to us by nature, must, it is conceived, ultimately conduct us to the manifest distinction of a material, and of a spiritual or moral nature in man—a distinction which lies at the very foundation of all morality, and of all religion ; while the due control of common sense will compel us to restrain our speculations, upon such subjects, within

the contracted sphere of our limited intellectual powers. In short, while enlarged and impartial investigation forces us to acknowledge the distinction between mind and matter—intellect and sensibility—that which apprehends from that which is apprehended—the subject from the object ; we find ourselves utterly incapable of explaining the absolute nature of either, and must, necessarily, restrict our speculations to an observation and examination of the observed phenomena of both. In this respect, the Materialists and the Immaterialists, or Spiritualists, are very much in the same situation ; and both must ultimately rely upon the phenomena of nature, and the common facts of consciousness. But, in all our speculations, we must beware of denouncing, or interdicting, any demonstrated fact—however extraordinary or incredible it may, at first sight, appear to be—however incompatible with our preconceived notions—as inconsistent with our ideas of the ordinary laws of nature ; lest, while attempting to exhibit our own wisdom and sagacity, or acuteness of scepticism, we, in the end, only betray our ignorance, presumption, and folly. *Qui pauca respiciant de facili pronuntiant.* It is the proper business of the true philosopher to observe and record the laws and operations of nature, in the physical and in the moral world, in so far as these are capable of being ascertained by human research : None but fools would pretend to dictate to her what phenomena she shall manifest in all combinations of circumstances, or what laws she shall follow, upon

every occasion, more especially in the domain of mind.

Philosophers, so called, and wits, in their own conceit, have combined to denounce and ridicule the phenomena of *Clairvoyance*, and, in particular, the occasional development of the faculty of divination, without even condescending to a strict and serious investigation of the actual manifestation of the facts. This conduct, we presume to think, is rather unreasonable, and very far from being ingenuous. But, by way of illustration, let us look, for a moment, to an analogous faculty—the faculty of Memory. No person, we presume to think, will attempt to deny that mankind possess the power of recalling past impressions—of recollecting past events. But if it be possible for the mind to recall what is past, why should it be impossible for it to anticipate the future? Why should the existence of the one faculty be acknowledged, while that of the other is discredited? That which is past, has no longer any immediately perceptible existence. But the mind, it is admitted, can retrace and recall those past impressions which no longer exist. Why, then, should it not also, in certain circumstances, become capable of foreseeing the future, which does not yet exist? It is very easy to assert that man possesses a faculty which enables him to recall the past, but no power of foreseeing the future. But this last is just the *de quo quæritur*; and to assume the negative is a mere begging of the question. The manifestation of the faculty, in

this last case, indeed, as in the former, must be proved by actual experience of the fact: But this is all that can be reasonably required. The actual occurrence of the phenomenon precludes all reasoning in regard to its possibility. The memory itself, we may observe, is stronger or weaker in different individuals. The faculty of foresight, presentiment, or prophecy, is, comparatively, of rare occurrence. But philosophy can assign no satisfactory reason why the latter may not be occasionally manifested in peculiar circumstances; and, therefore, we are compelled to rest satisfied with the fact, that "coming events" do sometimes "cast their shadows before;" nor are we bound to account for the occasional manifestation of this particular faculty, any more than in the case of the exercise of memory. Neither memory nor foresight, indeed, are capable of being adequately explained upon merely physical principles: Both are psychical faculties peculiar to the mind in certain states of the organism; and there is no necessity for calling in the assistance of angels, or dæmons, or other supernatural agencies, either in the one case or in the other. Let us listen to the words of ATHENAGORAS: *Et cum suapte vi ac ratione, anima, utpote immortalis, plerumque moveatur et agat in homine, ita ut futura prædicat, et rerum præsentium statum dirigat aut emendat, hujus sapientiæ laudem Dæmones sibi lucrantur.* The mind, unquestionably, has its own laws as well as the body, although both may occasionally act in concert; and so intimately are they connected together, that it may

appear doubtful, in many cases, what peculiar portion of a phenomenon may be due to the predominating influence of the one, and what to the preponderating intervention of the other; or whether the total result may not be attributable to a certain correspondence and sympathetic harmony between the two—as two strings of a musical instrument sound in unison with each other in producing a certain tone.

In the ancient narratives of psychological facts, too, there may be, and probably is, an occasional admixture of the fabulous with the true; but modern investigation has abundantly demonstrated that these fables, if fables they be, and not merely a hyperbolization of real occurrences, have, for the most part at least, some foundation in reality. Indeed, the fabulous, in such instances, we think, will generally be found to pertain either to the exaggerated statement of the occurrences, or to the explanation of certain facts, rather than to the facts themselves.

But we must now terminate this, perhaps, premature digression, and proceed with our historical narrative of the temple-proceedings, and the occurrence of other magical or magnetic phenomena, among the ancient nations of the world.

CHAPTER XXI.

AMONG the Romans, at an early period of their history, we again recognise the same medical treatment—the temple-sleep (*incubatio*), and other magical arts and ceremonies—as prevailed among the Egyptians and the Greeks.—*Incubare dicuntur proprie hi, qui dormiunt ad recipienda responsa; unde ille incubat Jovi, id est, dormit in Capitolio, ut responsa possit accipere.* (SERVIUS, *supra Virgilium.*)

In the history of NUMA, we may trace the early practice of magic at Rome, and particularly in the alleged intercourse of that monarch with the nymph *Egeria*. PLUTARCH (*in NUMA*) mentions that, at this time, LAUNUS and PICUS—two individuals well skilled in MAGIC—came to Italy, and were well received by NUMA. The ancient Etruscans and Sabines seem to have been also well acquainted with MAGIC, in its better sense. The same may be said of the Marsians, according to PLINY. In ancient Rome, we likewise find the occasional occurrence of somnambulistic phenomena and magical practices, interwoven, as elsewhere, with many superstitious practices and ceremonial rites. The Romans always acknowledged the Etruscans to have been their masters in the divine science of medicine and *Clairvoyance*.

SPRENGEL (I. 230) observes, that one of the most ancient customs at Rome, for the purpose of averting disease, and the anger of the gods, was to consult the oracle in the books of the Sibyls. ENNEMOSER, however, remarks, that the Sibylline books were only consulted at a later period; and that, in early times, advice was sought from the Sibyls themselves, not only in the case of diseases, but in regard to other public and private affairs. Little is known, with certainty, in regard to these Sibyls: Even their exact number and names have been subjects of controversy; and there is little doubt that many fables have been intermingled with their history. But the subject is of considerable importance in the annals of MAGIC and ANIMAL MAGNETISM.

PETRUS PETITUS, in his work upon this subject, describes a Sibyl to be—*Puella cujus pectus numen recipit*; a definition consistent with the ideas of the times, and with the divine attributes generally ascribed to the particular condition of the prophetic personage. The word itself—SYBILL—appears to be compounded from *σιος*, God, in the Æolic dialect, and *βουλη*, will or counsel. Others derive it from *σιω*, *agito*, and *βυλλος*, *plenus*—full of violent agitation when in the prophetic state. (See G. CRASSET; *Dissertation sur les Oracles des Sibylles*.) The learned upon this subject are not agreed in regard to the exact number of these Sibyls, their age, their native country, or the time in which they lived. We are not aware that it has occurred to any previous author to assign to them an origin similar to

that of the Gypsies of more modern times; whom some learned authors have traced to Egypt and India.

Some assume the existence of only one; others, of two, three, or four, or even of ten Sibyls. VARRO (*Lib. IX. ad C. Cæsar.*)—whom ST AUSTIN designated as the most learned and eloquent man among the heathen—assumes ten. LACTANTIUS, and the greater number of the Fathers, agree with ST AUSTIN. ÆLIAN assumes four; SOLINUS, three. PLINY, too, speaks of three, whose statues were placed in the Capitol, at Rome. The three assumed by SOLINUS are the *Delphic*, the *Erythrean*, and the *Cumæan*. DIODORUS SICULUS speaks of only one, whom he calls *Daphne*; by others, she is called *Mantho*, a daughter of Tiresias. PLATO and CICERO speak of only one: The expressions of PLUTARCH are doubtful. This incongruity in regard to the number of the Sibyls may be explained in the following manner.

Prophecy, Divination, or Soothsaying, constitute but one faculty; but this faculty may be manifested by different individuals. Hence, the expression—*the SIBYL*—may have designated the individual who manifested the faculty at any one particular time, or upon any one particular occasion. Indeed, the precise number of these Sibyls cannot now be determined. We are not warranted in limiting them to two, three, or ten. Writers upon the subject may have spoken only of such as were known to themselves and their contemporaries. Thus, MARTIAN

CAPELLA mentions two ; SOLINUS, three ; VARRO, ten. They may all have been right, so far as their individual knowledge extended. PETITUS says : “ Prophecy itself, as the counsel of God, is but one ; but this faculty may be exercised by many : Several may have become celebrated by the display of this gift.” In our own times, there is only one *Clairvoyance*, but many *Clairvoyants* : Yet, in speaking of any one particular instance of the development of this faculty, we talk of *the Clairvoyant*.

The first of VARRO’s ten Sibyls is the Persian, or Chaldean, called *Samota*. She is said to have been the eldest, and to have composed twenty-four books, in which the advent of JESUS CHRIST, his sufferings, death, and resurrection, were foretold. (CRASSET ; I. c.) The second was the *Libyan* Sibyl ; the third, the *Delphic*—the DAPHNE of *Diodorus*, celebrated by HOMER, and well known by her memorable oracular responses at Delphi. The fourth, and one of the most famous, was the *Cumæan* (*Sibylla Cumana*), born in the Trojan territory ; who came to Italy, and was held in particular estimation by the Romans, who believed that she had predicted the entire destiny of their empire. (PLIN. 34, 5.) Previous to her arrival in Italy, the people had particularly honoured CARMENTA, the mother of Evander, on account of her prophetic powers. (PLINY I. CARMENTA, *quam fatiloquam, ante Sibyllæ in Italiam adventum, miratæ hæ gentes fuerant.*)

Of this Cumæan Sibyl, many circumstances are related by NÆVIUS, in his African war; and, also, by PISO, in his Annals. VIRGIL, too, has taken particular notice of this Sibyl. She is said to have promulgated her oracles before the landing of ÆNEAS in Italy; and she is represented as having dwelt in a large cavern in the neighbourhood of the lake Avernus. She was called the Virgin and Priestess of Apollo. It is said that she frequently wrote her responses upon palm-leaves, and placed them at the entrance of the cavern, whence they were carried by the wind to a considerable distance. When she delivered her responses verbally, she was in a state of the most violent agitation. VIRGIL has given an admirable description of this excited state of the Sibyl—a state which has been not unfrequently witnessed in the case of some of the modern magnetic Somnambulists in their cataleptic crises, but which, in these latter instances, has been found capable of being modified by appropriate treatment. (See VIRGIL; *Æneid.* Lib. VI., v. 45, &c.) This state, indeed, appears to be of a character similar to the *Corybantism* described by the Greek writers, and to the *divinatio per furorem*, which is by no means of rare occurrence in spasmodic attacks, especially in the case of hysterical females, and in some species of *mania*. Hence, ARISTOTLE, and others, were induced to consider the prophetic faculty as a peculiar property of the melancholy temperament.

The fifth Sibyl was the *Erythrean*, whom some conceive to have been the same as the Persian.

The sixth was the *Samian*, of whom ERASTOTHENES speaks. The seventh, according to VARRO, was *Herophile*. The eighth was the *Hellespontine*, who is said to have prophesied in the time of SOLON and CYRUS. The ninth was the *Phrygian*, who appears to have been the same as the *Cumæan*. The tenth was the *Tiburtina*, called also *Albunea*, who delivered her oracles at Tibur, and was worshipped as a goddess.

For farther information upon this curious subject, we would refer our inquisitive readers to the following works, in which the history of these prophetesses is more amply detailed :—PLUTARCH ; *Lib. Cur nam PYTHIA non amplius reddat oracula.* —*Traité de la Creance des Peres à l'occasion de l'esprit attribué aux Sibylles, par DAVID BLONDEL.* —POISSARDUS ; *De Sibyllis.*

From these Sibyls emanated the Sibylline books, which, in later times, were consulted in cases of disease, as well as in important affairs of state ; and which were particularly respected at Rome, as the tutelary guardians of their empire. The origin of these books is uncertain. They are said to have been numerous ; but those of a later date were, probably, false and supposititious. It is unnecessary for us to repeat the well known history of the acquisition of these books by the Romans, of the respect long paid to them, of their careful preservation in the public archives, and of their ultimate fate.

The residence of the Sibyls was, generally, in

remote and quiet situations, especially in caverns, in which the country, especially in the neighbourhood of Rome, abounded. It has been sometimes made a question, whether the entire history of these Sibyls, and their oracles, were not a mere fable; and many writers have treated the whole subject with incredulity, and even with ridicule. But there is no subject upon the substantial truth of which all ancient authors—historians, theologians, orators, philosophers, and poets—are more unanimously agreed; and although some fable may possibly have been permitted to amalgamate with the truth, yet modern research and discovery warrant our belief that their narratives and occasional allusions to this particular topic are substantially founded upon a broad substratum of solid facts. These Sibyls, it would appear—like the ancient temple-sleepers, and our modern magnetic Somnambulists and *Crisiacs*—frequently uttered their oracular responses in metaphorical, parabolic, enigmatical, and obscure phraseology—either *viva voce*, or in writing, or merely by signs: *Tribus modis futura prædicit—aut voce, aut scriptura, aut signis*:

*Horrendas canit ambages, antroque remugit,
Obscuris vera involvens.*

SERVIUS *ad* MARENIS *verba.*

Besides a vast number of the ancient Greek and Roman authors who have spoken of the Sibyls, many of the Fathers of the Christian Church have also referred to their history and predictions. Among these last may be mentioned POPE CLEMENT, JUSTIN

MARTYR, ATHENAGORAS, THEOPHILUS of *Antioch*, EUSEBIUS, LACTANTIUS, CLEMENT of *Alexandria*, ST AMBROSE, ST AUSTIN, ST ISIDORE of *Seville*, &c. The following remarkable passage of ST JUSTIN (*Admonitorium ad Græcos*) gives a very curious and apparently accurate description of the somnambulist state of the Sibyls:—*Res multas et magnas recte et vere dicunt, nihil eorum, quæ dicunt, intelligentes. Sibyllæ enim haudquaquam, sicuti pœtis, etiam postquam pœmata scripsere, facultas fuit corrigendi atque expoliendi responsa sua, sed in ipso afflatus tempore sortes illa explebat, et evanescente instinctu ipso, simul quoque dictorum memoria evanuit.* At this moment, it would scarcely be possible to give a more accurate description of the modern magnetic *Clairvoyants* and prophets.

Several of the early Christian Fathers, indeed, defended the inspiration of the Sibyls; and their prophetic faculty was commemorated even in the mass for the dead:

*Dies iræ, dies illa
Solvat sæclum in favilla;
Teste David cum Sibylla.*

A number of other favourable allusions to the prophecies of the Sibyls will be found in CICERO, *de Divinatione*, Lib. II.; VIRGIL, *Eclog.* IV.—TACITUS, Lib. XI.; SÜETONIUS, in *Vespasian* and in *Livy*. Among the Fathers of the Church, previously mentioned, who have countenanced the Sibyls and their prophecies, we may again notice, more particularly, ST AUSTIN, *de Civitate Dei*; Lib. XVIII. c. 23;

LACTANTIUS, *Divin. Institut.* Lib. I.—JUSTIN MARTYR, and CLEMENT of *Alexandria*. The testimony of CONSTANTINE *the Great*, upon this subject, is also very important. The inquisitive reader may likewise consult the following works:—E. SCHMIDII, *Sibyllina*, Wittenb. 1618;—GUTHIES, *de Sibyllis*, &c., 1690;—GAETANI, *de Sibyllis*, &c., 1756;—POSEUS, *Sibyllarum Icones*, Colon. 1786;—WAGNERI, *Inquisitio in Oracula Sibyllarum*, Tubing. 1664;—KÆRBER, *de Sibyllarum libris*, Geræ, 1680;—MARK, *de Sibyllarum Carminibus*, Frankf., 1682; *Sibyllina Oracula, commentario Galæi*, Amster., 1689.*

CHAPTER XXII.

It has been a very common belief, and much insisted upon by many modern, and, especially, by theological writers, that the ancient oracles had entirely ceased upon the advent of JESUS CHRIST; and that they had never afterwards been resumed. This assumption, however, is sufficiently refuted, upon historical authority, by many of the best informed writers upon the subject; and it is mani-

* St Thomas is of opinion that the Sibyl ought to be placed in Paradise: *Sibylla debet inter personas in fide Christi explicite salvatis computari.* ST THOM. 22 *quæst.* 172.

festly founded upon a mistake, probably originating from the vulgar notion entertained by many of the early Christians, that these institutions were essentially connected with Paganism, and utterly opposed to the new faith; and, moreover, that they had been established and maintained by the Devil, whose empire was presumed to have been utterly annihilated at the coming of our Saviour. But, in reality, this notion of the total cessation of the Oracles, at the period in question, is manifestly incorrect; and it renders the credibility of the early converts to Christianity extremely suspicious. It is sad to think that so fair a fabric of substantial truth should have been sullied, at so early a period, by the impure varnish of falsehood and deception. In point of fact, it has been clearly demonstrated that the Oracles did not cease upon the appearance of JESUS CHRIST; nor had the Devil anything to do with their responses. Indeed, the continued subsistence of these Oracles, beyond the period in question, may be clearly proved by the most unimpeachable historical evidence. PLUTARCH lived after JESUS; and that author expressly mentions that the oracle at *Libadia*, as well as those of *Trophonius* and *Delphi*, still flourished in his time. Nay, he tells us that the Temple of Delphi had been repaired, and additions made to it, which rendered it more splendid than ever. SUTTONIUS (*in Vita Neronis*) mentions that the Oracle of Delphi was consulted by NERO. PHILOSTRATUS says of APOLLONIUS—who lived 90

years after CHRIST—that he frequented the Oracles of Delphi and Dodona. The Emperor JULIAN sent to consult the Oracle at Delphi. DIONYSIUS mentions that, 230 P. C., AMPHILOCHUS had prophetic dreams. MACROBIUS informs us that, in the times of ARCADIUS and HONORIUS, the temples of Heliopolis, in Syria, and that of Fortuna, at Antium, were still in a flourishing condition. At Athens, the temple-sleep is said to have been still in vogue in the fifth century. (See KINDERLING; *Der Somnambulismus unserer Zeit mit der Incubation, oder dem Tempelschlaf und Weissagungstraume der alten Heiden verglichen*; 1788 .

We must be very cautious, indeed, of giving implicit credence to all the assertions thrown out, upon this subject, by many of the early Christian authors, whose ardent zeal occasionally betrayed them into statements, in relation to this particular topic, inconsistent with the actual state of things; and whose narratives, therefore, are not always distinguished by their critical correctness in regard to matters of fact. The gradual decline and ultimate ruin of the ancient pagan temples may, no doubt, be attributed, in some considerable measure, to the gradual encroachments and final triumph of the new faith and purer doctrines of the Christian converts; but these events were unquestionably influenced and accelerated by other concomitant causes.

In *Isis Revelata*, the reader will find some passages quoted from ancient authors, which manifestly demonstrate a knowledge of the efficacy of the

magnetic processes, both in the cure of diseases, and in the development of the somnambulistic and ecstatic affections, in early times. We may here add the following passage from APULEIUS, which evidently refers to Somnambulism, and describes the most curious characteristics of that extraordinary affection:—*Quin et illud mecum reputo, posse animum humanum, et puerilem præsertim purum simplicemque, seu carminum avocamento, seu odorum delineamento, soporari, et ad oblivionem præsentium externari, et paulisper, remota corporis memora, redigi ac redire ad naturam suam, quæ est immortalis scilicet et divina; atque ita veluti quodam sopore futura rerum præsagire.*

It may be observed, however, that, among the Romans, as among the ancient nations generally, all such operations were accounted *magical*, and that all MAGIC, without distinction, was frequently mixed up and confounded with the unlawful arts of sorcery; and that laws were enacted, at various times, and in different countries, with a view to repress such abuses. SYLLA decreed the punishment of death against all those individuals, *qui susurris magicis hominem occiderent; qui mala sacrificia fecerint, venenaque amatoria habuerint.* Many similar laws were enacted during the time of the emperors; but it is evident that these laws almost always referred to the vulgar abuses, and not to the legitimate practice of MAGIC, in the better sense of the word. Indeed, in proportion as this science degenerated, it appears to have gradually lapsed

into the absurd and forbidden practice of arts always foolish and futile, and, frequently, dangerous. It will be observed, too, that, in these laws, as well as in the Scriptures of the Old Testament, the prohibition and penalty were principally directed against such persons as were addicted to the use of poisonous drugs; so that, although the modern administration of *sulphuric æther* and *chloroform*—which are always dangerous, and not unfrequently attended with fatal consequences—might be considered as falling under the latter of these enactments, they could not be held to extend to the simple and innocuous treatment of the Animal Magnetists.

The School of the Neo-Platonists at Alexandria may be considered as the connecting link between the ancient and modern theosophistic philosophy. The disciples of that school were well acquainted with the mysteries and oracles of the pagan world—they combined, in a very remarkable manner, the mystical theology of the ancient Egyptians with the philosophy of the Greeks, and the divinatory doctrines of the therapeutic adepts with the searching spirit of metaphysical inquiry. Their writings, too, appear to have been influenced, in a considerable degree, by the early diffusion of the tenets of Christianity, which, however, they did not entirely embrace. The Neo-Platonists, therefore, became, as it were, the friendly mediators between the ancient heathen philosophers and cosmologists, and the science and faith of the early Christian converts.

A full and complete history and exposition of the

various writings and peculiar tenets of the philosophers of this school would lead us into an inquiry and discussion much too extensive for the limits we have assigned to this treatise. Our readers, therefore, must be satisfied with little more than a mere reference to the writings of AMMONIUS SACCHAS, PLOTINUS, PORPHYRY, PROCLUS, IAMBlichus, &c., in which the doctrines of the Neo-Platonist-Pythagoreans are more completely developed. We may only observe, that these doctrines appear to have been a compound of Zoroastrian notions, of the Egyptian mysteries, the Greek philosophy, and the dogmas of Christianity. It must be mentioned, however, in particular, that the philosophers of this school appear to have been most intimately acquainted with all the most remarkable phenomena of Somnambulism and the Magnetic Clairvoyance, upon which, indeed, many of their distinguishing doctrines and favourite speculations were founded. This last circumstance would appear to have drawn down upon them a very general and indiscriminate charge of mysticism—a charge which, at a more recent period, has been equally applied by the ignorant, the sceptical, and the uninquiring, to the modern disciples of MESMER and PUYSEGUR. Many of the doctrines of the Neo-Platonists, however, have found enlightened partisans in all subsequent ages. Of these, in modern times, and in our own country, GALE, GLANVILL, and DR HENRY MORE, are, perhaps, the most distinguished. We shall have occasion, by-and-by, to refer to the character and

writings of SWEDENBORG, JACOB BEHMEN, and others, whose speculations were founded upon this species of mystical meditation. In the meantime, however, we may remark, that the works of these authors, and of the other so-called Mystics, cannot be properly comprehended, without some previous acquaintance with the facts referred to, and the relative opinions held by the magnetic philosophers.

Upon the early introduction and diffusion of the Christian doctrines, however, every thing that related to the philosophy, as well as to the *religion* of the pagan world, was rejected by the new converts with violent abhorrence, as heathenish impiety, and was, moreover, presumed to be diametrically opposed to the purer tenets embraced in the new faith. Those phenomena, especially, which were alleged to have been manifested in the ancient Temples of Health, and generally regarded as the offspring of supernatural agency, were now deemed peculiarly obnoxious; and, consequently, they were zealously anathematised and proscribed by the orthodox Christians, as the impure and infamous works of the Devil. These phenomena, indeed, were universally acknowledged to be, not only authentic, but miraculous; but, then, every miracle produced beyond the pale of the Christian Church was accounted satanic or demoniacal. That phenomena of such a character could by any possibility be produced by natural causes, no man, in these times, was sufficiently enlightened, or bold enough, to maintain, from the fear of reputed heresy and

popular vengeance. Nor is this very wonderful, when we advert to the gross ignorance and barbarous superstition of the age: For even those praiseworthy researches, which were instituted for the purpose of promoting the more accurate study of nature, were equally subjected to the inquisitorial proscription. The recluse natural philosopher—nay, even the sober mathematician—were, for a long period, subjected to the serious imputation of devoting themselves to the study and practice of unhallowed arts, by means of an impure compact with the Evil One; and such individuals, on the discovery of their pursuits, were, not unfrequently, subjected to the severest punishment, or forced to flee for their lives. In short, every species of profane learning was accounted magical or diabolical, and was thrust under the ban of a general condemnation.

In consequence of such false, absurd, and mischievous impressions, mankind, even under the liberal dispensation of the Christian Gospel, gradually relapsed into a state of almost primæval darkness and utter barbarism. A large proportion of the priesthood became little, if at all, superior in intellectual cultivation to the rude people whom they were appointed to instruct; and their orthodoxy became suspected whenever they attempted to elevate themselves above this degrading position, or their inclination prompted them to diverge into the dangerous paths of literature or science. In such a state of matters, opinions prevailed, and

actions were sanctioned, during centuries, which were calculated to bring down disgrace upon all religion, and to present a shocking picture of the perverse malignity of human nature. It may be reasonably doubted whether the entire pages of history can exhibit a similar period of human ignorance and depravity to that which obtrudes itself upon our notice in the first ten or twelve centuries after the introduction of Christianity into the European community. But we must not anticipate.

In concluding our observations, however, upon the origin and progress of MAGIC among the ancient nations of the world, we must be permitted to advert, briefly, to a charge which has been occasionally brought against the class of magnetic philosophers to whom we last referred—the Neo-Platonists.

Several authors—amongst others, Bishop Lloyd, Küster, Mosheim, Brucker, &c.—have accused these Neo-Platonic philosophers, as well as PHILOSTRATUS, the biographer of APOLLONIUS, of having invented most of the miracles they have ascribed to PYTHAGORAS, for the purpose of throwing suspicion upon the miracles of our Saviour, and thus diminishing the credit of the Christian gospel. The falsehood and absurdity of this accusation, however, have been completely exposed by MEINERS—the learned, accurate, and judicious historian of philosophy, in his *History of the Origin, Progress, and Decline of the Sciences in Greece and Rome*. The entire history of PYTHAGORAS, as MEINERS has shown, was

written long before the existence of the Neo-Platonic sect. A critical examination has demonstrated that IAMBlichus borrowed his facts, relative to the life of the philosopher in question, from more ancient authorities ; and even PHILOSTRATUS wrote his Life of APOLLONIUS before AMMONIUS SACCHAS began to teach, and, therefore, previous to the birth of PLOTINUS. The assertion that the philosophers in question entertained the most inveterate hatred against the Christian religion, is equally false and unfounded. Even those among the NEO-PLATONISTS who were disposed to controvert some of the doctrines of Christianity, always expressed the highest respect for MOSES and JESUS CHRIST ; and never thought of impeaching their characters, or of denying the reality of their miracles. Finally, within the whole compass of their writings, there does not exist the slightest vestige of a comparison or assimilation of the miracles of PYTHAGORAS with those of the Saviour.*

* For the benefit of my readers, I have thought it proper to translate the passage in which MEINERS supports the opinion alluded to in the text, especially as it appears to be opposed to the notions previously current upon the subject : —“ Before attempting to exercise my critical skill upon PORPHYRIUS and IAMBlichus, I must necessarily examine the truth or falsehood of those doubts which many celebrated writers have advanced, in regard to the integrity and sincerity of these authors. Bishop LLOYD, KUSTER, MOSHEIM, BRUCKER, and a whole host of blind followers, have entertained an opinion that PORPHYRIUS and IAMBlichus had invented most of the miracles they have related of PYTHAGORAS, with a view to cast suspicion upon those of our

CHAPTER XXIII.

It is a wise and beneficent law of nature, that, in the progress of human society and cultivation, error must, sooner or later, give place to truth; and

Saviour and his disciples. The Neo-Platonists were represented as harbouring the most inveterate hatred of Christianity; and it was believed, in the teeth of all correct chronology, that even PHILOSTRATUS, who wrote his book before AMMONIUS SACCHAS began to teach, and previous to the birth of PLOTINUS, had been an adjutant of these men, and had described his hero, APOLLONIUS, as a great miracle-monger, in order to place him on a level with the divine founder of our religion. This nearly universal opinion of the invention of miracles by PHILOSTRATUS, PORPHYRY, and IAMBlichus, and for the purpose above mentioned, is so inconsistent with the whole history of PYTHAGORAS, APOLLONIUS, and the Neo-Platonists, and betrays such ignorance or inattention, that I can scarcely comprehend how even moderate scholarship could have fallen into it, adopted it, and allowed it to pass current for such a length of time. I will not even insist upon the fact, that the adversaries of Christianity among the Neo-Platonists, always expressed the utmost respect for MOSES and JESUS CHRIST, and never thought of impeaching the reality of their miracles; that neither PORPHYRY nor IAMBlichus have ever been convicted of a single fiction, and, finally, that, in their writings, there is not a single trace of a comparison and assimilation of the miracles of PYTHAGORAS with those of our Saviour. But this, I think, they could not and should not have overlooked, that the oldest biographers of PYTHAGORAS related the same miracles which we find in PORPHYRY and IAMBlichus, that both of these writers have assured us of this, and

humanity is deeply interested in the overthrow of superstition. But, on the other hand, it is surely ungenerous to insult a system of religion which was entertained by many learned and enlightened men who have gone before us;—a religion, too, which, however imperfect and objectionable, pervaded a large portion of the world during four thousand years. The pagan religion, it is true, was full of superstitions, and every sane man must admit that the Christian scheme is, in every respect, infinitely preferable to that which it superseded. But because the latter is the truest and the best, and founded, as we believe, on divine revelation, still it would be

that, in the first and second centuries, the very same representation of PYTHAGORAS prevailed, as that which they have transmitted. The following investigation will convince every one that the very same philosophers who are thus suspected of cunningly devised fictions, not only borrowed all their materials from preceding writers, but gave their narrative, almost throughout, in the very words of the authors they transcribed. Both of these philosophers were simple, childish, and thoroughly honest; and so far from imposing upon their readers by new fables of their own invention, that they have even, in their excerpts, condescended to communicate the observations of such persons as believed that the Pythagoreans had attributed many false miracles to their master. Had they been so cunning as is commonly thought, they would assuredly have suppressed such observations, which could only demonstrate their own credulity, and weaken the credibility of their own narratives.

“ I have no hesitation, therefore, in declaring the whole charge of fabrication brought against PORPHYRY and IAMBlichus, to be false and groundless; and that I hold the authenticity of the fragments and testimonies of which their biographies are composed, to be as genuine, as I am sceptical in regard to their trustworthiness.”

unjust to conclude that the former consisted altogether of error and impiety. Were this mode of reasoning to prevail, our knowledge of antiquity would be worse than useless; were it sufficient to be born Christians in order to entitle us to arrogate a superiority over the ancients, we are necessarily led to think that the moderns are far below what they ought to be, in consequence of the divine origin and purer nature of their religious faith.

But what rational being can believe that the great Creator could have abandoned his creation to itself during four thousand years? Is it not more natural to conclude, that, if the pagan religion was not more distinguished by its simplicity and its purity, it was because the Deity, in his infinite wisdom and mercy, was pleased to wait until mankind, by contemplation and reflection, had time to elevate themselves to a purer faith, and, like the Hebrew nation, should come to adore him everywhere in the universe, without confining him to any particular spot? If, at length, this ancient religion was reformed by MOSES, and still more by JESUS CHRIST, was not this a striking proof that the Supreme Being still watched over the universe, and that the homage offered up to the UNKNOWN GOD had not been addressed to him in vain?

Where shall we find more noble expressions of reverence and piety than in the language of the ancients, particularly in the works of the divine PLATO? It is said, indeed, that they worshipped statues; but St Austin has proved the contrary.

PAUSANIAS has named the artists who made these statues; and PYTHAGORAS had said: "Lend not your resemblance to God—do not represent him in any form." And Apollo is said to have communicated his oracles in person; but this is a mistake. It is not, says PLUTARCH, the voice of Apollo which is heard, nor his words, nor his verses, but those of the Pythoness. In conferring the attribute of divinity upon their great men, they may, no doubt, be said to have abused the name of God; but, in their simplicity, they thought to honour him by comparing with him all that they deemed most pure and illustrious upon the earth. Such practices, therefore, were not absolutely impious or idolatrous: Nature was so profuse and so mysterious in her manifestations, that the ancients may have been led to exalt and to deify the bodies of which it was composed; but the majestic and incomprehensible power of the Creator and Preserver of all things still governed the world; and the incense which was burnt on the altars of JUPITER TONANS was always the willing tribute of a profound respect for that invisible and inscrutable Being who presided over the destiny of mortals.*—"Who by searching can find out God?"

After a violent and sanguinary struggle of two or three centuries' duration, Christianity, at length, prevailed over Paganism; the ancient temples were

* See *Histoire du Somnambulisme*; par AUBIN GAUTHIER. Tome ii., pp. 112, &c.

overthrown and succeeded by the Christian churches, and MAGIC and MAGNETISM found a refuge in the monasteries, where they continued to flourish under different auspices. Of this fact we have abundant evidence in the writings of the churchmen, and of the monkish annalists. These writings, however, are so numerous, and so prolix, and, in part, so little to be relied upon, that we feel it necessary to restrict ourselves to a comparatively few notices and extracts, which, however, will probably be deemed sufficient for our purpose.

MARK, a heretic, the disciple of Valentine, also a heretic, instituted a sect, (A.D. 100,) which, from his name, was called the sect of the *Marcosites*. ST IRENÆUS, who was elected Bishop of Lyons, wrote against this sect, among whom, it would appear, there were several *prophetesses*. According to IRENÆUS, the following was the method adopted by MARK in conferring the gift of prophecy upon his female disciples: "*Behold,*" said he, "*the grace of God descends upon you—open your mouth and prophesy.*" And when the woman answered, "*I have never prophesied, and I know not how to prophesy;*" MARK made certain motions and invocations, by means of which the sister was thrown into a state of stupor. He then said to her: "*Open your mouth—speak boldly, and you shall prophesy.*" The sister, then, impressed by his words, felt her head exalted; her heart palpitated in an extraordinary manner. She believed herself inspired; she ventured to speak, and expressed herself like a per-

son in delirium. She said every thing that came into her mind—many things void of meaning, but spoken with a tone of assurance, because her spirits were heated. At length, she prophesied as well as any of the prophets of this class. After this, she believed herself to be a real prophetess.

TERTULLIAN was one of the most able apologists and champions of the Christian religion at the period (A.D. 200), when a person named MONTANUS, a heretic, pretended to be the direct channel through which the Holy Ghost announced the new lights of Christianity. This person, MONTANUS, carried about with him two females, called, respectively, Prisca and Maximilla, both of whom were subject to fits of ecstasy, and predicted future events. Two of the Popes, St Zephirinus and St Victor, convinced by the prophecies of Montanus, Prisca, and Maximilla, conferred upon them *letters of peace*—that is, Papal protection.

At first, TERTULLIAN treated these three personages as individuals possessed by the spirit of error ; but soon afterwards, from what he himself saw and heard, this man, the most learned and eminent among the Christians of his age, condescended to receive instruction in the school of a heretic and two reprobate women. Before he could have taken such a step, he must assuredly have been impressed with a very profound conviction.

“ There is at present amongst us,” says TERTULLIAN, “ a sister who is favoured with the gift of revelation. She receives her revelations,” says he,

“ *in the church during the celebration of our mysteries, when she is wrapt in ecstasy. She then converses with the angels, and sometimes even with the LORD JESUS CHRIST. In her raptures, she hears and sees the secrets of Heaven; knows what is concealed in the hearts of several persons, and points out salutary remedies to those who have need of them.*”*

This, we think, is sufficiently plain; nor can it be said by any of our sceptics and *esprit forts*, that these females were trained and indoctrinated by any of the *dupes* of MESMER. In these women we find the ancient ISIS pointing out remedies to the Egyptians—the PYTHONESS *who prophesied among the Greeks*, and all the characteristics of the inspired among the Pagans, who heard divine voices, and conversed with the gods. It would appear, too, that at this period the ecstatic phenomena took place in the churches, as previously in the pagan temples, and that they were accompanied by the same symptoms.

TERTULLIAN, convinced by the heretics, became the object of the anathemas of all the other orthodox Christians. He persisted, nevertheless, courageously, in his reputed error, but which, for him, was the purest truth. “I rejoice,” says he, “to find myself more enlightened than ever. None need blush while advancing on the path of perfection. Science has its different periods, and its gradual developments,

* TERTULLIAN; *De anima*. C. 26.

through which the great Apostle himself had passed. 'When I was but a child,' says ST PAUL, 'I spoke as a child, and I thought as a child; but since I became a man, I have put away all childish things.' "

"During the period," says FIRMILIANUS to ST CYPRIAN, "when all the faithful took to flight, in order to avoid the persecution (A. D. 260), a woman suddenly appeared, who fell into fits of ecstasy, and announced herself as a prophetess. She was moved by the impulse of the principal dæmons to such a degree, that she did wonderful things, and performed real miracles. She even boasted of being able, at her will, to excite an earthquake. By her boastings and falsehoods, she had contrived to subjugate all the spirits to such a degree, that they obeyed her in all things, and executed all her orders. The evil spirit who possessed her made her walk, during the most rigorous winter, with bare feet, in the midst of ice and snow, unhurt, and without exposing herself to the slightest injury. She seduced one of the priests, called *Rusticus*, and a deacon. It was soon perceived that there was an evil intercourse between them. In order to exorcise her, an exorcist was chosen, a very trust-worthy man. But, strange to say! she predicted, a short time previously, that a strange man, an enemy and an infidel tempter, should come to attack her. This woman was so audacious, that she had no fear in profaning the Sacraments in a strange manner, by saying mass herself, and administering baptism. Hence there arose a serious question;—*viz.*, Whether baptism administered by

the devil, in the name of the Father, Son, and Holy Ghost, could be valid?" *

M. ABRIAL appears to have taken the correct view of this curious case: He considers this pretended prophetess as a woman labouring under hysterical disease. Her intercourse with the priest Rusticus, and the deacon, leave no doubt on the subject. Hysteria had thrown her into a state of ecstasis, which enabled her to foresee the future, and to perform many surprising things. This explains the whole mystery.† We shall probably have occasion, in the sequel, to adduce some additional instances of the occurrence of similar phenomena under analogous circumstances.

We have already observed that the ancient oracles did not cease immediately upon the advent of JESUS CHRIST, but that they were cultivated for a considerable period after that event, as can be proved by the evidence of individuals who saw and frequented them. Their destruction was ultimately brought about by other causes. The spring at Delphi—the reputed source of the inspiration of the place—is said to have been destroyed by an earthquake, which devastated the neighbouring country; the other temples are believed to have gradually become, like most human institutions, degenerate and corrupt; their wealth tempted the cupidity of the neighbouring princes and people;

* ST CYPRIAN; Epist. 75.

† *Reflexions de M. ABRIAL, in the Biblioth. du Magnet. Anim.* I. 5, p. 180.

and their ultimate abandonment and ruin was accomplished, no doubt, by the rapid advancement of the new faith.

CHAPTER XXIV.

WE may probably have occasion to recur, in a subsequent part of this treatise, to the opinions of some of the Fathers of the Church, in regard to the phenomena of Somnambulism and Clairvoyance. In the meantime, we shall proceed to inquire into the history of magical science during the middle ages of Europe.

The study of MAGIC appears to have been cultivated, at a very early period, among the nations of the Teutonic race. Pliny says of them,—*Magiam attonite celebrant tantis ceremoniis, ut eam dedisse Persis videre possit*; and, as in the other portions of the world, it was long before the more general pursuits of legitimate science taught mankind to distinguish between the ordinary operations of nature, and the agency of supernatural powers. The almost universally prevalent notion, too, of the existence of angels and devils, and of the continual interference of these intermediate beings in the affairs of this sublunary world, was introduced, or, at least, confirmed and perpetuated among them, as elsewhere, by the Christian religion, and occasioned, if not an entire change, at least a consider-

able modification of their primitive national faith. All the extraordinary phenomena of nature, as well as those abnormal states of the human organism, which their scanty science did not enable them to appreciate or explain, were attributed to the direct and immanent agency of the Divine Being, or of certain subordinate angels or dæmons ; a belief which can scarcely be said to have been entirely extirpated even in our own times.

The Christian religion, it is true, is essentially founded upon the principle of the unity of God, and of his undivided sovereignty throughout the universe of nature. But Christianity, at an early period, had also borrowed from the Jews, as the latter had probably derived from the Chaldeans, or Zoroastrian teachers, a personification of the evil principle—SATAN, or the *Devil* ; a notion which, as already observed, the Jews themselves had received from the Eastern MAGI. The introduction of this notion into the popular belief, besides its influence upon religious opinion, occasioned a considerable modification of the theory of MAGIC—which thenceforth became completely degraded into a purely diabolical art, and was placed under the auspices of Satan and his emissaries. A mere metaphor thus became elevated into substantial personality, exercising a continual and very active interference in human affairs. All the bad actions of mankind, as well as many of the more extraordinary, obscure, and incomprehensible phenomena of nature—nay, even the maladies which occasionally afflict humanity,

and, especially, all anomalous and enigmatical diseases—were the undoubted result of the malevolent instigation of some diabolical agent :

Divisum imperium cum Jove Satan habet ;

and Satan appears to have had the better half.

The doctrine of Devils and Dæmons, indeed, was directly countenanced by the early Christian societies, and spread so rapidly and so extensively in the minds of the orthodox believers, that, during many centuries, it was predominantly prevalent as an indispensable article of the common creed of the people ; and it continued to be generally maintained, throughout the middle ages of Europe, by all the dogmatic sophistries which perverted learning and ingenuity could adduce in its support. So universal did this growing mischief ultimately become, towards the conclusion of the fifteenth century, as we shall see by-and-bye, that all Christendom was plunged into a state of the most fearful and unexampled alarm ; *heresy* and MAGIC were accounted inseparable ; fire and sword, at the instigation of the clergy, were employed for their extirpation ; the empire of Satan became firmly established throughout the European community ; an inveterate *mania* appears to have seized upon mankind, and a series of the most barbarous atrocities was perpetrated, under the pretext of religious zeal, which stamped indelible disgrace upon human nature. We shall presently have occasion to direct the attention of our readers to some of the more

extraordinary effects of this strange and destructive infatuation.

It has been already observed, that the idea of the personified principle of evil—Satan or the Devil—had been transferred from the Jewish to the Christian religion; and that the former would appear to have borrowed it from the religious creed of the Chaldeans, the Babylonians, and the Parsi, during the captivity. Soon after the introduction of Christianity, the same doctrine was embodied, in a peculiar form, in the Manichæan heresy, in which the good and the evil principles were represented as rival Genii, nearly equal in power and dominion; struggling for the empire in this sublunary world, and, consequently, existing in a state of continual rivalry and antagonism. It is singular enough that some of our recent Scottish divines—amongst others, the late eminent but eccentric, and not always very consistent DR CHALMERS—appear to have embraced and propagated this most extraordinary doctrine, as reconcileable with the scheme of Christianity. ST PAUL, however, represents this idea in a much more orthodox, rational, and intelligible form, when he contrasts the works of the *spirit* with those of the *flesh*. But this is an obscure theological subject; and it is more pertinent to our present purpose to observe that the idea of Satan, or the Devil, came to be employed in explanation of all those extraordinary phenomena which were accounted magical. The Devil, indeed, was generally deemed to be the

author and patron of all those strange occurrences, which, in consequence of the limited knowledge of the times, could not be adequately explained by any known natural causes. When an individual happened to be attacked by any uncommon and anomalous disease, which exceeded the science and baffled the skill of medical appliance in the ruder stages of society, his condition was ascribed to diabolical art and contrivance—he was deemed to be possessed by the Devil, or by devils; for there appears to have been a plurality of these malevolent beings in the early popular creed. The apparently inexplicable phenomenon of the somnambulistic or ecstatic states, which appear to have been much more prevalent in ancient than in modern times—and which are most frequently the product of an anomalous state of the organism—of acute susceptibilities, or of powerful religious impressions—were ascribed, sometimes, to the direct agency of the Supreme Being, and, at other times, to the immediate influence of the Devil (*Morbus sacer*), according to the peculiar characteristic nature of the affection; but, in both cases, the phenomena themselves were always accounted supernatural. The Devil, indeed, in the creed of the ages to which we refer, appears to have been a much more important personage, and to have exercised a far greater influence upon the affairs of this lower world, than the Deity himself.

These extraordinary notions, so universally diffused, of the continual interference of the Devil in

the conduct of human affairs, had also a powerful effect in modifying the religious opinions and practice of the Christian divines ; whose duties, instead of consisting, principally, in directing the proper devotional worship of God, and in promoting holiness of life and conversation, were converted into a continual warfare against the imaginary artifices of his Satanic Majesty. During the middle ages of Europe, indeed, diabolical influences were all-powerful and all-pervading throughout every class of the people—the belief in this incessant satanic agency spread far and wide, like a virulent and incurable epidemy ; MAGIC, or the BLACK ART—as it came to be denominated after its corruption—was the medium through which this infernal science was cultivated and exercised ; even the overseers of the Christian flock were infected with the general moral contagion, or fostered the prevailing mania, probably with the view of increasing their own power and estimation ; although many of them, no doubt, may have been ignorant enough to fall in with the common infatuation. Females—especially old women—were supposed to be more conversant with the powers, and more accessible to the artifices of the great enemy of Heaven and of the human race ; and, during a very long period, *Sorcery* and *Witchcraft* kept mankind in a state of continual agitation and delusion, which, of itself, only tended to increase, to aggravate, to extend and confirm the common mania. When a solitary individual occasionally attempted to stem the torrent of this

universal epidemy, by the introduction of more rational and humane views of the subject, his exertions were speedily paralysed or frustrated by the counteraction of the popular feeling, sanctioned and supported by the authority of the Christian Church.

CHAPTER XXV.

BEFORE we proceed to give a more particular account of those most extraordinary hallucinations of the human intellect, to which we have alluded in the foregoing chapter, it may, perhaps, be expedient to solicit the particular attention of our readers to a very remarkable state, occasionally manifested in the human organism—to which, indeed, we have already made some passing allusions in the previous portion of our treatise.

In the peculiar state to which we have referred, the internal sensibility—especially in individuals labouring under any very violent excitement, or from constitutional causes, or abnormal action of the vital processes—appears to overpower the external senses, and the reasoning faculty, and, as it were, to create a new world for itself. This constitutional affection, including something more than is generally comprehended under the category of *Imagination*, in the ordinary acceptation of the term, may be induced by various causes, and has

been, perhaps, most frequently and most powerfully developed by strong religious feelings and devotional excitement. The character of this peculiar state of the system was, for a long period, much misunderstood, and its curious characteristic phenomena, consequently, were entirely misrepresented. We allude to that extraordinary state of the organism, the manifested symptoms of which have been recently designated by the various appellations of *Somnambulism*, *Ecstasy*, *Clairvoyance*, &c.

This very remarkable condition of the human organism, which—under certain occasional diversities of form or type—has been frequently manifested among mankind from the beginning of time—does not appear to have attracted much of the serious attention of modern philosophers and physicians, but to have been viewed, principally, as a subject for the display of scepticism and ridicule, until a comparatively recent period, when the means were, at length, discovered, and displayed, by which its most interesting phenomena could be developed, in a multiplicity of instances, and almost at pleasure. These remarkable phenomena, indeed, as we have already observed, are sometimes manifested as the concomitants, or consequences of some other corporeal or mental affections; they appear to be occasionally employed by nature herself as remedial processes in other constitutional disorders; and, in recent times, it has been proved that they may be elicited, in susceptible subjects, by various artificial means. From certain peculiarities of idiosyncrasy,

they are most frequently developed, either naturally or artificially, in the female subject. These phenomena were well known, although incorrectly appreciated, during the prevalence of the ancient pagan religion; and they are still far from uncommon, but imperfectly recognised and interpreted, under the modern and purer forms of Christianity. They have been forced, indeed, into the service of every mode of religious worship; although, in themselves, they have no essential connection with any particular religion; being the mere manifestation of certain natural phenomena, of which, in certain circumstances, and in susceptible subjects, devotional excitement may be considered as one of the productive causes.

The most distinct allusions to these peculiar states of the human organism occur in the writings of PLATO, and of the later Platonists, which from ignorance or misapprehension of the particular subject to which they relate, have been generally misunderstood, and regarded as the mere emanations of a metaphysical mysticism, or poetical rhapsody. In the Epistles of ST PAUL, too, we occasionally meet with passages which cannot be correctly understood, and properly interpreted, without a competent knowledge of those ecstatic states to which they manifestly refer. Let the reader, for example, compare, in particular, the *ἑρμηνεία του ποιήτου της θύανσις* of PLATO'S *Ion*, and the explanation of the ecstatic discourses of the Manticks, in the *ΤΙΜΕΥΣ* of the same philosopher, with the gifts described in

ST PAUL'S Epistle to the Corinthians. Some even of the Christian sectaries, indeed, differed in their explanations of these prophetic manifestations, although all agreed in ascribing them to supernatural causes. The Apostle imputed them to the immediate agency of the divine spirit—the *ἐνεργεῖν*; the demoniacal visionaries, on the other hand, were *ἐνεργουήνοιοι*. Natural and artificial means, however, were occasionally employed, with a view to produce ecstatic states—such as fumigations—still retained in the Roman Catholic ritual—and mysterious preparatory ceremonies—as in the case of the ancient Pagan Oracles and Temple-worship. These ecstatic states, however, still continued to be ascribed by some to a divine influence, and, by others, to demoniacal agency—opinions which have not entirely ceased to be held even in the present times, as we shall have occasion to show in the farther progress of our researches.

It has been frequently maintained, as we formerly observed, that the Pagan Oracles ceased after the Advent of JESUS CHRIST. But this has been shown to be a manifest error. The prophetic annunciations of these Oracles, too, we may add, are referred to by several of the primitive Fathers of the Christian Church—by JUSTIN MARTYR, EUSEBIUS, LACTANTIUS, JEROME, AMBROSE, AUGUSTIN, CLEMENT of Alexandria, &c. IRENÆUS, as we have seen, associated with certain ecstatic females, whom he commanded to prophesy. MONTANUS, the reputed heretic, and his disciples, accounted divination among

the number of the divine gifts, in which opinion he professed to follow ST PAUL. TERTULLIAN entertained the same belief, and has recorded instances of the fact.

We might easily quote a variety of similar instances of the same phenomena, which occurred in different circumstances, and at various periods of time; but this is probably unnecessary, and would be tedious; and, besides, we shall have occasion to refer to various examples of a similar character in the farther progress of our inquiry. Enough has been said in the meantime, and sufficient examples have been already adduced, to afford a demonstration of the existence of the fact in question, during the periods to which we have referred.

The Emperor CONSTANTINE the Great—to whom Christianity lies under such weighty obligations for the effective countenance he bestowed upon it during its early development and progress—was also one of the most zealous advocates for the reality of the gift of prophecy, as for all the other essential tenets of the new faith.

But we must now proceed to commemorate the manifestation of similar phenomena, and the consequent existence of a similar belief, among the inhabitants of modern Europe. The result of our investigation, it is thought, will demonstrate the universality of the conviction, founded upon a very general acquaintance with the relative facts.

CHAPTER XXVI.

AMONG the Celtic tribes, embracing the Gauls and Cymbrians, a state of things very similar to that which we have been hitherto contemplating, making all due allowance for the respective states of mental culture and civilisation, appears to have generally prevailed. The Celts, according to the researches of recent inquirers (See GRIMM'S *Mythology*), appear to have, at one period, possessed a very extensive European territory; but they were subsequently driven to the eastward by the Teutonic and other northern tribes. All of these races—the Gauls, the Spaniards, in part, the Britons and the Belgians, we should comprehend under one class, and shall, therefore, proceed to inquire into the state of matters among them, in relation to the subject of our investigation.

Some writers have assumed the hypothesis that all of these tribes had derived their notions of MAGIC from the Romans. But this hypothesis manifestly appears to be founded on a mistake; for it is pretty certain that all of these nations had their own religious and magical usages anterior to the period of the Roman irruption. (See GRIMM.) These usages were not even intermingled with those of the Romans, but retained their own original cha-

racter. Indeed, the originality, authenticity, and antiquity of the northern mythology, and its affinity with that of Germany, have been fully demonstrated by the learned researches of GRIMM. Certain analogous religious usages, indeed, have been found to pervade all ancient and rude nations. PLINY and TACITUS have described some of those which were prevalent among the Germans; but the latter had no Greek or Roman Temples dedicated to Apollo, Æsculapius, &c.; and the names of their gods, mentioned by TACITUS, are not German, but Roman, adapted to the language and notions of his countrymen, and transferred to the German divinities, who were worshipped in their sacred groves under German names and German attributes.

The Celtic chiefs and rulers were called Druids. Like the MAGI among the Eastern nations, they were the legislators, judges, priests, and prophets among the people. POMPONIUS ascribes a high degree of acquirement to these Druids, embracing physical science, and religious and moral culture. One of the most important tenets which they are said to have most strenuously inculcated among the people, was that of the immortality of the soul. At a later period, indeed, these Druids appear to have stood in higher estimation in Britain than in Gaul.

We have already alluded to the apparent similarity between the character and duties of these Druids and those of the ancient MAGI, among the Egyptians and other Eastern nations; and there

would appear to have been even a considerable analogy between their sacred ceremonies and observances. Both had the charge of the government and education of the people, in the most extensive sense of the expressions. Their principal doctrines were entrusted only to the previously initiated; and they communicated their instructions in sacred groves, situated in remote and solitary localities. When performing his religious duties, the Druid, like the Egyptian priest, was clothed with a white garment. The Druids were also physicians: They cured diseases by means of magical rites and ceremonies; and, professing an habitual intercourse with the gods, they exercised the gift of prophecy. Their women, too, called *Alrunes*, like the Pythonesses in the Egyptian and Greek temples, were famous for their soothsaying and medical skill. Their therapeutic knowledge and practice, indeed, was in such repute, that even the Roman Emperor, AURELIAN, is said to have consulted them in his own case. (VOPISCUS; *Aurelian*; c. 44.) They were also acquainted with the means of producing the ecstasie affections; and, as one of their principal medical appliances, they made use of the missletoe, which they gathered at stated times, and with certain solemn ceremonies, and considered it as a special gift of Heaven.—*Nihil habent Druidæ—ita suos appellant Magos—visco et arbore, in qua gignitur (si modo sit robur) sacratius. Jam per se roborum eligunt lucos, nec ulla sacra sine ea fronde conficiunt.*

It was chiefly under such sacred trees that the ancient Germans offered up their holy sacrifices, and their inspired Bards uttered their prophecies. Moreover, it is remarkable that, as in ancient times, the medical art in France continued, down to a late period, to be combined with the priestly office. Many of the hospitals, in that country, had a clerical origin: They were, for a long time, superintended by ecclesiastics, who were, at the same time, physicians.

POMPONIUS (*De Situ Orbis*; Lib. III. c. 6.) relates a singular story concerning the priestesses in the island of *Sena*, near the coast of Brittany. This island, he says, was much celebrated on account of an oracle sacred to a Gallic divinity. The Priestesses who presided over it, nine in number; and who made a vow of perpetual virginity, were called *Gallicenes*. They were held to be gifted with peculiar endowments; *viz.*, that of being capable of exciting storms by means of their magical incantations; of assuming the form of any animal they pleased; of *curing diseases that were incurable by others*; of *a knowledge of future events, and of the gift of prophecy*. They were devoted chiefly to the service of seafaring persons, when consulted by them. PLINY (XXX. 1.) says of the Druids in Gaul and Britain, that they *propheied, and cured diseases*.

As the Greeks had their Pythonesses, and the Romans their Sibyls, so had the Germans certain vaticinating females, whose counsels were followed

upon all important occasions, and whose responses were considered infallible. (TACITUS; *De Morib. German.*) These Prophetesses were called by the generic name of *Abrunes*—an appellation denoting much, or universal knowledge. For this reason, their advice was anxiously sought upon all occasions of importance or difficulty. For farther and more minute particulars in regard to these Gallic and German priestesses, we must, for the sake of brevity, refer our readers to the works we have so frequently quoted:—PLINY, TACITUS, and GRIMM'S *German Mythology*.

CHAPTER XXVII.

IN order to avoid prolixity and a multiplicity of references, we shall pass over a variety of other facts and illustrations relative to the existence of the practice of magical arts, and to the occasional manifestation of the gifts of foresight and vaticination among the early inhabitants of Europe, as well as among the other nations of the early world. So general, indeed, has been the belief in the universality of these practices, throughout all ages, that even the sceptical CICERO himself was forced to acknowledge the fact:—*Gentem quidem nullam video, neque tam humanam atque doctam, neque tam immannem tamque barbaram, quæ non significari futura, et a*

quibusdam intellegi prædicique posse censeat. This is a fact, indeed, which is not only demonstrated by history, in all ages of the world, and accredited by many of the wisest, and best, and most learned of men, as well as by the mass of the people, but which the philosopher, upon due investigation, may discover to be founded upon certain physiological and psychological principles deducible from the nature and faculties of the human constitution.

We should, probably, be deemed guilty of an unpardonable omission, however, were we to pass over, in total silence, that peculiar and very remarkable modification of the affection in question, which has long been known in the Highlands of Scotland, although not confined to that locality, under the denomination of the *Second Sight*; of which an interesting and apparently authentic account was long ago communicated to the public by Mr MARTIN, whose statements have been amply corroborated by subsequent and competent authorities.

This phenomenon, of the reality of which, as confirmed by the most unimpeachable testimony, and supported by the evidence of living witnesses, there cannot be a reasonable doubt, we hold to be a species, or variety, of the somnambulistic or ecstastic affection, as must, we think, appear manifest from the numerous examples which have been already adduced.

“ At the sight of a vision,” says Mr MARTIN, “ the eyelids of the person are erected, and the

eyes continue staring until the object vanish." MARTIN tells us that he himself witnessed the fact more than once. "There is one," says he, "in Skye, of whom his acquaintance observed, that when he sees a vision, the inner part of his eyelids turn so far upwards, that, after the object disappears, he must draw them down with his fingers, and sometimes employs others to draw them down, which he finds the much easier way."—"The seer knows neither the object, time, nor place of a vision, before it appears; and the same object is often seen by different persons, living at a considerable distance from one another." This last is a phenomenon by no means unfrequent in the ecstatic affections, as well as in the artificial states induced by the magnetic processes; and it has been generally ascribed to a magnetic, sympathetic, or spiritual connection subsisting between the parties. (See the opinion of M. VIREY, upon this subject, as quoted in *Isis Revelata*; vol. ii. p. 50, &c.) We shall see, in the sequel of this treatise, that several individuals—nay, whole communities—have occasionally been, simultaneously, or consecutively, affected in this manner; the somnambulistic states may become epidemical or infectious.

"All those," continues Mr MARTIN, "who have the Second Sight, do not always see those visions at once, though they be together at the time. *But if one who has this faculty designedly touch his fellow-seer at the instant of a vision's appearing, then the second seer sees it as well as the first; and this*

is sometimes discerned by those who are near them on such occasions." This is what the Mesmerists call the magnetic infection by contact. "Children, horses, and cows, see the second sight, as well as men and women advanced in years. That children see it, is plain from their crying aloud at the very instant that a corpse, or any other vision, appears to an ordinary seer. I was present in a house where a child cried out of a sudden, and being asked the reason of it, he answered, that he had seen a great white thing lying on the board which was in the room : But he was not believed until a seer, who was present, told them that the child was in the right ; for, said he, I saw a corpse and the shroud about it ; and the board will be used as part of a coffin, or some way employed about a corpse ; and accordingly, it was made into a coffin for one who was in perfect health at the time of the vision."

"That horses see it, is likewise plain, from their violent and sudden starting, when the rider or seer in company with him sees a vision of any kind, by night or by day. It is observable of the horse, that he will not go forward that way, until he has been led about at some distance from the common road, and that he is in a sweat." *

"That cows see the *second sight*, appears from

* The author can corroborate this fact, in part, by an occurrence which happened to a servant of his, while driving a horse and small carriage, one evening, in the Highlands of Scotland.

this, that when a woman is milking a cow, and then happens to see the *second sight*, the cow runs away in a great fright at the same time, and will not be pacified for some time after."

In answer to the sceptical objection that "the Seers are impostors, and the people who believe them are credulous, and easily imposed upon," Mr Martin states, that "the Seers are generally illiterate and well-meaning people, and altogether void of design; nor could I ever learn that any one of them made the least gain by it; neither is it reputable among them to have that faculty. Besides, the people of the isles are not so credulous as to believe implicitly, before the thing foretold is accomplished; but when it actually comes to pass afterwards, it is not in their power to deny it, without offering violence to their senses and reason. Besides, if the Seers were desirous, can it be reasonable to imagine that all the islanders, who have not the second sight, should combine together, and offer violence to their understandings and senses, to force themselves to believe a lie from age to age? There are several persons among them, whose birth and education raise them above the suspicion of concurring with an imposture, merely to gratify an illiterate and contemptible sort of persons; nor can a reasonable man believe that children, horses, and cows, could be pre-engaged in a combination to persuade the world of the reality of the *second sight*."

"Such as deny these visions give their assent to

several strange passages in history upon the authenticity aforesaid of historians that lived several centuries before our time: and yet they deny the people of this generation the liberty to believe their intimate friends and acquaintance, men of probity and unquestionable reputation, and of whose veracity they have greater certainty than we can have of any ancient historian."

The instances which have been recorded of the manifestation of this faculty of second sight are so exceedingly numerous, that to insert one-tenth, or even one-twentieth part of the best authenticated of them in these pages, would occupy a vast deal more room than we can afford. We must, therefore, merely refer our readers to the interesting treatises of Mr MARTIN, and of some other authors, upon this curious subject, intimately connected, as they are, with the object of our present researches. One additional case, however, we must be permitted to give at full length, as it is rather striking in itself, and appears, moreover, to illustrate a particular and rather important principle in Magic and Animal Magnetism.

"A woman of Stormbay in Lewis," says Mr MARTIN, "had a maid who saw visions, and often fell into a swoon. Her mistress was very much concerned about her, but could not find out any means to prevent her seeing these things. At last, she resolved to pour some of the water used in baptism on her maid's face, *believing* that this would prevent her from seeing any more sights of

this kind. And, accordingly, she carried her maid with her next Lord's day, and both of them sat near the basin in which the water stood; and, after baptism, before the minister had concluded the last prayer, she put her hand in the basin, took up as much water as she could, and threw it on the maid's face; at which strange action the minister and the congregation were equally surprised. After prayer, the minister inquired of the woman the meaning of such an unbecoming and distracted action. She told him it was to prevent her maid's seeing visions; and it fell out accordingly, for, from that time, she never once saw a vision of any kind."

Does not the foregoing case bear some analogy to the Roman Catholic ritual of exorcism, and to some of the occasional processes of Animal Magnetism?

In order to obviate the prevalent objections of deception and satanic influences in the case of these curious psychological phenomena of the second sight, Mr MARTIN communicates some letters on the subject, addressed to Mr JOHN AUBREY, F.R.S., from which we must be permitted the liberty of extracting the following observations:—

"It (the *second sight*) is a thing very troublesome to those who have it, and would be glad to be rid of it. For, if the object be a thing that is terrible, they are seen to sweat and tremble, and shriek at the apparition. At other times, they laugh, and tell the thing cheerfully, just according as the thing is pleasant or astonishing.—2. Sure it is, that the

persons that have a sense of God and religion, and may be presumed to be godly, are known to have this faculty. This evidently appears in that they are troubled for having it, judging it a sin—that it came from the Devil, and not from God; earnestly desiring and wishing to be rid of it, if possible; and to that effect, have made application to their minister, to pray to God for them that they might be exonerated from that burden. They have supplicated the Presbytery, who judicially appointed public prayers to be made in several churches, and a sermon preached to that purpose, in their own parish church, by their minister; and they have compeared before the pulpit, after sermon, making confession openly of that sin, with deep sense, on their knees, renounced any such gift or faculty which they had to God's dishonour, and earnestly implored the minister to pray for them, and this their recantation recorded; *and, after this, they were never troubled with such a sight any more.*"

We might easily quote a vast variety of other instances of the manifestation of this peculiar phenomenon of the second sight—or the excitement of the internal instinct of presentiment, upon various occasions; but those few we have already adduced appear to be quite sufficient for our purpose, and the facts are already sufficiently known.

It is a great mistake, however, to suppose that the phenomena in question are confined to the Highlands and Islands of Scotland. We have already had occasion to observe, that the desire and disposi-

tion to penetrate into futurity are deeply implanted in human nature ; but the relative endowment, like all the other faculties of the human soul, is possessed by different individuals in different degrees. We formerly referred to many instances of the development and exercise of this peculiar faculty amongst the primitive nations of the earth—in the early Eastern sages, and also among the Greeks and the Romans. The same natural phenomena have been manifested, although, perhaps, more rarely, in all countries, in modern times ; and they have also sometimes been excited by artificial means, as shall be shown hereafter. The peculiar characteristic feature of the second sight, and similar affections, is this, that they intrude unexpectedly, and without solicitation on the part of the individual ; nay, sometimes, in spite of his repugnance to any such intrusion. This particular modification of the ecstatic affection, however, is not restricted, as some suppose, to any one age, or any one country. We shall have opportunities, in the sequel, of referring to many instances of the manifestation of similar phenomena occurring in various circumstances. In the meantime, we shall restrict ourselves to a very few of those we find recorded.

DIEMENBROCK, in his Treatise *De Peste*, relates the story of DIMMERUS DE RAET, who, being at Delft when the pestilence was raging in that town, sent his wife away, for safety, to a place thirty miles off ; and when the doctor went to visit the gentleman of the house, as soon as he came in, the old

char-woman, who washed the clothes, fell a-weeping, and when asked why, she answered,—“ My mistress is now dead—I saw her apparition but just now, without a head;” and she added, that it was usual with her, when a friend of hers died, to see their apparition in the same manner. The lady died at that very time.

In Spain, there is a class of persons called *Saludadores*, who possess a similar faculty. There is said to have been a Portuguese Dominican friar, belonging to Queen Catherine Dowager’s chapel, who had the faculty of *second sight*. We have already had occasion to speak of a similar gift of divination, as manifested by the inhabitants of the northern regions of Europe; and Professor KIESER of Jena, in his *Archiv für den thierischen Magnetismus*, vols. 6 & 8, has adduced a number of cases of the manifestation of the same faculty, which occurred at different times in Germany and other countries.

CHAPTER XXVIII.

THE introduction of Christianity among the nations of Europe occasioned an important modification, both in the belief of the people in regard to the nature of these apparently supernatural powers, and also in the manifestations of the phenomena themselves. In the pagan world, these manifesta-

tions were generally believed to result from a certain sympathetic connection, or harmony, subsisting between mankind and certain superior beneficent or malevolent beings—dæmons, elves, fairies, &c. In those early times, indeed, there was no such absolute separation of the sensible and supersensible worlds, as was subsequently implied in the Christian distinctions between heaven and earth, the temporal and the eternal, the spiritual and the corporeal natures. Spirits and dæmons were considered as beings belonging to the sphere of the actual terrestrial existence: Heaven or hell had nothing to do with the business of their mission upon earth. They were, in fact, the tutelary spirits, the beneficent genii, or the playful tormentors of the human race—beings who occasionally held familiar intercourse with the children of this world, sometimes administering advice and warning, divulging secret things, and laying open the mysteries of the future. No definite distinction was made in the case of an extraordinary occurrence, whether it proceeded from some strange external influence, or was the natural result of certain physical, physiological, or psychological causes.

In Christianity, on the other hand, Spirits were accounted beings of an absolutely different substance and nature, descending or ascending from another sphere of existence, for the express purpose of exercising a preternatural influence over the destiny of mortals; and this influence appeared so much the

more formidable, as it was believed to proceed from a different—a supersensible world.

Among the Greeks and Romans, accordingly, MAGIC had, originally, a totally different character from that which it afterwards assumed in the Jewish-Christian creed. The magical arts, among the former, were not ascribed to the influence of infernal powers of darkness, as in the Christian scheme, but to beings who enjoyed an intimate and confidential intercourse with other beings of a still superior order. But mistaken views of Christianity afterwards led to a totally different state of opinion, in regard to the relation of mankind towards the spiritual world; and those extraordinary psychological phenomena, which occasionally present themselves in the human organism, were now ascribed, according to the differences of manifestation, sometimes to the immediate action of the Deity, and, more frequently, to that of the Prince of Darkness—the work of God, or that of the Devil.

There is no blessing, indeed, conferred by the Deity upon his creatures, which, in consequence of the perversity of human nature, has not its established counterpart; or which, by its abuse, may not be converted into a curse. The Christian revelation is, unquestionably, the most precious boon which has been conferred by God upon mankind—a gift the best calculated to enlighten the reason, to regulate the conduct, and to ennoble the heart—in short, to promote the best interests of man in this

world, and to fit and prepare him for a better and a more exalted state of existence. But mankind are prone to corrupt and pervert the very best of blessings; and, accordingly, the most valuable dispensations and endowments of Providence are continually exposed to error and abuse. That holy religion which, in its original purity, was so well calculated to guide the understanding, and to elevate the spiritual and moral character of the species, was gradually subjected to the grossest perversion; and, in process of time, the kingdom of God was delivered over to the dominion of Satan. MAGIC, which originally was, in reality, the sacred science of antiquity, embracing, however imperfectly, both spiritual and temporal knowledge, was degraded from its throne, and made subservient to the vilest and most diabolical purposes. Such monstrous aberrations, as we shall see, subsequently became the fertile source of many serious evils. Were we called upon to point out the most brutally barbarous period in the entire annals of the semi-civilised world, we should be disposed to fix upon the first centuries which succeeded the general introduction of Christianity into Europe. That purest, and most holy, and most spiritual of all religions, gradually became degraded, by its ignorant votaries, into a system of dark and unintelligible doctrines, and of silly and superstitious ceremonial observances—derived, for the most part, from the ancient pagan worship, but divested of their original significance;—the meaning of which,

indeed—if they really had any intelligible import—could be known only to a few ; and which the ignorant vulgar could only regard with feelings of superstitious awe ; while the most vain and puerile devices were invented, with a view to secure the approbation and favour of the Deity, and to avert the malignant artifices of Satan. The reign of the Devil, indeed, may be said to have been, henceforth, firmly established upon the earth ; and every conceivable method was adopted for the purpose of securing the neutrality, obtaining the assistance, or of averting the enmity of that powerful, ubiquitous, and anomalous being.

The early corruption of the Christian religion had, likewise, the effect of banishing all rational learning and philosophy, which were, thenceforth, held to be incompatible with the new faith—of poisoning the morals of the people by the universal diffusion of an empty and debasing superstition—and of ultimately plunging mankind into an all-absorbing vortex of folly, wickedness, and brutality. Persons of all ranks were involved in the general corruption : The God of nature and of revelation no longer presided over the government of the universe. The infernal powers had absolute dominion upon earth, for weal or for woe ; and they cultivated the most familiar intercourse with the inhabitants of this sublunary world. An excited imagination, indeed, formed a world for itself, and peopled it with a fanciful multiplicity of dæmons and other supernatural beings, whose influence was believed

to be continually exercised over the minds and actions of mankind; and this unnatural and most preposterous belief overpowered the universal reason of the human race—produced a general epidemic mania—ultimately gave rise to all those strange psychical hallucinations which we find recorded in the annals of witchcraft, and led to a long-protracted series of the most cruel and barbarous persecutions which have thrown disgrace upon human nature. A vast number of wretched creatures, labouring under the common delusion, either voluntarily confessed, or were tortured into a confession of having been guilty of the most abominable, and even impossible crimes, and suffered the most cruel punishments for their imaginary offences; while the most learned theologians, physicians, statesmen, and jurists, did not hesitate to prostitute their talents in attempting to demonstrate, not the possibility merely, but the actual reality of these most absurd and fantastic chimeras.

The author has no intention of entering into any very minute chronological history of these strange diabolical transactions; but would beg leave to refer his inquisitive readers to the *Malleus Maleficarum*, and to the numerous other well known treatises, which have been published, at various periods, upon this very curious and most extraordinary subject, including, of course, the learned work of our own wise Sovereign, James the First of England. We feel it necessary, however, to wander some little way into the history of these remark-

able matters, with the view of pointing out the actual connection of the phenomena of alleged witchcraft with the principles at present under our investigation.*

CHAPTER XXIX.

THE word *witch* is probably derived from the Teutonic *wissen*—to know. In the old Norse, a witch was denominated *Haegse*, which signifies wisdom. (See OLAUS WORMIUS, in *Lexico Runico*.) This last appellation was subsequently converted into *Hexe*, in the modern German.†

* Soon after the appearance of *Isis Revelata*, some years ago, an elaborate review of that publication made its appearance in the first number of a west-country periodical, which speedily came to a natural death. In that paper, the Wise Man of the West, by an extremely ludicrous blunder, attempted to cast ridicule upon the author for his supposed belief in witchcraft; the facetious writer of the article being evidently incapable of discriminating between a belief of the reality of certain psychical states, and a belief of the reality of the objects represented in the hallucinations which have their origin in the particular affection. *Ne sutor ultra crepidam*.

† In ancient Germany, the female Druids were called *Alrunes*, and, subsequently, *Feas*, or fairies. TACITUS, probably by mistake, calls them *Deas*. The word *Fea*, or *Fæ*, appears to have been derived from the Greek *φάω*, to speak, whence are also derived *φάτις* and *φάρης*, oracle or soothsayer—in Latin, *Vates*.

The word *WITCH*—*Stria*, *Striga*, *Venefica*—was used, in

After the introduction of Christianity, the word, as well as the individual to whom it was applied, came into bad repute, in consequence of the general opinion that the knowledge and the power themselves were unlawfully derived from the Devil. The old Celtic appellation—*Abrune*—was the most ancient and most general name given to the German prophetesses. The word has much the same signification as *witch*, and might be received either in a good or in a bad sense. Indeed, the primitive meaning of these appellations was nearly identical with those of Magicians, Diviners, Mantics,

early times, to denote a female supposed to be acquainted with the real or presumed influence of certain mineral or herbaceous substances, or their compounds, upon the human organism, and was employed in much the same sense as *herbaria* or *Φαρμακωρεία*. It is a mistake to consider the word *Witch*, even in its modern acceptation, as equivalent to those of Prophetess, or Soothsayer. The word *Witch*, in the Bible, evidently embraces the character of a poisoner—*Venefica*. The corresponding Hebrew expression is obscure, and has been manifestly misinterpreted.

Superstition, we may observe, consists not so much in the belief of extraordinary facts without probable grounds—this is mere credulity—as in ascribing these real or supposititious facts to erroneous, frequently absurd or supernatural causes. For example—in ancient times, two armies engaged in battle; the leader of one of these armies received, as he thought, an omen of victory;—the victory was obtained, and ascribed to the omen—the omen to some supernatural influence. The same principle applies, even in modern times, to a superstitious husbandman, in relation to his crops, or his cattle. Superstition, therefore, may be a weakness, but it cannot be accounted a crime. It arises from ignorance of the laws of causality, or from a defect of reasoning power.

Soothsayers, Prophets, &c., amongst other nations. CICERO says : *Sagæ a sagiendo dictæ, quia multa scire volunt.* SAGIRE ENIM SENTIRE ACUTE EST. (De Divinatione, Lib. I.) This is exceedingly well expressed ; for, as we shall by-and-bye have occasion to show, the prophecies of these Seers, or Alrunes, or by whatever other name they may be designated, appear to have been immediately derived rather from an internal presentiment—a subjective feeling—than from any previously acquired knowledge of external nature, or from mere calculation of consequences. From *Haegse* probably comes the English word *Hag*, which was used by Shakspeare, and others, as synonymous with *Witch*.

We have already observed, that, upon the introduction of Christianity, these prophets—the females, in particular, who appear to have been pretty numerous throughout the north of Europe, under the pagan worship—along with every thing appertaining to Paganism—in so far as it was deemed incompatible with the new faith—fell into disrepute. These prophets, prophetesses, and wonder-workers, indeed, came to be very generally denounced by the converts to the new faith, as individuals who were supposed to be engaged in an unhallowed league with Satan and his evil spirits ; and thus it happened that phenomena purely psychical, although certainly of an abnormal description, became associated with religious faith ; and the monstrous doctrine of actual bodily possession by the Devil or his

dæmons, ultimately engendered an universal *mania* throughout Europe. The persecutions which ensued, in consequence of these perverted notions, were of a truly diabolical character. Individuals either previously insane, or thrown into a state of insanity, or, at least, of ecstatic feeling, by the accusation of having committed grievous, or even impossible crimes, were first inhumanly tortured, and afterwards subjected to an ignominious and cruel death, for having the misfortune of being afflicted with the common mania: For affections of this nature are known to be epidemical and exceedingly infectious. The persecutors, it would appear, were frequently as much under the influence of witchcraft as their miserable victims, and both stood more in need of the physician than of the faggot. Neither rank nor learning, however, afforded any effectual guarantee against the consequences of the epidemic belief. Royal and noble personages, statesmen, ecclesiastics, lawyers, and physicians, were equally convinced of the reality of the phenomena of witchcraft, and of the influential agency of Satan in their production; while many of these accredited phenomena were of a description so ludicrously absurd as to set even the most ordinary endowment of common sense at defiance. All the most monstrously incredible stories of witchcraft and sorcery were attested by historians with the most scrupulous, or rather unscrupulous diligence; and grave philosophers demonstrated their authenticity by the most rigorous processes of scholastic logic;

while "holy men gave scripture for the facts." The promiscuous vulgar could not resist such authentic narratives and cogent reasonings, backed by scriptural authority; and even the most enlightened men of the times were incapable of dispelling the universal delusion—a delusion which, even after the Reformation, was equally prevalent in Protestant and in Roman Catholic communities. Scepticism upon this point, indeed, ultimately became heresy—the reputed witch was also a heretic; and the Bible was liberally quoted by the blind zealots of both persuasions, in confirmation of the orthodox opinion. This diabolical infatuation continued to prevail for a long period. So late as the year 1780, a witch was actually tried, condemned, and executed at Glarus, in Switzerland.

In the year 1484, the regular form of process against individuals accused of witchcraft was introduced into the states of Germany, and certain other countries, by a bull of Pope Innocent VIII.; and in 1489, a publication appeared, under authoritative sanction, with the title *Malleus Maleficarum* (the Witch-hammer), which was long held in estimation, as containing the authentic code of criminal procedure in cases of witchcraft. This most extraordinary specimen of philosophical tact, legal acumen, and learned subtlety, prescribed, in minute terms, the rules for the detection and punishment of the alleged crime. Not only were many natural diseases, and abnormal states of the organism, included under the category of diabolical posses-

sion; but accidental, perhaps congenital, marks upon the body of the suspected person, were ascribed to the same cause.

It is really painful to prosecute our researches into a subject so revolting to the feelings of humanity, either in an intellectual, a religious, or a moral point of view, especially as the facts themselves, which constituted a foundation for the belief in question, can now be satisfactorily explained upon natural principles, in consequence of the experimental investigations of the modern expositors of the theory and practice of Animal Magnetism. But in order to bring under the eye of the reader the whole extent and bearings of this particular branch of the subject we have undertaken to develop in all its relations, it becomes almost necessary that we should enter a little farther into the history of this strange, cruel, and calamitous hallucination, with the view of pointing out, in a more special manner, its analogy with those other psychical manifestations, which have presented themselves to our notice at different periods of time throughout all ages, and which are recorded on almost every page of the annals of the world.*

* For a more intimate view of the symptoms and *criteria* of Witchcraft, and of the character of the proceedings against the unfortunate individuals who were accused of this chimerical crime, the reader, should his leisure permit, may consult the numerous documentary accounts of the Witch-trials. A great deal of curious and useful information upon this subject may also be obtained by referring to the following works:—WIERUS, *De Præstigiis Dæmonum*; REGINALD

No country, indeed, can be said to have entirely escaped from the curse of these infamous and infatuated prosecutions. Catholics and Protestants vied with each other in this cruel and unhallowed warfare; neither rank, sex, nor age was exempted from the risk of this general prosecution; and the whole European world was subjected to the terrors of the criminal imputation, and the consequent mental and bodily torture. It has been calculated that several hundred thousand individuals fell a sacrifice to the general infatuation; and all these horrors flowed from the imaginary dominion of his Satanic Majesty over the souls and bodies of Christian people, under the pastoral superintendence of Christian clergy!

We formerly observed that the actual existence of such a personage as the Devil, was not originally a Jewish, but a Zoroastrian notion—a Chaldean or Babylonish hallucination—which had been borrowed by that people (the Jews), and transferred into their religious code, at or after their captivity and exile. Even the doctrine of good and bad angels, and their continual interference in the affairs of this sublunary sphere, appears to have been derived from the same source. Ideas of this nature, however, besides being unwarranted, are calculated to pervert religion, and

SCOTT, *Discovery of Witchcraft*; JO. BODINUS, *De Magorum Demonomania*; BALTH. BECKER, *The World Bewitched*; FRED. SPEE, *Cautio Criminalis*, &c. J. REICHEN, *Kurze Lehrsätze von dem Laster der Zauberei*, &c. CHRISTIAN THOMASIUS, *De Crimine Magiæ*; TARTARETTI, *Del Congresso notturno delle Lamie*, &c.—There are many well-known English works on the same subject.

to embarrass and distort the minds of mankind. Upon this subject, there occurs the following curious and remarkable passage in T. BURNET'S *Archæolog. Philos.*, p. 68:—*Facile credo, plures esse naturas invisibiles in rerum universitate, sed harum omnium familiam quis nobis enarrabit? Et gradus, et cognationes, et discrimina, et singularum munera—quid agunt, quæ loca habitant? Harum rerum notitiam semper ambivit ingenium humanum, nunquam attigit. Juvat interea, non diffiteor, quando-cunque in animo tanquam in tabula, majoris et melioris mundi imaginem contemplari, ne mens assuefacta hodiernæ vitæ minutiis se contrahat minus, et tota subsidat in pusillas cogitationes. Sed veritati interea vigilandum est, modusque servandus, ut certa ab incertis, diem a nocte distinguamus.*

The maniacal belief, however, in the arbitrary empire of Satan, and his angels or emissaries, upon earth, and in the reality of diabolical witchcraft, continued to prevail, in a greater or less degree, throughout the whole European community, down to a recent period, although the progress of science and civilisation gradually contributed to soften down some of its harsher features, and to diminish the rigour of its unhallowed convictions. Religion, too, has assumed a milder and more grateful form; and the metaphorical notion of the Devil himself, in the conceptions of mankind, instead of being clothed with a frightful personality, and exhibited as a bugbear to mankind, is generally admitted, by all cultivated minds, to represent merely the evil and per-

verse dispositions which deform the nature of man, or the diseases, moral or physical, by which human beings may be afflicted.

In the earlier periods of Christianity, as in the infancy of human society, little distinction was made between the natural and the supernatural. The laws by which, under the Supreme Being, this universe is governed, had not yet been carefully and scientifically investigated, and to the rude and untutored mind, every uncommon occurrence was represented as magical, or supernatural, and consequently attributed to divine or dæmoniacal influence. Almost every thing, in short, was a miracle to the people; and every individual, according to his natural ingenuity, or capricious fancy, attempted to explain the particular phenomena in his own way. Hence the diversity of religions, and the multiplicity of popular deities in the pagan creed.

The general diffusion of Christianity, however, introduced a new feature into the theory of dæmonology. As the God of the Jews and Christians was the only true God, the false gods of the pagan world were declared to be the Devil and his emissaries—the arch-enemies of the orthodox faith, and the authors of all the evil, doctrinal or practical, which exists, or is supposed to exist, in the universe. “The dæmons,” says TATIAN (*Orat. ad Græc.*), “are the founders of all false religions; and to gratify their pride, they cause themselves to be worshipped as gods by the heathen.” The Devil himself he designated as *πρωτόγονος δαίμων*—the chief

of the dæmons. (See MEYER'S *Historia Diaboli, seu de Diaboli Malorumque Spirituum Existentia*. Tubingen, 1780.) These dæmons, indeed, were the reputed authors of all those false miracles, which were supposed to be wrought for the purpose of promoting and confirming the pagan worship; and they were also believed, of course, to have been the patrons of the heathen oracles, and of all magical arts. According to the same representations, they constantly endeavoured to injure mankind in every possible way, by introducing plagues, famine, diseases, &c., among the people. (ORIGEN. *Advers. Celsum.*, viii. § 31.) From their nature, too, they were believed to be capable of affecting the souls, as well as the bodies of men. (TERTULLIAN.) JUSTIN expressly says that they (the dæmons) entertain the most deadly hatred against the Christians, because they will not flatter or worship them; and, also, because they were enabled to put them to flight in the name of JESUS, and by the power of the Holy Cross.

CHAPTER XXX.

IN proportion to the number of Christian priests and ascetics, the supposititious power of the Devil, and of his subordinate angels, or dæmons, increased and preponderated. In these times, indeed, and during a long subsequent period, the Devil played

a most conspicuous and most influential part upon the theatre of the world ; and the utmost science, power, and skill of the Christian priesthood, were strenuously exerted to counteract his designs, and to neutralise the effects of his artifices. The miracles performed by this infamous and ubiquitous being were as much a matter of faith as those of God and our Saviour ; and hence it happened that many individuals deemed it more expedient to enter into a secret alliance with Satan, than to expose themselves to his resentment and persecution ; and, besides, such a compact was believed to enable them to exercise a magical power over others, and to gratify their most wicked and abominable passions with secrecy, success, and impunity. The belief in the actual existence of such imaginary, infamous, and unhallowed compacts, prevailed down to, at least, the seventeenth century. So late as the year 1659, a celebrated Professor of the University of Jena, in Germany, composed and published a learned treatise—*De Nefando Lamiarum cum Diabolo Coitu*. Nay, even in our own times, have we not heard a popular clergyman denouncing from the pulpit the diabolical practice of Animal Magnetism, which he, in his simplicity, no doubt, appears to have considered homogeneous with witchcraft ? *

In the dark times to which we have referred, there were, it is true, a few of the more enlightened

* See Mesmerism and its Opponents, by the Rev. GEORGE SANDBY JUN., M.A. London, 1844.

ecclesiastical dignitaries who set themselves in opposition to this deeply rooted and widely spread credulity and madness; but the influence of their exertions proved entirely inadequate to stem the overwhelming torrent of ignorant superstition and delusion. The general ignorance and laxity of morals appears to have attained its acmé in the ninth and tenth centuries, when the most impudent and nefarious contempt of all law and order became conspicuous; every species of wickedness was in the ascendant, and the gross barbarism and immorality of the priesthood, and, consequently, the wretched discipline of the church, afforded free scope for the most depraved and debasing licentiousness. Even when the temporal sword of justice was uplifted, it seldom fell upon the heads of the most noxious offenders; and the forms of legal procedure in these rude and dark times, were ill adapted for the due investigation and ultimate suppression of those clamant evils, which had been suffered to become so deeply rooted, and so universally diffused throughout the Christian community. The scanty knowledge and defective policy of the age were insufficient to supply the constituted authorities with the requisite means of detection and punishment. At that period, indeed, science was at the lowest ebb. Every thing that appeared to deviate from the ordinary routine of life, or to transcend the rude acquirements of the people, was included in the category of Magic. The man who had acquired a little more learning and skill than his illiterate neighbours—

the classical scholar, the mathematician, the philosopher—laid himself open to the imputation of cultivating the magical arts; nay, even one of the Popes—one of the reputed successors of St Peter in the apostolical chair (SYLVESTER II.)—did not escape the imputation of being indebted for his elevation to the supremacy to the aid of the *Black Art*.

The sovereignty of his Satanic Majesty appears to have attained its culminating point about the period of which we have just spoken. In the 11th and 12th centuries, however, several influential events occurred—the Crusades amongst others—which tended to produce a greater diffusion of knowledge, and to ameliorate the scientific, and even the religious aspect of the European world. The throne of Satan was shaken, although not entirely subverted, by the power of more liberal and enlightened opinion; and the influence of learning and wit contributed greatly—especially among the better educated classes—towards diminishing the terrors occasioned by the common belief in dæmonology and witchcraft. It has been frequently observed by very eminent authorities, that “there is but one step from the sublime to the ridiculous;” and the truth of this observation is confirmed by the circumstances which occurred about the period we have just mentioned. The Devil, whose very name had previously inspired such reverential awe and apprehension, and whose power and influence throughout the universe had been

contemplated with such violent dread and terror, now began to be sported in fables, sung in ballads, and exhibited in spiritual comedies, for the amusement and edification of the populace, frequently as the harlequin, the clown, or the knave of the drama. But this degradation was not of long continuance. In the 13th century, another change appears to have come over the spirit of the times; the foul fiend seems to have been again restored, in a great measure, to his former dignity, power, and estimation. Witchcraft, too, as an almost necessary consequence, once more appeared in the ascendant, and was besides associated with a variety of religious heresies, which about this period sprang up in the Christian church, and appeared to threaten the destruction of the hierarchy. The general epidemic insanity now broke out afresh, and raged more violently than ever. Scarcely an individual existed who was not, in the popular estimation, either a witch, or bewitched. Moreover, witchcraft speedily became heresy, and heresy was accounted either the parent or the offspring of witchcraft. The diabolical tribunals were again placed in full occupation; and the fires enkindled by the fervour of an extravagant religious zeal, again tortured and consumed their thousands of miserable victims.

It were an useless waste of time, and too large a demand upon the patience of our readers, were we to attempt to enumerate, much more were we to subject to criticism, the multitude of volumes of learned absurdity, which were published about this

period, throughout Europe, by otherwise eminent individuals, in defence of the phenomena of witchcraft and diabolical possession, and of the ignorant and infamous prosecutions of those unfortunate wretches who were believed to have entered into a compact with the Evil One. We may observe, however, that as the crime of witchcraft was held to be of a spiritual nature, the jurisdiction, in such cases, was conceived to be most appropriately placed in the hands of a spiritual, *i. e.*, an ecclesiastical court. Hence the institution of that notorious tribunal, the Inquisition.

In proportion to the number and virulence of the prosecutions for heresy, witchcraft, &c., these fictitious and imaginary crimes increased and multiplied to an enormous extent. During the prevalence of the monastic life indeed, enthusiasm, fanaticism, and asceticism, became epidemic and contagious; psychical disorganization, in one form or another, was almost universally diffused; a morbid state of feeling was engendered and propagated; and feverish visions, and fantastic notions of angels, saints, devils, and dæmons, became a common mania. According to the historians of that unhappy period (RAYNALD, AIMERICUS, PARAM, &c.;—See HAUBER'S *Bibliotheca Magica*, and the numerous other works on Dæmonology and Witchcraft)—these intellectual and moral aberrations had already attained a very general extension. Thus, for example, a nun of the name of Marcella was very much persecuted by the Devil—she was pro-

bably labouring under hysteria;—but the angel GABRIEL brought her a piece of wood from Paradise, the smell of which drove the Devil out of her. The Archbishop EDMUND of Canterbury was also the object of grievous diabolical persecution; but he was also relieved by the vision of a child, with the inscription on his forehead: JESUS NAZAR. *Rex Judæorum*. A number of similar relations may be gathered from the monkish records of those times. It is remarkable that the visions of saints and angels are said to have been generally accompanied with a peculiarly pious odour—hence, probably, the *odour of sanctity*; while those of beasts and devils, on the other hand, emitted a most unsavoury and offensive smell, denoting their apostacy.

The prevalence of sorcery and witchcraft, at this period, and the activity displayed in the discovery, prosecution, and punishment of these abominations, appear from the accounts given by RAYNALD, who assures us that, particularly in Germany and Italy, such a multitude of individuals had been seduced into these crimes, that the whole earth would have been overspread and devastated by the Devil, if, in these countries, *nearly thirty thousand heretics had not been publicly burnt alive*.

From this period, indeed, heresy and sorcery became intimately connected; the merely alleged vision of a devil was equivalent to actual converse with evil spirits, and was equally regarded as a

renunciation of the Christian faith. Upon this subject, RAYNALD has the following remarkable and decisive passage :—*Valde rationabiliter posset ecclesia statuere, quod talia facientes, etsi non haberent errorem fidei in intellectu, si facerent hæc præcise propter aliquod pactum cum dæmone habitum, velut hæretici punirenter; et forsitan expediret, ut propter gravitatem poenæ, homines a talibus arcerentur.*

CHAPTER XXXI.

THE belief in witchcraft and sorcery, with its concomitant persecutions, appears to have attained its full maturity in the 14th and 15th centuries. During these ages, indeed, ignorance and superstition brought many miserable victims to the altar of his Satanic Majesty; and the mistaken zeal resulting from a barbarous and illiterate state of society, carried a vast number of wretched and insane individuals, of both sexes, to the stake. Heresy and witchcraft abounded in various forms and degrees; the imputation was easy, the vindication difficult; an accusation founded upon mere suspicion, or arising from petty malice, became magnified into a serious charge, which was followed by a judicial process, conducted by ignorant and prejudiced inquisitors; and the whole affair generally ter-

minated in inhuman torture and merciless execution; and these consequences ensued, whether the party accused admitted or denied the crime laid to his charge. In the first case, he was found guilty on his own confession; in the second, he was held to be an obstinate and incurable heretic.

In an intellectual age like the present, it is almost impossible to conceive the utter degradation, the vulgar ignorance, and the monstrous depravity of the times we are now describing. Never was the obscuration of the mental faculties so complete and so general—never were the spirit of observation, and the consequent knowledge of the operations of nature, at so low an ebb—never were the depraved dispositions of mankind more conspicuously developed, than in the 14th and 15th centuries—and these were the palmy days of the undisputed domination of the priesthood. The entire European world was delivered over to the merciless and uncontrolled influence of Satan and his infernal emissaries, and the whole earth was converted into a hell. Many volumes might be filled with an enumeration of the multitude of disgusting enormities, and sanguinary crimes, which were perpetrated in those times under the cloak of religious zeal, during this truly calamitous period of history. Our limits will not permit us to enlarge upon this most unpleasant subject; but we may refer our inquisitive readers to the following treatises:—TIEDEMANN; *Disputatio de quaestione, quæ fuerit artium Magicarum origo*. Marb. 1784.—*Malleus Maleficarum*, by STRINGER and

others; HORST'S *Treatises on Dæmonology, &c.*—DR FRANCIS HUTCHINSON'S *Historical Essay concerning Witchcraft, &c.*

Pope John XXII., in a bull of 1317, makes a bitter complaint that several of his courtiers, nay, even his own physician, had given themselves up to the Devil, and that they confined evil spirits in rings, mirrors, and magic circles, in order to enable them to operate far and near upon their fellow mortals—*Magicis artibus horrenda maleficia, incantationes et convocationes dæmonum*; and that his enemies had not hesitated to make use of these means in order to deprive himself of life. The bull in question contains the commission to the judges appointed to investigate these crimes; and it is likewise declared that these sorcerers made use of small images and mirrors, in their magical conjurations: *Conflari imagines plumbeas vel etiam lapideas fabricarunt, malignos spiritus invocarunt, ut per eos contra salutem hominum molirentur, aut eos interimendo violentia carminis, &c.* Ten years later, the same Pope still complained of the unhallowed addiction of mankind to the unlawful arts of sorcery. “So deep was the darkness,” says he, “that several persons, *solo nomine Christianos* (Christians only in name) abandon the true light, make a compact with hell, and force the dæmons to comply with their illicit demands.” *Dæmones nempe immolant, hos adorant, fabricant imagines vel speculum, vel phialam, magice dæmones illibi alligantur. Ab his petunt responsa, recipiunt, et pro implendis pravis*

suis desideriiis auxilia postulant.—(See RAYNALD, HORST, TIEDEMANN; MEINERS, *Historische Vergleichung des Mittelalters*, &c.)

These offensive superstitious practices prevailed so extensively throughout Europe, that the French Sorbonne, at the instigation of the enlightened Chancellor GERSON, in the year 1398, issued a publication containing twenty-seven articles against sorcery, and the superstitious use of images in mirrors and in stone; and also against the invocation of dæmons and spirits, with a view to enlighten and calm the people. GERSON'S own treatise is entitled, *De erroribus circa artem magicam.* At Langres, too, a special synod was held, in 1404, chiefly for the purpose of arresting the progress of sorcery.

In the 15th century, the belief in witchcraft and sorcery may be said to have at length reached its climax. In this age, however, and for a long period thereafter, it is remarkable that females chiefly became obnoxious to the charge of practising these crimes; and that the regular form of process against the persons accused or suspected of such practices was authoritatively introduced by the famous bull of Pope Innocent VIII., to which we have already alluded. This notable bull was subsequently fortified by the publication of the no less celebrated *Malleus Maleficarum.* It may seem proper that we should give our readers some short account of the nature and objects of this memorable Popish bull, and of the subsequent and relative publication referred to. Both of these constitute important do-

cuments towards illustrating the history and aspect of the times in which they appeared.

The following are the principal contents of the Papal bull, issued by Pope Innocent VIII. in the first year of his pontificate. His holiness commences by expressing his sorrow and regret at learning that, in several parts of Germany, some of which are pointed out by name, many individuals of both sexes, heedless of the salvation of their own souls, have renounced the Catholic faith, mingle with dæmons and lecherous devils (*incubus et succubus abuti,*) and by means of their aid, make use of various magical artifices and devilish contrivances, torment men and animals, work a great deal of mischief, destroy the fertility of the earth itself—vineyards, gardens, and meadows; render men impotent and women unfruitful (*ne actus conjugales reddere valeant*); and practise many other infamous vices (*quamplurima nefanda excessus et crimina*). His holiness, therefore, by virtue of this bull, conferred upon three commissioned ecclesiastics full powers to preach the word of God in those parts, to search for heretics, to prosecute them with excommunication, censure and punishment, interdict and suspension, or other more efficacious means, (*ac etiam formidabiliores sententias,*) without appeal. He orders his venerable brother, the Bishop of Strasburgh, to publish the contents of this mandate, either by himself, or by another, as often as he shall be required to do so by the Inquisitors, intimating, at the same time, that he will not permit

the contents of the said apostolic epistle to be evaded, violated, contradicted, or set at nought by any individuals, whatever offices, dignities, rank, or privileges they might enjoy. The epistle concludes with this solemn warning and anathema : *Si quis autem hæc attentare præsumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli apostolorum ejus se noverit incursum.* This celebrated Papal bull will be found, printed after the original, in HAUBER'S *Bibliotheca Magica*, and in HORST'S *Demonomagiæ*.

This supreme apostolical authority conferred upon the Inquisitors an easy and an irresponsible task ; for whatever measures their judgment or their caprice might prompt them to pursue, they were liable to no contradiction or opposition from any quarter. Their jurisdiction, indeed, was absolute and unlimited ; and from their decisions there was no appeal. Hitherto, indeed, the people had fully acknowledged the supreme authority of the Roman Pontiff in matters of faith alone ; consequently, not in the case of ordinary criminals, such as the witches and sorcerers were alleged to be. But, now, sorcery was to be accounted heresy : The two offences were associated together, and blended into one and the same crime, and placed exclusively under the jurisdiction of the ecclesiastical power. The process against witches and sorcerers had not previously been formally authorised ; and the judges themselves, in such cases, might have been summoned to appear, and answer for their conduct, before a

higher tribunal; as actually happened in the case of the Parliament of Paris and the Judges of Arras. In short, the ultimate decision had previously lain in the hands of the temporal power. But, henceforth, heresy and sorcery were merged together, as one and the same crime: The unbeliever was a sorcerer, and the sorcerer, or even the person reputed to be bewitched, was an unbeliever, and in alliance with the Devil. Nay, even to intimate a doubt in regard to the reality of witchcraft, was sufficient to subject the unfortunate sceptic to the suspicion of patronising diabolical arts. The Pope had ruled it so, and his holiness was infallible.

CHAPTER XXXII.

THE *Malleus Maleficarum*—a production to which we have already adverted—was written in support of the Papal bull of Innocent VIII., and in furtherance of its objects, by three ecclesiastics, who were appointed by his holiness as the inquisitors for carrying its enactments into effect. These were SPRENGER, GREMPER, and HENRICUS JNSTITOR—all three accounted learned men in their day and generation. They were expressly denominated *Inquisitores hereticæ pravitatis*; and they were armed, as we have seen, with very ample and stringent powers for the execution of their delegated task. Other

ecclesiastics are said to have assisted in the composition of this remarkable work ; and several lay writers are also quoted as authorities for many of the alleged facts. The Papal bull was prefixed to the work, along with the solemn approbation and sanction of the theological faculty of Cologne. The authors of this learned production even contrived to obtain a diploma from the Emperor Maximilian, although himself a sceptic in regard to the matter of sorcery. The *Malleus Maleficarum*, thus sanctioned and patronised by ecclesiastical and secular authority, became thenceforth the great and infallible code of witchcraft ; and, as may easily be believed, from the barbarous spirit of the age, combined with the ignorance and intolerance of the Church, its requirements were enforced in a most arbitrary and capricious manner by the judges appointed to carry its legal processes into execution ; while against their proceedings, however irregular or iniquitous, there was no appeal either to the supreme spiritual or temporal jurisdiction. The many enormities which must naturally have ensued from such opinions, fortified with such plenary powers, in these days of intellectual darkness and ignorance, may be easily conceived. It would be tedious, as well as disgusting, to enter into the detail of particular instances of gross abuse. One circumstance, however, we deem deserving of especial notice, and that is, that even at this early period the female sex was considered to be much more addicted to the crime of witchcraft than the male—

a distinction which, as we shall probably have occasion to observe hereafter, is common to the manifestation of all those psychical phenomena which have their origin in an inordinate excitement of the sensitive faculties. We shall also pass over the different species of alleged witchcraft, along with their various modes of manifestation, with the single exception alleged to have been exhibited in various instances, of the presentiment and prophecy of future events, and the discovery of hidden things—a faculty which was frequently exhibited by the accused, and which has been demonstrated to have been very generally developed in many similar abnormal states of the organism. In short, it would appear that the reputed witches, in general, were in fact individuals labouring under some particular form of the somnambulistic or ecstatic affection;—an affection which frequently takes its form and direction from the peculiar character of the times, and to which the female sex are more particularly liable;—and, to use the language of the *Marquis de Puysegur*, these females might probably be pretty correctly designated as *Somnambules desordonnées*;—they exhibited phenomena of very much the same character with those which are occasionally manifested by the natural and magnetic Somnambulists. But the witch-persecutors were by no means skilled in psychology; and to them the Devil was the active promoter of all such manifestations.

Upon this branch of our subject, we may only observe farther, that most of the characteristic feats

attributed to witchcraft are absolute physical impossibilities, diametrically opposed to the most simple and obvious laws of nature, and could never have been credited by any individual of common sense in an enlightened age, and possessing the most elementary knowledge of natural science. But in the times of which we are now speaking, all inquiry into the laws of nature was itself accounted impious and heretical; and any individual who attempted to cultivate such studies was deemed an atheist, and was, moreover, presumed to have sold himself to Satan.

Nor was sophistry awanting to confirm the reality of these monstrous hallucinations. When any one, more sagacious than his neighbours, attempted to object to some of the feats alleged to have been performed by the individuals accused of witchcraft, on the ground of the impossibility of the fact, he was immediately met and refuted by an allusion to some of the fictions of the heathen poets. Thus, to prove the possibility of the transformation of men into beasts, it was seriously alleged that the soldiers of ULYSSES were changed by CIRCE into hogs, and those of DIOMED into birds: IPHIGENIA was changed into a doe, and LYCAON was transformed by JUPITER into a wolf. Nay, even an occasional scrap of Scripture was not wanting to confound the sceptics. Thus, when any one was bold enough to ascribe the alleged fact of the witches flying through the air to mere imagination, this opinion was said to be diametrically opposed to the

word of God. "Did not the Devil," it was said, "carry our LORD JESUS CHRIST to the pinnacle of the Temple, and show him all the kingdoms of the world? And did not a good angel take HABAKKUK by the hair of the head, and carry him through the air?" To such convincing arguments the general ignorance and dread of heresy could make no reply. A similar argument was employed in the case, already referred to, of the alleged transformation of men into animals. It was heresy to disbelieve the possibility of the fact. "Was not NEBUCHADNEZZAR changed into an ox, and did he not eat grass?" For all the other manifold absurdities involved in the barbarous belief of witchcraft, the author must refer his curiously inquisitive readers to the Papal bull itself, and to the relative documents; which, as already mentioned, they will find, at large, in the works of HAUBER and HORST; and to that most extraordinary compound of perverted labour, learning, and ingenuity, the *Malleus Maleficarum*.

The prosecutions for witchcraft and sorcery, although not originally introduced, were greatly increased in number and severity, as may easily be conceived, in consequence of this Papal bull of INNOCENT VIII. The minds of the whole people, throughout Europe, became violently excited, and a general chronic *mania* appears to have seized upon persons of all ranks and creeds, Catholics and Protestants, which was not extirpated for centuries, and which has even transmitted some relics of its

former prevalence down to our own times. The chief cause of this extraordinary intellectual aberration unquestionably lay in the extreme ignorance of the people, and in the universal diffusion of a peculiar religious creed, common to Catholics and Protestants—the belief in an overruling and all-pervading demoniacal agency, whereby the Devil—personally, or through his emissaries—was conceived to exercise dominion over the affairs of this world, equal to, if not surpassing, that of the Deity himself.

It may be observed that, when a particular religious creed has once been generally adopted, and extensively propagated, whether true or false, it is calculated to exercise a deep and permanent influence on the minds and actions of mankind; and the falsehood of its tenets, whether inherent or superinduced, can only be separated from the truth, after a lapse of time, by the slow and silent operation of advancing knowledge and civilization. A long period, indeed, must necessarily elapse, before the voices of the more rational and more enlightened among the members of the community can even obtain a hearing amidst the general ignorance and barbarism; and their more intelligent notions exert their due influence in correcting the dangerous errors which may have become deeply rooted in the minds of their fellow citizens. The pure and exalted doctrines of JESUS found little favour in the stubborn and prejudiced minds of the Jews; and many serious obstacles retarded the

reformation of our Christian religion. We must recollect, moreover, that, in the times of which we now speak, learning and philosophy were at a low ebb, and that the belief in the reality of witchcraft and sorcery had been suffered to become part and parcel of the religious creed of the people, and of the law of the land—that it even insinuated itself into the minds of many men of a superior order of intellect; and, moreover, that this strange belief had been stamped with the seal of orthodoxy by the highest ecclesiastical authority in Christendom.

CHAPTER XXXIII.

WE shall not run the risk of exhausting the patience of our readers, by attempting to enumerate the manifold remaining absurdities, which were gravely authenticated, and almost universally accepted as incontrovertible facts, in the course of the numerous trials of witches and sorcerers in the times to which we have already alluded; but shall merely refer the curious in such matters to the more remarkable of these cases;—to the narratives of the witch-court held at ARRAS, in France, in the year 1459; that of KJØGE, in Denmark; that of MOHRA, in Sweden, 1670; that of WARBOIS, in England, during the reign of Queen Elizabeth; the trials of the Renfrewshire witches, in Scotland; the

trial of the nun, MARIA RENATA, at Wurgburg, in Germany, 1749, &c. In all of these cases, the phenomena described appear to be of a similar character, proceeding, no doubt, from some modification of the somnambulistic or ecstatic affection, and generally attributed, according to the current notions of the times, either to diabolical possession, or, occasionally, to imposture. To us, in this more enlightened age, it appears altogether marvellous that such monstrous absurdities, as are gravely authenticated as clear and incontrovertible facts, in these judicial proceedings, should have been seriously accredited by any individuals endowed with the smallest particle of reason or of common sense: and we can ascribe the circumstance only to the general epidemical infatuation. In regard to these alleged facts—*ex uno disce omnes*—one remarkable example may suffice for all. In the year 1303, a Bishop of Coventry, at Rome, was accused of certain grievous heretical crimes, inferring an addiction to the arts of sorcery, and, amongst others, *Quod Diabolo homagium fecerat, et eum fuerat osculatus in tergo*; and the same extraordinary accusation was made in the case of several other reputed witches of both sexes.

We may perceive, indeed, from the accounts transmitted to us, in regard to the alleged possession, as it was then called, of a vast number of individuals, particularly females, and, more especially, of those addicted to monastic or conventual life, that this possession, as it was called, was nothing

else than hysterical or convulsive disease, induced by habits and pursuits resulting from seclusion from active life ; and that the individuals, thus affected, would have been much more appropriately consigned to the care of the physician, than to that of the theologian. But in these days, physic was, probably, no farther advanced than theology. The sentiment of religion itself, indeed, when incessantly and exclusively cultivated in an ascetic form, is itself a fertile source of such sensitive disorders. The Roman Catholic system, with its mystical doctrines, its various superstitious rites, ceremonies, fasts, penances, and other religious observances, was particularly calculated to engender these affections, especially in susceptible constitutions ; and, accordingly, they appear to have prevailed very extensively under that establishment. They were encouraged by the priesthood, who considered them as marks of divine grace ; and, in consequence of their infectious character, they were, not unfrequently, found to pervade an entire community. These remarkable states, which, in several instances, appeared in an epidemic form, were, in reality, a specific variety of the somnambulistic or ecstatic affection. They were generally considered to be either of a divine or of a diabolical origin, according to the characteristic features of the phenomena. The former were always believed to be caused by celestial influences, and to them was ascribed an angelic origin and character : The latter were held to be the consequence of satanic possession, and were

to be cured or alleviated only by means of the Roman Catholic ritual of exorcism. In the instructions given for the exercise of this ritual, the symptoms of the affection are minutely described, and the formal methods of exorcism are particularly laid down for the direction of the priesthood. It is remarkable that, in the cases of possession referred to, the symptoms of the affection itself, as well as the phenomena observed—apart from the purely religious manifestations—are pretty nearly the same with those which have been frequently reported as having occurred in the ancient and modern somnambulism—*ecstasy, clairvoyance, the gift of prophecy, &c.* Exorcism itself, indeed, appears to have been merely a modification of what is now called the Magnetic or Mesmeric treatment, although, perhaps, not quite so scientific in its principles, nor always so successful in practice. The power of exorcism was believed, in former times, to be exclusively appropriated to the clergy of the Roman Catholic Church; the Protestants, being heretics, were, by the Romanists, held to be totally incapable of duly exercising the rite. To this day, we believe, the magnetic operation, when performed by a Protestant, is accounted diabolical by the Romish church, as being, in their estimation, an impious profanation of a Catholic solemnity. The absurd opinions held both by the Roman Catholic and the Protestant exorcists, in regard to the nature of the affection in which the ritual of exorcism was employed, occasionally elicited the most amusing

exclamations from their patients. Thus, when, upon one occasion, a celebrated Protestant theologian was attempting to exorcise the Devil out of the body of a female, on his pronouncing the words: "Spirit! thou who art naught, I command thee to depart out of the body of this woman;" the patient exclaimed, with the coolest irony: "Nay, this is the silliest thing I ever heard in my life." But such an exclamation, in such circumstances, would, no doubt, be attributed to the perverseness of the possessing devil.

We may here, perhaps, appropriately refer to the following very judicious observations of an eminent modern divine, on the belief of witchcraft and sorcery, formerly so prevalent amongst all ranks of the people throughout Europe, and venture to call the attention of our readers to the particular case by which these observations appear to have been suggested:—

"Witchcraft," says the Rev. Mr Scott, "has always been discredited, and has disappeared, in proportion as knowledge, philosophy, and religion have extended their influence. Ignorance of the laws, and of the causes of the various phenomena of nature in general, as well as of the human frame in particular, must have operated in a twofold way in favour of a belief in witchcraft. It would enable those who had obtained a more extensive knowledge of those laws and causes than others, to do things, to exhibit facts, which the ignorant would deem marvellous and supernatural; and it would dispose the latter

to believe the pretences of impostors, and both incapacitate and indispose us to detect them. How easily could any one who is well acquainted with the principles and facts of chemistry, electricity, and galvanism, and is able to experiment dexterously in these sciences, have astonished those who lived in the ages when witchcraft, in all its absurdities, was believed. Some who, at that time, excelled in the knowledge of the works and laws of nature, were, on that very account, accused of witchcraft—such as ZOROASTER, PYTHAGORAS, ROGER BACON, ALBERTUS MAGNUS, RIPLEY, and others. During these ages, too, sound accurate learning was in a low state; biblical criticism, especially, was almost totally neglected. And hence some passages of Scripture, improperly translated, or misunderstood, were perverted, and rendered a foundation for a faith in witchcraft, while men's general belief and ideas of the existence of spirits, and of their intercourse with our world, were perverted by superstition to subserve its purposes." *

The same very intelligent author presents us with the following case of a supposed dæmoniacal possession :—

“ One of the most remarkable cases of this sort,” says Dr SCOTT, “ as far as my knowledge extends, is that recorded by Mr JAMES HEATON, and entitled, *The Extraordinary Affliction and Gracious*

* The Existence of Evil Spirits proved, &c. By WALTER SCOTT. London. 1848.

*Relief of a Little Boy, supposed to be the Effects of Spiritual Agency, carefully examined and faithfully narrated.**

“ This account is certainly a very astonishing one. I have no suspicion of the integrity and good intentions of the narrator, and of his sincere wish to discover and narrate the truth. Still, I can have little doubt that it was a case of epilepsy, united, perhaps, with some other disorders. And it is well if there was not something of craft and management in the boy, and in some of his friends. And from the account which Mr Heaton himself gives, this was the opinion of some of the medical men who attended him.† I have myself seen a decided case of epilepsy, in which there was no suspicion of any agency of evil spirits; and yet all the symptoms of this boy’s case, as it regards staring, grinning, gnashing with the teeth, attempting to bite, almost supernatural strength, so that it required four persons to hold him, and frightful cries were exhibited. What might have taken place with regard to leaping, and dancing, and answering questions proposed to him, on the supposition that

* The author has been unsuccessful in his attempts to procure a copy of this curious tract, and must, therefore, take its contents on the report of Dr Scott, of whose perfect accuracy, however, no doubt can be entertained.

† We confess that we should not be disposed to place much reliance upon the opinions of most medical men in a case of this nature. Might not the supposed *craft* be, in reality, one of the symptoms of the disorder? And do not lunatics frequently exhibit the same symptoms?

he was possessed, I cannot say, for he was always held during the fits when I saw him. But certainly his looks and cries, and motions, were sufficiently fiendish. No attempts were made to exorcise him, for no one thought he was possessed. Prayer was certainly made to God for him, both by himself (for he was a pious young man) and others—proper medical means were used—and, at last, I think after the lapse of a year or two, he got permanently well (after some returns of the fits, as in the case of John Evans), and continues so to this day. I cannot avoid the suspicion, that if he had thought he was under the influence of an evil spirit, and had fallen into the hands of those who believed in possessions, almost every symptom which was exhibited in the case of John Evans might have been found or produced in him; and had the same means been used to dispossess the supposed dæmon, joined with similar perseverance and devotional exercises, it might have been supposed that his recovery was owing to a special interposition of divine power in answer to prayer.

“Some circumstances in the account of Mr H. are of such a nature as to excite a suspicion that the good friends, who were so laudably concerned for his recovery, were rather credulous, and that the boy was not free from craft. I shall give one paragraph of the account, as an illustration of what I mean: His attention and ghastly look were generally directed to those who gave out a hymn or

prayer. But as he dreaded adjuration more than any thing else, the person who adjured shared most of his resentment. *I had frequently proved that he was sensible of what I said to him in thought only, without the motion of my lips or eyes, or any visible indication of my meaning whatever.* I this morning tried it again. Some of the brethren observed that his attention was directed to me more than to those who were praying, and wondered what could be the cause. *I was then mentally adjuring the evil spirit, and he knew it, felt it, and resented it.* This was an astonishing fact; and wishing others might try and witness the experiment as well as myself, I whispered into Mr C.'s ear,—‘Adjure in your own mind, and watch the effect.’ He did so; and when he saw how the evil spirit, in a moment, resented it, through the boy, in his astonishment he lifted upward his hand and eyes. This attracted the notice of Mrs J. Kennard, T. Sibley, and the Rev. Mr ——. In whispers they inquired,—‘What is that?’ In whispers they were informed. They all tried it, and they all proved it, to their utter astonishment, *that the evil spirit knew as well, and felt as much, what was mentally addressed to him, as what was spoken aloud.* *The moment one of them addressed the dæmon mentally, the demoniac fastened his eyes upon him, and grinned and growled, and would sometimes spit on him if he could.* *In whatever situation the man stood who did this, whether at his head or feet, right hand or left, he would instantly*

stare him horribly in the face, and by various gestures and struggles to bite or get at him, show how he felt, dreaded, and hated the mental stroke."

The foregoing narrative brings out, very distinctly, some exceedingly curious facts, but exhibits, at the same time, small progress in the knowledge and treatment of such abnormal manifestations; and much, indeed, yet remains to be learnt upon this interesting subject, upon which it is rather strange that we should have obtained so very little information from professional physicians in modern times. Indeed the Church, from the earliest period, appears to have appropriated all such enigmatical cases to itself, and to have used them for its own particular purposes. Hence the epithet,—*Morbus sacer*. It is to the Animal Magnetists, unquestionably, that we have recently become indebted for all that we really know in regard to these curious phenomena, which have been so frequently developed, both naturally and artificially, in ancient as well as in modern times. But the Church appears to be not a little jealous of the inroads of profane science upon what she had long been accustomed to consider as her proper and exclusive domain.

CHAPTER XXXIV.

IN a preceding chapter, we noticed the prevalent opinion that miracles, so called, had ceased after the crucifixion of Jesus Christ, or, at least, after the death of his Apostles. This opinion, however, is not warranted by the facts of history; nor does it derive any authority from the express declarations of the Saviour himself. So far from this, JESUS declared that miracles should still be performed by his Apostles and worshippers; and he expressly refers to *faith* as the operative principle in the production of the phenomena.

The Roman Emperor CONSTANTINE lived three hundred years after JESUS, and exhibited a lively zeal in the propagation of Christianity, and in the demolition of the pagan temples. According to the testimony of EUSEBIUS, this emperor caused the demolition of a temple in Cilicia, which was much frequented by persons who came to adore the presiding dæmon, and obtain relief from their respective complaints. In fact, the dæmon, in such cases, was an entirely fictitious personage; it was not the dæmon but the priests who operated the cure, by means of some processes analogous to the magnetic: The patients were set asleep, dreamt, and were ultimately cured.

This fact is confirmed by ORIGEN, who tells us that the cures performed, in dreams, by ÆSCULAPIUS, existed in his time, in full vigour; that is to say, long after the introduction of Christianity. (ORIGEN. *contra Celsum.*) IAMBlichus, who lived after Constantine, tells us that the Temple of ÆSCULAPIUS still produced oracles and curative dreams; and he adds: *Multa quotidie similia fiunt supra orationem rationemque humanam.* (IAMBlich. *de Myst.*)

Under the Emperor JULIAN, magnetism had lost none of its efficacy. This emperor himself informs us that, when sick, he had frequently been cured by remedies pointed out by ÆSCULAPIUS, and he appeals to Jupiter, as a witness to the facts. (*Mesapius sanavit Æsculapius indicatis remediis, atque testis horum est Jupiter.* ST CYRILLUS, *in Julianum*, lib. 7.) In the reign of Valentinian, in the Western Empire, during the fourth century, oracles in dreams were still in full credit, as we are informed by EUNAPIUS, who wrote in those times, (*in Oedesio.*)

Under the Emperor VALENS, Magnetism was confounded with the magical arts, and was, therefore, exposed to persecution. AMMIANUS MARCELLINUS informs us that this emperor caused to be put to death an old woman, who was accustomed to cure intermittent fevers by pronouncing some harmless words. She was sent for, with the knowledge of VALENS himself, to cure the daughter of this emperor. This simple woman actually restored the girl's health, and, for her reward, the emperor

caused her to be put to death, as a criminal. (AMMIAN. MARCELL., *Lib.* 29.) We may recollect the story of the Athenian woman, whom her countrymen condemned to death for performing cures without employing any medicine. In both of these cases, we may assume that some magnetic processes were employed, without the parties being cognisant of the principle.

APULEIUS informs us that the ancient physicians were acquainted with the efficacy of words and verses in the cure of wounds, and made use of them without reserve, as Ulysses is represented to have done by Homer ; and the author adds, that nothing which operates as a remedy, or solace to the sick, can be regarded as criminal. (APUL., *Apologia*, *Lib.* 1.) And this humane principle had already been consecrated by a solemn enactment of Constantine, by which, occult remedies, when found to be useful, may be said to have been legalised. (See *Cod. Theodosianus*, *Lib.* IX., *Tit.* 16., *L.* 3, *de Maleficiis et Mathemat.*) The Emperor JUSTINIAN deemed this law worthy of being preserved in his code. This law, however, was subsequently abrogated by the pious and feeble Leo VI., who, although a profound enemy of the art of divination, left behind him no less than seventeen predictions on the fate of Constantinople.

We may here observe, what may be easily conceived, that in these cures, the efficacy does not reside in the mere words, but in the intention with which they are pronounced. The magnetists hold

it as a fundamental principle, that the intention of doing good is the very soul of their art. The verbal formulæ are merely the accessories, which ignorance, quackery, and superstition have elevated into real causes.

This doctrine has been clearly announced by ST AUSTIN, in his treatise *De Doctrina Christiana*, *Lib. 2*: "When it is uncertain," he says, "whence the virtue of a remedy proceeds, every thing depends upon the intention we have in making use of it."

CHARLES VALLÉ, a famous French physician, cured his epileptic patients by insufflation into their ears, without pronouncing a word. DEGOST, a judge at Nismes, was in the daily practice of curing fever patients by the use of friction on the arms. At first, he used amulets also, but afterwards gave them up, and cured by means of friction alone.

Under the Emperor VALENS and his successor, Christianity spread throughout the whole of the Roman empire; and we hear no more of the temples of Æsculapius, of Isis, and of Serapis; but, as we shall presently see, the magnetic practices did not desert them, when consecrated to a different worship. Magnetism, for a time, took refuge among the tombs and relics of the saints; the pernoctations continued under the same forms, and with the same success. This change appears to have taken place in the fourth and fifth centuries.

Christianity had spread throughout the whole

provinces of the Roman empire, and the temples of the false deities had been either demolished, or converted into Christian churches. Had magnetism been a mere product of the ancient heathen worship, it would naturally have disappeared when its causes ceased to operate; but if dependent upon natural laws, and inherent in the constitution of the species, it must still have continued under every form of religious worship, under Christianity as under Paganism. This last, in reality, we find to have been the case. On the general diffusion of the Christian faith, we see it transferred to the priests of the triumphant religion, especially among the monks, as previously among the pagan priesthood. The churches succeeded the ancient temples, in which last the traditions and processes of magnetism had been preserved. The same customs of pernoctation, the same dreams, the same visions, and the same cures.

But the best blessings of Providence are liable to abuse in human hands. It was not long before a traffic was established in the merits of particular Saints—a speculation was made in regard to the advantages which might be derived from the greater or less celebrity of their patrons—as in the case of the ancient temples—and the number of miracles was enormously increased. Pretended relics were carefully collected; particular miracles were performed in a particular church, in a particular chapel, which had not occurred in another; they had their saints for different diseases, as we have bark

for fever, and ipecacuanha for dysentery. Every event was transformed into a miracle. The reporters of these occurrences made little or no discrimination ; on the contrary, they believed they were labouring for the glory of the saints, when multiplying the number of their miracles ; and in this number they have included a multitude of cures which are evidently due to magnetism. MELCHIOR CANO, a Spanish dominican, and Professor of Theology at Salamanca, complains of these extravagances in the following terms :—*Ecclesiae Christi hi vehementer incommodant, qui res divorum præclare gestas, non se putant egregie exposituros, nisi eas fictis et revelationibus et miraculis adornarint.*—(De Locis Theol. lib. ii. cap. 6.)

Indeed, these pious personages have multiplied their miracles to such an extent, that, to use the expression of *Bayle*, one might ask which is the greater miracle—the interruption, or the ordinary course of nature.

This assertion, that the Christian monks and ecclesiastics had succeeded the Druids, and the ancient priests of the heathen gods, in the study and practice of the ordinary and the occult medicine, besides a multiplicity of other evidence, is confirmed by the *Annales de Paris*. We learn from that work that the Canons of Notre Dame took charge of the sick, and cured their diseases and infirmities by means of natural remedies. Their school of medicine was in the neighbourhood of their church, in the street *de la Boucherie*. Afterwards they ob-

tained permission to erect, in their vicinity, a *Hotel de Charité*, which, at first, took the name of *Hotel de Dieu*, and afterwards became abbreviated into *Hotel Dieu*.

SAINT BASIL the Great, and ST GREGORY, practised medicine, as did also a number of other ecclesiastics, and, in France, the Royal Physicians were generally selected from that class.

Thus it is clear, that medicine was studied and practised in the Christian churches and monasteries, no doubt because the priests found this usage established in the pagan temples which they superseded; and, in these temples, the idolatrous priests frequently resorted to magnetism. It is curious enough, however, that these practices did not exist in the Christian churches so long as the worship of ISIS, SERAPIS, ÆSCULAPIUS, &c., subsisted, but were only introduced after the latter had fallen into disuse.

SAINT AUSTIN gives us the following description of the state of ecstasis:—"When the attention of the mind is entirely diverted from the bodily sensations, this is what we call *ecstasis*. In this state, although the eyes may be open, all the objects which are present are not perceived; voices are not heard; all the attention of the mind is fixed upon the images of bodies by a species of spiritual or intellectual vision, in which it is concentrated on incorporeal things which are not presented in any substantial image."—(*St Aug. de Genes. lib. 12, cap. 11.*) This author afterwards refers to the following somnambulistic vision:—"A young man was sick, and in

great pain, but in the midst of his dreadful sufferings he was carried off into an ecstasy, and deprived of the use of all his senses. He could not be aroused when pinched or shaken. When he at length came to himself, he said that he frequently saw two persons, the one young, the other old, from whom he affirmed that he had seen and heard most astonishing things. Amongst others, he said that in one of his ecstasies he had seen the joys of Paradise, and the blessed playing upon musical instruments in the midst of a brilliant light, and the torments of the damned in thick darkness.

“The two persons, whom he frequently saw, advised him to take a sea-bath up to the middle, and told him that his pains would then cease. The young man took the advice he had received in his dream, and was effectually cured.”—(ST AUG., *ibid.* c. 17.) A similar case is related by ÆLIAN, in his *Varix Historix*, &c. The circumstances occurred in the person of the celebrated ASPASIA, who subsequently became Queen of Persia.

“In her youth,” says ÆLIAN, “ASPASIA had a tumour on the face, which extended below the chin, and produced a most disagreeable effect. Her father consulted a physician, who offered to cure her for a considerable sum of money. But the father could not afford to pay this sum, and the physician refused his assistance. ASPASIA retired, and wept at her misfortune; but presently she fell into a profound sleep, and, in her dream, there appeared to her a dove, which soon assumed the form of a woman, and

said to her, ' Be of good courage—despise physicians and their medicines. Pulverise one of the crowns of roses which adorn the statue of Venus, which are at present withered, and apply this powder of roses to the tumour.' The young girl availed herself of the prescription, and the tumour was dissipated."

This was manifestly nothing else than a somnambulistic play of the imagination of ASPASIA, which pointed out a remedy for her tumour; as, in the preceding vision, it was the imagination of the young man which revealed to him, in somnambulism, the sea-bath which was to cure him.

We might quote a vast variety of cases of a similar description, but it appears to us to be unnecessary. In the meantime, we shall merely refer our readers to the works of the early Fathers of the Church, and, particularly, to the collection of the *Bollandists*.

We may conclude this chapter with the observation, that this occult, *hypnoscopic* science, now called Animal Magnetism, has always had its partisans and its enemies. The clergy, especially, have generally opposed it with great obstinacy, whether with the view of monopolising the exclusive practice of the art, or for the purpose, in certain circumstances, of converting the phenomena into miracles. The subject, however, is now becoming more extensively cultivated, and the minds of mankind more open to rational conviction and just appreciation of the facts.

CHAPTER XXXV.

AT this stage of our investigation, it may, perhaps, be proper to exhibit a few instances of historical personages, whose character and actions exhibited, during life, a decided preponderance of the ecstatic affections, and whose whole conduct has been generally ascribed to insanity or deception. It is necessary, however, for the conviction of such of our readers as may be sceptical upon the entire subject, that these examples should be such as are capable of being supported by adequate and unexceptionable documentary evidence; and this, in the following instances, we shall endeavour to supply.

One of the most remarkable instances upon record of this constitutional tendency to the ecstatic affections in active life, is that which is exhibited to our view in the history of JOAN OF ARC, the Maid of Orleans. This case, indeed, is so much the more remarkable, as it displays not only all the most prominent characteristics of the visionary state, but, also, as it manifests the successful operation of this apparently congenital idiosyncrasy in the most important affairs of active life, and in a female subject.

The history of the achievements of this singular personage are well known; and exhibit all the traits

of a fabulous narrative. DELAVERDY, however, carefully examined the original acts of process in the archives at Paris, in the case of JOAN, and has presented us with a narrative of the circumstances of her life, in the very words of the Maid herself. (See *Notices des Manuscrits de la Bibliotheque du Roi.*)

“ Since my thirteenth year,” said the heroine, “ I heard a voice in my father’s garden, at Domremy. I heard it from the right side, near the church, and it was accompanied *with great brightness*. At first, I was afraid of it; but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety, and to attend the church.

“ Five years afterwards, while I was tending my father’s flocks, this voice said to me: ‘ God has great compassion for the French nation, and that I ought to get ready and go to its rescue.’ When I began to weep at this, the voice said to me: ‘ Go to Vancouleurs, and you will find a captain there, who will conduct you, without hindrance, to the King.’ Since that time, I have acted according to the revelations I have received, and the apparitions I have seen; and even on my trial, I speak only according to that which is revealed to me.”

JOAN predicted many events with great accuracy. Thus, she told the King that she should raise the siege of Orleans; and farther, that, in the course of seven years, the English should be driven out of

France. She also announced to the King that she should take him to Rheims in order to be crowned. All these prophecies were fulfilled. In other special circumstances, also, her predictions were equally accurate.

At the siege of Orleans, it was resolved to attack the *tête-du-pont*, which was occupied by the English troops. JOAN assured her friends that it would be taken, and that, at the commencement of night, they should enter the town by the bridge. She ordered all to be in readiness at the proper time, and requested her confessor to remain near her on the following day. "For," said she, "I shall have more to do than ever, and to-morrow my blood shall flow near my breast." Next day, the *tête-du-pont* was assaulted; in the afternoon, JOAN was wounded by an arrow under the neck, near the shoulder.

Towards the evening, DUNOIS perceived that his troops were exhausted, and having lost all hopes of victory for this day, he resolved to cause a retreat to be sounded. At this moment, JOAN, who had got her wound dressed, returned to the field, and urgently requested him to wait a few minutes. When he consented to this, she mounted her horse, and hastened to a vineyard in the neighbourhood, where she remained alone, for a short while, in prayer. She then rode back, hastened to the ditch of the hostile rampart, seized her standard, and swung it round, exclaiming, "To my standard! to my standard!" The French soldiers flew to her

assistance, and fought with renovated courage. The English, on the other hand, wavered, and seemed dismayed. The rampart was gained; the *tête-du-pont* was no longer defended, and it was, consequently, taken by the French. The latter rushed over the bridge towards Orleans, during the night, as JOAN had foretold.

At the siege of Gergeau, JOAN advised an assault. She said to the Duke of Alençon: "Forwards, Duke, to the assault!" The Duke thought it was yet too soon for an attack, but JOAN replied: "Do not hesitate; this is God's own hour. We must act when God wills, for then God will act with us."

During the assault, she said suddenly to him: "Ah, noble Duke! you are afraid. Are you not aware that I promised your wife to bring you back safe and sound?" Soon afterwards, she had a good opportunity of fulfilling her promise. She advised him to leave the place upon which he then stood. Scarcely had DULUDE, who had just arrived, taken up this particular position, when he was killed on the spot. The Duke of Alençon, when he perceived what had happened, was filled with astonishment and fear, and, from that time, he admired still more all that JOAN did or said.

After the conquest of Baugency, the French army was opposed to the English near Janville and Patai. Several of the French generals felt some alarm on account of the great numerical superiority of the English army, and gave their advice against risking an action. The Duke of Alençon asked JOAN,

in presence of the Constable DUNOIS and the other generals, what ought to be done. She asked, in a loud voice, "Have you good spurs?" "Must we fly, then?" said the generals. "Not so," said the Maid, "but the English will not defend themselves—we shall beat them; we shall require to use our spurs, in order to overtake them. To-day, the King will gain a greater victory than ever, and all shall be ours: So said my counsellor." In reality, the English were beaten without trouble, and many were killed and made prisoners. Even TALBOT himself was taken. (June, 1429.)

It sometimes happened that what she announced, as revealed to her by God, was not immediately believed. Upon such occasions, she would retire into solitude, pray to God, and complain to him that no credit was given to her words. After her prayers, she maintained that she frequently heard a voice, which said to her, "Child of God, go, go, go—I shall assist you." "When I hear this voice," said she, "I am in so great a rapture, that I should wish to remain always in that state." Whilst uttering these words, her countenance beamed with joy, and she raised her eyes to heaven. She acknowledged to Captain DAULON that her council told her every thing that she ought to do. This council, she said, consisted of three members; one of whom was always with her, another went and came by turns, and the third was the individual with whom the two others consulted. (She believed that her council consisted of an angel and two saints.) DAU-

LON urgently importuned her to procure him an opportunity of seeing this council; but she answered him by saying that he was not yet worthy, nor sufficiently virtuous. For this reason, he spoke no more to her upon this subject.

JOAN was a simple girl, brought up in the country, and quite ignorant. "I understand neither A nor B," said she to the plenipotentiaries who were sent by the King to Poitiers for the purpose of examining her. She could not write her name, but signed with a cross. She had made a vow of perpetual chastity, and had never undergone any of the peculiarities of her sex.

It is remarkable that the prophetic faculty of the Maid of Orleans ceased after she had fulfilled her mission by conducting the King to Rheims. From that period, she wished to retire into solitude, and was unwillingly persuaded to remain any longer with the army. Her subsequent fate is well known. Taken prisoner by the enemies of her country, and subjected to the most shameful indignities, she terminated her brilliant career of heroism and clairvoyance by a cruel and ignominious death at the stake. But the memory of this remarkable personage—although in one instance profaned by obscene ribaldry and diabolical malignity—has been embalmed and consecrated by some of the noblest efforts of poetical genius.*

* See SOUTHEY's poem, and SCHILLER's drama.

CHAPTER XXXVI.

IN his very interesting and instructive work on *Vital Magnetism*, the learned and ingenious Dr PASSAVANT of Frankfort has associated with that of JOAN OF ARC the memory of another female *clairvoyante* of a somewhat different character—that of ST HILDEGARDIS, a contemplative seer—whose history is, perhaps, in some of its circumstances, still more intimately connected with the doctrine of Animal Magnetism.

In her eighth year, St HILDEGARDIS was placed under the charge of a pious lady, who brought her up in the greatest simplicity, and taught her nothing but the Psalter. All external accomplishments were utterly neglected in her education. In her book, entitled *Scivias*, she says: “When I attained the age of forty-two years and seven months, a fiery light from the opened heavens penetrated the whole of my brain, and inflamed my whole heart and breast, like a flame which does not burn, but warms; or like the sun, which warms an object upon which he throws his rays. And, on a sudden, I received the gift of understanding and interpreting the Scriptures, namely, the Psalter, the Gospels, and other books, both of the Old and New

Testaments." But, says her biographer, whatever was deficient in the external faculties was supplied by the spirit of internal truth and power; and while the body was wasting, the zeal of the spirit increased. She was commanded, *by an internal voice*, to communicate her visions. The Pope, Eugene III., the pupil and friend of Bernard of Clairveaux, urged by the latter, sent several persons to the place of her residence, in order to collect more particular accounts of the seer. He himself was so impressed by her writings, that he read them to those in his neighbourhood.

It is remarkable, that before she went into the convent of St Robert, near Bingen, she fell into a state of complete catalepsy. She lay like a stone in bed, says the narrator, without being capable of the slightest motion. The Abbot, who heard this, but did not believe it, went to visit her, and, it is said, when he attempted, with all his strength, to raise her head, or to move it from one side to the other, and could not succeed, he was astonished at the wonderful phenomenon, and acknowledged that it did not proceed from any human suffering, but from a divine rapture (*divina correptio*).

After many negotiations for the purpose of having her removed to the place she had determined in spirit (the convent of St Robert, near Bingen), the Abbot went to the afflicted patient, and commanded her, in the name of God, to arise and repair to the place which Heaven had appointed for her residence. HILDEGARDIS immediately rose up, as if

she had never been sick, to the astonishment and admiration of all present.

In regard to her visions, she wrote thus to the monk WIBERT OF GEMBLACH: " God works as he will, to the glory of his own name, not to that of the earthly creature. I have a constant anxiety ; but I raise my hands to God, and, like a feather which has no weight, and is driven hither and thither by the wind, I am supported by Him alone. What I see, I cannot know with certainty, so long as I am engaged in bodily occupations, and my soul is blind (*i. e.* without spiritual vision); for in both consists all human weakness. Ever since my childhood, when my bones, nerves, and arteries were not yet completely formed, I have had such visions, up to the present time, when I am seventy years old. My soul becomes elevated, according as God will, in these visions, up to the very height of the firmament, and to all mundane spheres (*in vicissitudinem diversi aeris*); and it extends itself over various nations, although these may be in distant regions and places. *These things, however, I do not perceive with my outward eyes, nor hear with my external ears, nor through the thoughts of my heart (cogitationibus cordis mei), nor by means of any comparison of my five senses; but in my soul alone, with open eyes, without falling into ecstasy; for I see them in my waking state, by day and by night.*"

In another part of the same work, (S. HILDEGARDIS *Epistolarum Liber*. Coloniae, 1567) she

says of herself:—" In the *third* year of my life, I beheld such a light, that my soul trembled. But on account of my childhood, I was unable to communicate any thing about it. In my *eighth* year, I was brought into a spiritual intercourse with God, and up to my *fifteenth* year, I saw much, and related some of it in my simplicity, so that those who listened to me were astonished, considering whence and from whom these visions came. At that time, I was myself astonished that, while I saw internally, and in spirit, I possessed also an external faculty of vision; and as I heard nothing of this in the case of other persons, I concealed my internal visions as much as I could. Many external things, too, remained unknown to me, in consequence of my continual infirmity, which has afflicted me from my mother's milk until now, and which has wasted my body and consumed my strength. Thus exhausted, I once asked my nurse whether she saw any thing beyond external objects. She answered no, because she saw nothing. I was then seized with great fear, and did not venture to communicate this to any one; but while I spoke much, I also talked of future events. When I was powerfully affected by these visions, I said things which appeared quite strange to those who heard me; and when at length this faculty of vision became somewhat diminished, during which I behaved more in the manner of a child, than according to the years of my age, I blushed much, and began to weep; and, frequently, I would rather have been

silent, had I been permitted. But from the fear of men, I did not venture to tell any one how I saw. However, a noble lady, to whose charge I was intrusted, observed this, and mentioned it to a man with whom she was acquainted. After the death of this lady, I continued to be a seer until the fortieth year of my life. I was then impelled, by a strong impression in a vision, to a public declaration of what I had seen and heard; but I blushed, and was afraid to tell that which I had so long concealed. My nerves, which had been weak from my infancy, then became strong. I communicated all this to a monk, my confessor, a man of a kindly disposition. He listened with pleasure to my wonderful relations, and advised me to write them down and keep them secret, until he should be able to ascertain how and whence they came. When he at length discovered that they were from God, he communicated them to his superior; and, from this time, he laboured along with me, with great zeal, in these matters.

“ In these visions, I comprehend the writings of the Prophets, the Evangelists, and other holy philosophers, without any human instruction. I explained some things out of these books, at a time when I had scarcely a knowledge of the letters, so far as the unlearned lady had taught me. I also sang a hymn in honour of God and the saints, without having been taught by any one; for I had never learnt any song whatever.

“ These things having come to the knowledge of the church at Mentz, and been spoken of there, they

said it was all from God, and through the same faculty which had formerly inspired the prophets. Thereupon, my writings were brought to the Pope Eugene, when he was at Treves, who caused them to be read before many persons, and also read them himself. He sent me a letter, and requested me to write down my visions more exactly."

From all parts of Germany and France, individuals flocked to her for advice and comfort. Her biographer relates, that "for the good of souls, she read to them certain passages of Scripture, and expounded them. Many received advice from her in regard to their bodily ailments, and several had their diseases mitigated by her holy prayers. In consequence of her prophetic spirit, she knew the thoughts and dispositions of others, and reproved some who came to her with perverted and frivolous minds, merely from motives of curiosity. As many of these persons could not resist the spirit which spoke out of her, they were in consequence affected and reformed. The Jews, who engaged in conversation with her, she encouraged, by her pious admonitions, to turn aside from the law, and to embrace the faith in Christ. The nuns who attended her, she admonished and reproved with maternal love, as often as quarrels, love of the world, or negligence of their duties, were exhibited among them. She penetrated into their will, their thoughts, so thoroughly, that she was enabled, even during divine service, to give each a particular blessing, according to their several dispositions and requirements; for she fore-

saw, in spirit, the lives and conduct of mankind, and, of some, even the termination of their present temporal existence, and, according to their inward state, the reward or punishment of their souls. But these high secrets she confided to none, excepting only to the man to whom she communicated every thing, even the most hidden thoughts of her mind. And in all her conduct, she held fast the highest of all virtues,—humility.

As in the case of HILDEGARDIS, a higher spiritual power was manifested in her knowledge, so was there also in her influence upon persons and things; and, therefore, her contemporaries generally ascribed to her miraculous powers. We shall here take the liberty of quoting the words of her biographer:—

“ The gift of curing diseases was so powerfully manifested in this holy virgin, that scarcely a patient resorted to her without being restored to health. This is proved by the following examples. A girl of the name of Hildegardis had been suffering from a tertian fever, of which she could not be cured by any effort of medical skill. She, therefore, prayed for assistance from the holy virgin. The latter, according to the words of the Lord: ‘ They shall lay their *hands* upon the sick, and they shall be whole:’ laid hers, with blessing and prayer, upon the maiden, and thus cured her of the fever. A lay brother, RORICUS, who lived in a monastery, also suffered severely from intermittent fever. When he heard of the miracle performed on the maid, he went, with humility and reverence, to the

saint, and received the blessing, by which the fever was cured. A maid, BERTHA, suffered from a swelling of the throat and breast, so that she could neither eat nor drink, nor even swallow her own spittle. HILDEGARDIS marked the suffering parts with the sign of the cross, and thereby restored her health. A man from Suabia came to her, whose whole body was swollen. She allowed the man to remain several days with her, and having touched the patient with her hands, and pronounced a blessing, she, by the grace of God, restored his previous health. A child, seven months old, suffering from convulsions, was brought to her by its nurse, and cured in the same manner.

“ Her sanative powers, however, were not confined to those who were near her, but extended even to persons at a distance. ARNOLD VON WAICKERNHEIM, whom she had previously known, had such a violent pain in the throat, that he could not easily quit his residence. As he was unable, therefore, to go to her, he awaited, in faith, the assistance of her prayers. HILDEGARDIS, trusting to the mercy of God, consecrated water, sent it to her friend to drink, and he was relieved from his pain.

“ The daughter of a lady of Bingen, HAZECHA by name, was deprived of speech for three days. The mother hastened to the holy virgin to request her assistance. The latter gave her nothing but some water, which she herself had consecrated. After drinking it, the patient recovered her speech and her strength. The same lady gave to a sick

youth, who was believed to be near the point of death, the remainder of the consecrated water to drink, and washed his face with a part of it, whereupon the patient recovered."

HILDEGARDIS appears to have also possessed the faculty which, in later times, has been occasionally observed in ecstasies, of appearing to persons at a distance. "But what shall we say to this fact," asks her biographer, "that the virgin, in times of great trouble, warned, by her apparition, such persons as had her image present to them in their prayers?"

A young man, EDERICK RUDOLPH, once passed a night in a small village, and when he went to bed, he besought the joint prayers of the holy Virgin; that is, probably, he had a lively impression of her in his thoughts. Upon this, she appeared to him in a vision, in the same dress which she usually wore, and revealed to him that, if he did not speedily remove from thence, his life would be in danger from the enemies who were in pursuit of him. He immediately left the place, along with some of his companions. Those who remained behind were surprised and overpowered by their enemies, and acknowledged that they had acted foolishly in disregarding the warning of the vision. The biographer of the saint relates several other cases in which HILDEGARDIS is said to have appeared to distant patients, who had her in their thoughts, and to have cured them.

But the contents of her visions related not only

to the fate of individuals, as proved by the preceding examples, but, in a still greater degree, to events of more general concern, particularly, to those great commotions, to which, according to her, the Church was destined to be exposed. On this account, she became, during a long series of years, the oracle of the princes and bishops.

Born in the year 1098, HILDEGARDIS died on the 17th of September 1179, as she had long before predicted to her fellow-inmates in the convent. Endowed with great spiritual activity, she almost constantly laboured under severe bodily infirmities, which she bore, however, with the most exemplary fortitude, patience, meekness, and resignation to the divine will. We may observe that the lives of ST THERESA, and of several other female saints, recorded in the early history of the Christian Church, present many points of similarity to that of ST HILDEGARDIS.

There are many individuals, we doubt not, who will be prepared to meet the facts related in the foregoing narrative with a smile of incredulity, perhaps of contempt, believing their own contracted minds to constitute the only true standard of the possibilities of nature and of providence. Such persons must be left to the enjoyment of their presumed omniscience. Indeed, to attempt to reason with individuals of this description, would, probably, be a vain and supererogatory task. We must, therefore, just leave these facts to make their own impression upon such minds as are capable of com-

prehending them, giving to the evidence such weight as it may, upon due consideration, appear to deserve. But we cannot listen to any argument from limited understandings founded upon prejudice and the presumed impossibility of the facts themselves; nor can we accept of ridicule, however ingenious and plausible, as a substitute for solid and substantial reasoning. Ignorance is, perhaps, as frequently displayed in the unreasonable rejection, as in the too hasty admission of alleged facts.

CHAPTER XXXVII.

IN commemorating those historical personages who, at various times, have manifested an uncommon endowment of the natural or constitutional *clairvoyance*, we must not omit to notice the phenomena presented to us in the person and fortunes of FLAVIUS JOSEPHUS, the Jewish warrior and historian. The whole of the transactions of this extraordinary personage, indeed, especially during his intercourse with the Emperors Vespasian and Titus, exhibit all the essential characteristics of the magnetic idiosyncrasy. It appears certain, indeed, that JOSEPHUS, like SOCRATES and several other eminent men whom we have already mentioned, was a natural or habitual *crisiac*, and possessed the faculty of predicting future events. Thus, amongst other

prophetic intimations, he foretold, as we shall see, that Vespasian would succeed to the empire.

JOSEPHUS, after having fought valiantly against the Romans, refused to surrender to them after the capture of the important town of Jotapat. In order to secure himself from danger, he descended into a well, which communicated, by a lateral aperture, with a spacious cavern, where he found about forty others of the bravest among the Jews, who had taken refuge in it. But he was soon betrayed, and his retreat discovered.

Vespasian, who had occasion to know the courage of Josephus, was desirous of saving him. He proposed a surrender, which the Jewish leader twice refused. But his resolution, at length, having been somewhat shaken by Nicanor,—his former friend, and one of the principal chiefs of the Roman army,—whom Vespasian had sent to reason with him upon the subject; *he began to reflect on the dreams he had previously had, in which God had revealed to him both the misfortunes which should attend the Jews, and the ultimate triumph of the Romans; for he understood perfectly the interpretation of dreams, and penetrated all that was obscure in the divine responses. Indeed, he was conversant with the Sacred Scriptures, and the books of the prophets: For he was himself a priest, and sprung from the sacerdotal race.* At length, as if full of inspiration, and fixing his mind upon the horrible pictures presented to him in his last dreams, he secretly addressed his prayers to God: “Supreme

Creator," said he, "since thou hast been pleased to abandon the Jewish nation; since thou hast chosen my spirit to predict the future, I yield to the Romans, and I shall live. I take thee to witness that I shall not go over to them as a traitor, but as thy servant."--*De Bello Judaico*; *Lib. iii. c. 14.*

We learn from this passage that Josephus was a *crisiac*, and that he foresaw the future in his dreams. Indeed, he appears to have had a presentiment of the defeat of the Jews, and the ultimate victory of the Romans; and he considered himself called upon to carry to the latter the substance of the oracles he had received in his dreams, without incurring the imputation of treason; and this induced him to surrender.

But he found great opposition to his project on the part of his companions in misfortune. They declared that they would rather die than surrender; nay, they even proposed to immolate Josephus, and then to kill themselves. Josephus attempted, in vain, to dissuade them from carrying this project into execution: They listened only to the counsels of their despair. Already were their swords uplifted over the head of their leader, when, by a sudden inspiration, he declared to them that he adhered to their project; but he thought that a reciprocal death ought to terminate their lives; that the lot should determine, successively, who should give and who should receive death, until all had perished; that, by this means, no one should

escape, and yet all should avoid the reproach of having laid violent hands on himself.

This proposition was eagerly accepted. The lots were drawn, and they all perished by the hands of their associates, with the exception of Josephus and one of his companions, whom he persuaded to live, after having promised to preserve and protect him.

Nothing can be more extraordinary than this prevision of Josephus, which gave him the presentiment that the lot should not fall upon himself, but that he should escape it. It appears to have been a sudden spark of spiritual illumination which suggested to him the drawing of lots, and, at the same time, the certainty that the lot should not fall upon himself. He says of himself, indeed, that while communing with his companions, he felt himself, as it were, full of the divinity : *Quasi Deo plenus*.

Josephus lived a long time after Jesus Christ ; and, being a Jew, he was consequently regarded as an enemy to the Christian faith. In the career of Josephus, therefore, we can hardly adopt the presumption of any direct interference of the Deity. What, then, was the cause of his prophetic power ? Was it not the same as that of the prevision of all other *crisiacs*—that internal instinct which informs the somnambulists, the sibyls, the enthusiasts of all ages ?

Josephus ultimately went over to the Romans, and soon found a friend and protector in the person of Titus, the son and successor of Vespasian. It was the intention of the latter to send Josephus to

Nero, the reigning emperor. Josephus, however, having been apprised of this intention, demanded an audience from Vespasian, in order to make him aware of some matters which he could not reveal to any other individual. This audience was conceded to him in the presence of Titus, and of two of the friends of Vespasian. "You wish to send me to Nero," said Josephus; "and wherefore send me there, seeing that he, and those who shall succeed previous to you, have so little time to live? It is you alone whom I ought to regard as emperor, and Titus, your son, after you, because you will both be elevated to the imperial throne. It is on the part of God that I speak. Until then, let me be shut up in a close prison, in order that I may be punished as an impostor, if I shall be found to have abused the name of God, and imposed upon your credulity."

Vespasian at first believed that Josephus only spoke to him in this manner from fear, and for the purpose of conciliating his favour. But he soon altered his opinion, when he found that all that Josephus had previously foretold had actually come to pass,—in particular, his prediction relative to the fate of Jotapat. Vespasian, too, secretly inquired of the other prisoners whether these facts were true, and he was assured that all was correct. Vespasian, however, caused Josephus to be strictly watched, while, at the same time, he treated him with great kindness, and Titus subsequently became his intimate friend and patron.

The prophecy of Josephus, in regard to the fortunes of Vespasian, made a great sensation at the time, and was noticed by several contemporary authors—in particular, by Dion Cassius, and by Suetonius. Subsequently, Josephus himself obtained the honours of a Roman citizen, and had an annual pension bestowed upon him during his life. After the death of Vespasian, he continued to enjoy the favour and friendship of Titus, and even of his successor Domitian.—See the work of Josephus, *De Bello Judaico*, and other contemporary authorities.

CHAPTER XXXVIII.

IN the preceding short chapter, we may appear to have in some measure diverged from the regular current of our narrative, and must now resume the more legitimate order of our history, by reverting to the period when the ideas of the pagan world became essentially modified by the doctrines and worship of Christianity.

For several ages after the fall of Paganism, indeed, little change was manifested in the religious or philosophical opinions of mankind, if we except the important introduction of the purer idea of only one God, and of one Saviour, Jesus Christ. The ancient notions in regard to magic and sorcery still continued to occupy the minds of mankind; the

doctrine of evil spirits—devils and dæmons—was still maintained, and their influence even exaggerated; the sciences, as they were then called, of Geomancy, Hydromancy, Pyromancy, Necromancy, &c. were still held in estimation by all ranks of the people; the fortune-tellers, the astrologers, the *genethliaci* or *horoscopi*, were in high repute, and the authenticity of their respective sciences proved from Scripture; and even the mathematician was associated with the magician and the conjuror. He who presumed to study the Hebrew language was accounted a Jew, consequently an enemy to Christianity; the classical scholar was more than suspected of being a Pagan and a Polytheist.

In times of intellectual darkness and ignorance, indeed—as the author has elsewhere observed—the ways of providence, in the administration of the affairs of the universe, were very imperfectly understood. Far from having any notion that the ordinary government of this sublunary world is carried on by means of general laws—or secondary causes—established by the great Creator of all things from the beginning of time; every remarkable, every unusual event, was considered to be beyond the limits of the operation of nature, and directly attributed to an immediate mysterious interposition of the Deity. Even the wise, and otherwise enlightened Athenians—to whom literature, philosophy, and the fine arts are under such infinite obligations—even the enlightened Athenians, under their polytheistic system, had an utter aversion to

all those philosophers who attempted to account for any of the phenomena of nature by means of general laws. The fate of SOCRATES is well known. Even among the inhabitants of that, in other respects, most intelligent nation, an eclipse was generally considered to be a prognostic of some grievous impending calamity, occasioned by the anger of the gods. ANAXAGORAS, one of their most famous philosophers, was accused of atheism, imprisoned and persecuted (like GALILEO, in modern times), for attempting to explain the eclipse of the moon by natural causes; and PROTAGORAS, another of their wise men, was subsequently banished from Athens for maintaining similar heretical doctrines.

Even in more familiar instances, and in much more recent times, occurrences of far easier explanation were generally held to be *naturally* impossible; and, consequently, they were attributed, as usual, in those times, to an infamous compact with the *Evil One*. When the first German printers carried their books to Paris for sale, so supernatural did this rapid multiplication of copies appear, in comparison with the tedious process of manuscript labour, that these ingenious tradesmen were actually condemned to be buried alive, as sorcerers, and only escaped the cruel and barbarous punishment by a precipitate flight. Hence, probably, the well-known fiction of the Devil and Doctor FAUSTUS. In a treatise written in French, about the year 1260, the author, after stating that the magnetic needle might be highly useful at sea, observes, that "no

master-mariner dares to use it lest he should fall under the suspicion of being a magician; nor would the sailors even venture themselves out to sea under his command, if he took with him an instrument which carried so great an appearance of being constructed under the influence of some infernal spirit."

But—to come still closer to our own case—during the 15th and 16th centuries, and even at a later period, the belief in sorcery and witchcraft, as we have already seen, was so universally prevalent amongst all ranks, learned and unlearned, that to express a doubt of their reality was sufficient to draw down upon the unfortunate sceptic a heavy charge of impiety and atheism; and the preamble to a statute of Henry VIII. of England, in the year 1511, actually sets forth—"that smiths, weavers, and women"—rather a singular association of personages—"boldly and accustomably take upon them *great cures*, and things of great difficulty, in which they partly use sorcery and witchcraft." This is, probably, the first interdict, or injunction, fulminated, in modern times, against the practice, rude as it may have been, of Animal Magnetism.

Even at the present day, however,—in this age of intellect and reason,—we are by no means certain that this belief in the occasional production and cure of diseases, through the influence of supernatural agency, is yet entirely extinct; nor that those ingenious and inquisitive individuals, who have endeavoured to investigate and illustrate the magnetic doctrines and practice, have entirely escaped the

suspicion of having some underhand dealings with the ugly old gentleman in black. Do we not still hear of certain hysterical, epileptic, and other spasmodic complaints, which are vulgarly ascribed to demoniacal possession, and are cured either by the immediate interposition of the Deity, or by soliciting the aid of the Devil? What was the meaning of the *morbis sacer* of the ancients? And upon what principle, even at the present day, do the Roman Catholic priests, and even some of the Protestant clergy, proceed in their solemn exorcisms?*

Now, an acquaintance with the curious discoveries of Animal Magnetism, as we shall see in the sequel, has this amongst its other advantages, that it tends to dissipate all this antique mist of an ignorant and mischievous superstition, to dispel vulgar prejudices, and to give freedom to the mind; while it also rescues us from the awkward alternative of rejecting facts for the reality of which there

* HIPPOCRATES, the Coryphæus of the ancient physicians, has left us a special treatise upon the *Morbis Sacer*, which he holds to be "nowise more divine, nor more sacred than other diseases." And this notion of its divinity he ascribes to the inability of physicians to comprehend its nature, and to the simplicity of the mode by which it is cured.

We may take this opportunity of observing, that the entire works of HIPPOCRATES have been recently translated into English by Dr FRANCIS ADAMS of Banchory, one of the most learned, if not the most learned physician of whom our country can at present boast. It appears to us that his brethren are much indebted to this gentleman for his elucidations of ancient medicine.

exists the most ample and unimpeachable evidence, and thus rendering all human testimony suspicious —by explaining the whole of the phenomena upon simple and intelligible principles; in like manner as the modern discoveries of chemistry and astronomy have annihilated the vain notions, and fanciful pursuits of the alchemists and astrologers of a former age. Let us recollect that, in the words of our great poet—

“ Miracles are ceased,
And therefore we must needs admit the means
How things are perfected.”

We have now brought down our inquiry into the interesting facts we have undertaken to investigate, to a period at which a mighty revolution began to influence the sentiments of mankind in regard to religious belief, science, and civil polity; and it shall henceforward be our business to trace the manifestations of the same phenomena among mankind, during the farther progress of society and civilisation. If, throughout the whole course of this tedious, perhaps, but certainly most interesting investigation, it shall appear that the phenomena alluded to have continually forced themselves into notice, although in somewhat different forms and aspects, under every change of religious, social, and political institutions, we shall, assuredly, have good reason to conclude that there are certain permanent and indestructible elements in the nature and constitution of the species to which the manifestations in question must necessarily be referred.

And holding, as we do, that there is no original element in nature which has been created without its special uses in the mundane economy and the contemplation of an all-wise creative Providence, we may be permitted to investigate the nature and properties of these several influences, and to point out the apparent purposes to which they appear to have been made subservient in the general economy of the universe, without exposing ourselves to an irrational charge of heresy or impiety. To use the words of ST AUSTIN—*errare possum, hæreticus esse nolo*. We shall be satisfied if the views we may be enabled to suggest shall be found to have a tendency to dispel some erroneous conceptions upon this curious but obscure subject, and, in any degree, to promote the best interests of humanity. But, above all, we must endeavour, so far as in our power, to present a complete view of the facts, in so far as this object can be accomplished; and thus enable every intelligent and candid reader to form a sound opinion upon this interesting and much controverted subject.

END OF VOLUME FIRST.

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AN HISTORY OF MAGIC, WITCH-
CRAFT, AND ANIMAL MAG-
NETISM

Vol. 2

J.C. Colquhoun

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AN HISTORY
OF
MAGIC, WITCHCRAFT,
AND
ANIMAL MAGNETISM.

BY
J. C. COLQUHOUN, ESQ.

AUTHOR OF "ISIS REVELATA," &c.

IN TWO VOLUMES.

VOL. II.

Falk.
LONDON:

LONGMAN, BROWN, GREEN, & LONGMANS;
ADAM & CHARLES BLACK, EDINBURGH.

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Οὐ γάρ τι νῦν γι κἀχθεις, ἀλλ' αἰεὶ ποτε
Ζῆ τοῦτο, κούδεις ἴδεν, ἰξ ἔσεν Φάνη.
ΣΟΡΗΟΓΤ.ΚΑ.

For this is not a matter of to-day,
(Or yesterday, but hath been from all time,
And none hath told us whence it came, or how.

AN HISTORY
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AN HISTORY OF MAGIC, &c.

CHAPTER XXXIX.

THE elevation of Christianity upon the ruins of Paganism did not immediately demolish the entire fabric of the ancient superstition. Sooner or later, indeed, by a just and natural law, error must give way to truth; but the complete suppression of all those erroneous notions which have gradually become incorporated with the religious belief of mankind, must always be a slow and very gradual process. The early proselytes to the new and purer faith, indeed, might pull down the temples, and destroy the sacred emblems of the pagan worship; but they could not so easily eradicate from their own minds, far less from the hearts of the less enlightened worshippers, all those superstitious feelings and practices which their ancient institutions had cherished and enjoined. It is, indeed, no easy matter to effectuate an entire revolution in those religious sentiments of an entire people, which, during the lapse of ages, have become indurated, as

it were, and amalgamated with their whole social, intellectual, and moral existence. The religion of the pagan world, no doubt, was full of the grossest and most degrading superstitions, and was utterly incapable of satisfying the minds, or awakening the consciences of the more elevated classes of the people among whom it prevailed. Nevertheless, it was infinitely preferable to a total want of all religious faith and worship, and an indifference to those moral counsels and injunctions which are presumed to emanate from a superior world. Nor ought it to be forgotten that this lower sphere of existence required to be prepared, in some measure, for the advent of **JESUS CHRIST**, and that **ST AUSTIN** and others of the Fathers of the Church, did not hesitate to acknowledge that some of the more distinguished among the ancient philosophers—especially **PLATO** and his followers—had enunciated doctrines and sentiments which would have thrown no discredit upon the disciples of the Christian faith. And what stronger evidence can we have of the want of a general belief—among the more enlightened classes, at least—in the idolatrous tenets and practices of the ante-Christian world, than the existence of the altars erected, and the homage addressed to the **UNKNOWN GOD**?

It is said, indeed, that the ancients worshipped statues of brass and of stone; as it is, even now, alleged that the Roman Catholic Christians adore pictures and images. But, in regard to the ancients, this assertion is disputed by **ST AUSTIN**; **PAUSA-**

NIAS names the artists who made these statues, and PYTHAGORAS had said: "Do not attach your own resemblance to God—do not attempt to represent his countenance." In short, it would appear that what was merely intended to be an adjuvant of their faith has been erroneously considered to have been the actual object of their adoration.

It has been said, moreover, that Apollo himself was held to have been personally present, and to have delivered the oracles in his temples. This, however, is a mistake. "It is not," says PLUTARCH, "the voice of Apollo which is heard, nor his language, nor his verses, *but those of the PYTHONESS.*"

In some of their practices, it is true, the ancients may be said to have abused the character of God, by conferring the name and its attributes upon some of their distinguished men; but, in these early times, and in the absence of all direct revelation, mankind seem to have conceived that they were conferring an honour upon the supreme Divinity, by associating with Him all whom they considered most pure and illustrious upon earth. And, surely, this was better than utterly to disavow his existence, or to deny him the homage which was his due. At all events, a religion which may be false or mistaken in some of its principles or dogmas of faith, is infinitely preferable to no religion at all. The ancients, indeed, were fond of fictions; but fictions have abounded at all times, and amongst all nations; the mysteries of the universe, and the affections of the human heart and imagination, engender

a predisposition to the creation and enjoyment of an ideal world ; but it is surely going too far to tax these amiable, and, in some respects, salutary ebullitions of natural feeling, with impiety and idolatry. A belief in the omnipotent power of a creator and preserver of all things, it may be said, never ceased to prevail, in one form or another, throughout the entire world ; and even the incense which was burnt upon the altars of JUPITER TONANS was always the tribute of a sincere respect and veneration for that supreme, invisible, and incomprehensible Being, who superintends and regulates the destinies of mortals.

The pagan temples were succeeded by the Christian monasteries ; and in these last receptacles, the divinatory faculty found a second sanctuary—a refuge and a home. The gift of divination being natural to the species, under certain conditions of its development and exercise, it still continued to be manifested among the converts to the new faith ; and, although under a somewhat altered form, it was still enlisted, as previously, into the service of the priesthood, and devoted to the purposes of religious worship. Although the Christian Sibyls and Pythonesses no longer sat upon a tripod, or stood upon a rock—although they ceased to utter their predictions in public, their prophetic faculty still accompanied them wherever they went.

We formerly adverted to the fact (see Vol. I., p. 217. &c), that, at a very early period of the Christian Church, several of its most learned and eloquent

adherents, apostles and advocates, seduced by those inward feelings,—which are frequently generated by novel and mysterious principles of faith, and are hold to be demonstrative of their truth and their efficacy,—lapsed into various extraordinary heresies and gentile usages, which were totally inconsistent with those doctrinal and practical views so clearly enunciated and enforced by the Divine founder of our orthodox faith, and his immediate disciples.

Among the individuals to whom we have adverted, were VALENTINE, MARK, MONTANUS, TERTULLIAN, and others. Instead of inculcating and enforcing the divine tenets of their great Master, they appear to have taken advantage of that predisposition to the ecstasie affections,—which is so frequently predominant in periods of excitement, and is generally most prevalent among the softer sex,—in order to disseminate their own partial and perverted views of the doctrines and graces of Christianity. These abuses continued to distract the rising Church from those more important matters of doctrine and sentiment which had been so plainly, yet so eloquently enforced by the divine founder of the scheme of Christianity, and his orthodox disciples; and to reduce the admirable simplicity of the Christian faith and practice to the level of those superstitions which one of its chief objects was to discourage, and finally to abrogate. Hence it came to be considered that religion was the more pure, and the more perfect, in proportion as it exhibited those curious phenomena, which, indeed, are occasionally the product

of extravagant and overpowering devotional feeling, but are no more the offspring of Christianity than of Paganism; and which, although occasionally generated by deep devotional sentiment, may also be induced by other causes—such as certain accidental forms of constitutional development—altogether irrespective of religious faith.

About this period, too, the ecstasies manifested to which we allude, took place in the Christian churches, as, previously, in the heathen temples. Thus, ST CYPRIAN adverts to a story of this description, relative to a Christian prophetess, who fell into ecstasies, and uttered predictions; but this saint, being orthodox in his opinions, differs from TERTULLIAN by ascribing all these phenomena to dæmoniacal possession.* The facts themselves formed no matter of controversy.

The following are examples of that species of clairvoyance which was manifested in the times of which we have been speaking. The first case is reported by GREGORY of Tours.

On the day of the death of ST MARTIN, at Tours (in the year 400), ST AMBROSE had a prophetic notice of that event in the church of Milan, while he was engaged in celebrating the mass. It was customary that the reader should present himself to the officiating priest with the book, and that he should not commence reading the lesson until he had received orders. It happened that, on the

* TERTULLIAN; *De Anima*.

Sunday in question, while he who was to read the Epistle of St Paul stood upright before the altar, ST AMBROSE, who was to officiate, fell asleep upon the altar. Two or three hours elapsed without any attempt being made to awaken him. At length, he was reminded of the long time that the people had been kept waiting. "*Do not be disquieted,*" he answered; "*it has been fortunate for me to have fallen asleep, since God has been pleased to show me so great a miracle; for know that the bishop MARTIN, my brother, has just died. I was present at his funeral, and had nearly finished the service when you awoke me.*" The people were greatly surprised: The day and the hour were noted, and it was found that the time of the death of the blessed confessor was exactly that at which the bishop Ambrose said he had been present at the funeral service.

Phenomena of this nature are not confined to the church and churchmen. ST AUSTIN relates the following somewhat analogous case:—A well-educated man, who was much occupied with the study of PLATO, declared, that on a particular night, in his own house, and before going to sleep, he saw a philosopher come to him whom he knew intimately, and who explained to him the principles of the Platonic philosophy,—a thing which he had hitherto refused to do. Next day, having asked this philosopher how he came to explain these matters to him in a strange house, and at such a time, which he had previously refused to do at home: "I did no such

thing," replied his friend, "but I *dreamt* that I had done so." "Thus," adds ST AUSTIN, "one may see and hear by means of a phantastic image, and, when perfectly awake, that which another has seen or felt in a dream."

Mademoiselle Müller, without quitting her bed, appeared to her friend in a distant house, and cured her of a severe toothache. She affirmed that it was her spiritual *I* which had made this visit, and that it had been conducted by the soul of her mother. Two phenomena are here united—1, The opinion of *Mademoiselle Müller*; and, 2, Her imaginary visit to her friend, and the influence she exerted over her. The idea of being conducted by her mother was evidently an illusion.

We have already seen, that a woman appeared to *Aspasia* in a dream, and pointed out to her the remedy which would cure her of a tumour which she had on the cheek. Is there any thing diabolical in all this, as some are disposed to assert? ARISTIDES, the rhetorician, had a dream, in which he saw an *Æsculapius*, who advised him to bathe in the middle of a stream. Was this a trick of the Devil? And for what purpose? Similar examples may be found as frequently among the Christians as among the pagans,—the only difference being, that the latter had visions of *Æsculapius* or Apollo, while the former saw saints and other persons in whom they had confidence,—and confidence in medicine is the better half of the battle. It were quite superfluous to enumerate all the instances of similar phe-

nomena which we have found upon record. We shall, therefore, conclude this branch of our subject with one other narrative, corroborative of the fact, related by an author of considerable reputation. We may probably have occasion to resume the subject hereafter.

“ Among the most remarkable things to which I have been able to refer,” says *Alexander ab Alexandro*, a Neapolitan lawyer, “ in regard to the previous announcement of events in dreams, the following is the more worthy of my admiration and recollection, because I happened to be a witness of it:—

“ *Marius*, my pupil and client, whose ingenious and happy character I have frequently had occasion to admire, had gone to bed, when suddenly he began to utter frightful groans and mournful lamentations, because, while in this state, he had seen his mother breathe her last, and preparation made for her funeral. I began to rouse him, and to ask an explanation of these violent complaints, when he assured me that his mother was dead; that he had seen this during his sleep; and that her funeral had already taken place. I took a note of the day and of the minute in which this prevision occurred. Some time afterwards, a messenger came to announce to me the event of the death. I asked him upon what day it had taken place, and I obtained the confirmation that it was the very day on which she had appeared to her son during his sleep.”

CHAPTER XL

THERE are several other remarkable phenomena peculiar to the ecstasies, which have been manifested in all ages of the world, and especially in times of peculiar excitement, to which the author deems it proper to direct the attention of his readers. The facts themselves are matters of history; but before they became capable of philosophical explanation, they were generally ascribed to occult causes—to divine illumination or diabolical possession—or to mere fraud and imposture. In any view, however, we cannot avoid regarding them as memorable incidents in the records of the human species, and the recent researches of philosophers have at length afforded us the means of elucidating their natural causes.

In the year 200, **MONTANUS** assumed the character of a divine missionary, inspired by the Holy Ghost, for the purpose of diffusing the light of Christianity; and, in 1483, **SAVONAROLA** thought he felt in himself a secret impulse, which stamped him as a reformer of the Christian Church, and called upon him to preach repentance, and to predict the calamities which menaced the state and the ecclesiastical establishment. In 1484, he foretold to his audience that their walls should one day be

bathed in torrents of blood—a threat which appeared to have received its accomplishment, when, in 1500, the French, under the orders of the Duke of Nemours, obtained possession of Brescia, and delivered over the inhabitants to a frightful massacre. SAVONAROLA harangued the people in the name of Heaven; he implored them to be converted; he described the general laxity of morals, and the progress of luxury and wickedness amongst all classes of the citizens; the disorders of the Church, the corruption of the prelates, and the tyranny of their rulers. He then predicted the new calamities which foreign armies should bring upon Italy.

It was he who was called upon to address the King of France, after the flight of the Medici; because the Florentines regarded him as a man endowed with miraculous and prophetic powers. Savonarola addressed Charles VIII. with that tone of authority which he was accustomed to assume in presence of his audience. He said to the King: “The servant of God, to whom these things have been revealed by God, reminds you who are sent by his divine Majesty, that, according to his example, you ought to show mercy everywhere, but especially in his city of Florence. The unworthy servant, who now addresses you, again implores and exhorts you to defend innocence to the utmost of your power—the widows, the orphans, the unfortunate; and, especially, the modesty of the spouses of Christ who are in the convents. Finally, for the third time, the servant of God exhorts you to par-

don all offences. If you do all these things, O King! God will extend your temporal sovereignty, and make you everywhere victorious." Having openly reprov'd the King for the disorders committed by his army, and for his neglect to reform the Church, he inform'd him that, if he did not alter his conduct, God would speedily inflict upon him a severe punishment.

Sometime afterwards, the death of the dauphin was regarded as an accomplishment of this threat; and it is certain that, in consequence of these prophecies, Charles abandoned the route to Florence, and directed his march to Pisa.

The reputation of Savonarola excited jealousy and enmities. He was arrested, tried in the year 1498, condemned to the flames as a sorcerer, and actually burnt alive, along with his two disciples, DOMINIC BOSVICHINI and SILVESTER MARUFFI.*

In this century, as in ancient times, the more important events were predicted through the medium of ecstatic revelations. Thus, ANGELO CARTHIO, physician to the French King, Louis XI., while engaged in celebrating the mass in presence of the King, in the church of St Martin at Tours, announced to the monarch the discomfiture and death of his enemy, the Duke of Burgundy, at Nancy. The day and the hour were noted, and the prediction was subsequently found to be cor-

* *Vita di Savonarola.*—SISMONDI; *Hist. d. Republ. Italienne.*

root. In *ISIS REVELATA*, the author has noticed the curious reverie of the Queen of Navarre, relative to the events of the battle of Jarnac.

One of the most remarkable instances of constitutional ecstacy is presented to us in the person of *CARDANUS*, who informs us that nature had conferred upon him several singular gifts, which he had always been unwilling to reveal. The first of these consisted in the power of falling into a state of ecstacy whenever he pleased. (*Quod quoties volo, extra sensum, quasi in ecstasim transeo.*) The second was the faculty of seeing external objects with the eyes of the spirit, and not with those of the body; i. e. the *ecstatic vision*. The third consisted in seeing, in his dreams, every thing that was about to happen to him; and he assures us that nothing ever occurred to him which he had not previously foreseen in this manner. During these voluntary ecstasies, *CARDANUS* was insensible to the most violent pains of the gout. If any one near him spoke upon these occasions, he heard faintly the sound of the speaker's voice, but did not comprehend what was said. He could remain for a long time in this state. This ecstatic power, he assures us, he had possessed from his fifty-third year. Like *SOCRATES*, he believed that he had a faithful guardian Genius, or demon, who never left him, although this Genius had become his companion rather late in life; but he said that this Genius had become known to him before that time, in consequence of the advice he had given him in his dreams;

and that he had also cured him of many serious and desperate diseases. This spirit, he said, directed all his actions.

In his solitude, he meditated upon God and his Genius. The latter, he affirmed, defended and protected him by the orders of God, gave him excellent advice, and consoled him in his adversity. Sometimes, however, he entertained doubts in regard to the reality of this Genius; he did not know whether he was favoured by the possession of a familiar spirit, or whether his soul might not be of a peculiar nature, which placed him on the confines of immortality.*

CARDANUS died at the age of seventy-five, as he had himself predicted. He appears to have been, as we have said, an habitual ecstatic, and his occasional doubts may have arisen during the intervals of the affection. The same remarks may apply to SOCRATES.

The following case, along with a variety of others—to some of which we may have occasion to refer in the sequel—appears to demonstrate the fact that these ecstatic affections may sometimes, like certain diseases, become epidemical or infectious.

In the year 1556, a large proportion of the children, girls as well as boys, in the hospital of Amsterdam, to the number of sixty or seventy, were attacked by the Evil Spirit, as it is said, to such a

* CARDANUS; *De Rerum Varietate*.

degree, that they climbed, like cats, over the walls and roofs of houses.

CICERO, it may be recollected, in his treatise on the Divine Laws, advises that the priests charged with the interpretation of the responses of the seers should not be too numerous, because, otherwise, the great public designs might become known beyond the college. Now VAN DALE reports, of the children of the hospital of Amsterdam, that they gave an account of what was passing, at the very moment, in the municipal council.

One of these children said, one day, to a woman called Catherine Gerardi, that her son, John Nicholas, was going to set out for the Hague, and that he should do no good. This woman, having gone to see her son, who was a member of the municipal council, and, in that capacity, was charged with a secret mission, asked him if it was true that he was going to the Hague. He, although taken by surprise, answered that it was; but when he came to know that it was the child who had divulged the secret, he returned to the council, and communicated the circumstance to the magistrates, who, finding the project discovered, resolved to abandon it.

These children made their escape in troops of ten or a dozen at a time, and ran about the public streets. They went to the chief magistrate of the town, whom they reproached on account of some secret transactions. Public rumour even went so far as to insinuate that these children had disco-

vered several plots concocted against the Protestants.*

The curious and much controverted phenomenon of the occasional exercise of the faculty of vision through opaque bodies—of which we shall have occasion to say a good deal hereafter—is displayed in the following instances, with a character of truth which admits of no doubt of its reality.

HUYGHENS tells us that a prisoner was seen at Antwerp, whose sight was so piercing and so lively, that he discovered, with facility, every thing which was concealed under any sort of stuffs or clothes, with the single exception of stuffs dyed of a red colour. This appears to have been the same person who discovered that one of the women who came to visit him in his solitude had no chemise.† LEBRUN, who reports this fact, observes that some individuals were spoken of in Spain, who could see to a considerable depth under the surface of the ground, springs of water, metals, nay, even dead bodies. FATHER MARTIN DEL RIO relates that when he was at Madrid, a little boy was seen who manifested the same faculty.‡ ANTHONY BENEVENIUS, a phy-

* VAN DALE; *De Idolatria*, pp. 18, 19.

† LEBRUN; *Critique des Superstitions*, Lib. I. ch. 6.

‡ The fact of the exercise of vision at considerable distances, and through intervening opaque bodies, has been proved beyond the possibility of doubt. VALERIUS MAXIMUS mentions an extraordinary instance of distant vision in a man called STRABO, who, in the First Punic War, saw and counted the vessels which sailed from the harbour of Carthage—a distance of one hundred and thirty leagues. JULIUS

sician of Florence, mentions a very curious and interesting case. A young Florentine, called Gaspar, had

CÆSAR is said to have possessed a similar faculty. The power of seeing into the bowels of the earth is equally remarkable, and as well attested; for instance, in the case of the hydroscope BLETON. This uninstructed man recognised water at a great distance under the surface of the ground, and also distinguished its qualities. In the same manner, he discovered veins of metal of different kinds. The reader will find all that relates to BLETON in the works of M. THOUVENEL, especially in his *Memoirs on the Divining Rod*, &c.

FATHER FEJOO, a Spanish ecclesiastic, mentions the existence of persons similarly gifted in Spain, where they were denominated *Zahourics*,—a word probably of Arabian origin. But all these individuals were eclipsed by a young woman of Lisbon, whose lynx-eyes appear to have been capable of piercing the earth to an extraordinary depth. She also possessed the faculty of seeing into the interior of human bodies, and of perceiving the circulation of the blood, the process of digestion, &c.; and she discovered diseases which escaped the penetration of the most able and experienced physicians. This lady was pensioned and highly honoured by the King of Portugal.

Another Portuguese lady is mentioned, who appears to have manifested the same extraordinary idiosyncrasy of vision. Her name was PEDEGASCHE. Our readers will find a full account of these ladies in the *Mercur de France*, second volume for September 1720; and in the second part of the same publication for the month of June 1728.

The histories of BLETON, JACQUES D'AYMAR, CAMPETTI, and others, who appear to have possessed this singular faculty in an extraordinary degree, are well known; and instances of the manifestation of this faculty have occurred in our own country. The whole of this curious subject has been carefully and scientifically investigated by THOUVENEL, AMORETTI, RITTER, KIESER, and others; and much new light appears to be thrown upon it by the recent ingenious researches of BARON REICHENBACH.

been wounded in the breast by an arrow. In endeavouring to extract the weapon, the wood became detached from the iron, and the latter remained in the wound. The patient suffered dreadfully, and wished to kill himself. His friends endeavoured to console him, and one of them advised him to pray to God, in order to obtain a cure. The patient followed his advice; he prayed night and day, and, on a sudden, he began to utter predictions. He recognised and announced beforehand the persons who came to visit him, although still at a great distance; he said that he was certain of his cure; and that he knew the day and the hour in which he should recover his health.* His clairvoyance, indeed, extended a great deal farther. He announced his journey to Rome, and foretold his death in that city. BENEVENIUS informs us that the iron part of the arrow came out of the wound on the day and at the hour indicated by the patient, and that as soon as the iron came out; the faculty of prevision ceased to exist. Some time afterwards, GASPAR repaired to Rome, where he died, as he had himself predicted.

EMPEDOCLES, ARISTÆUS, and HERMOTYMUS of Clazomene, in ancient times, were reputed to possess the faculty of abandoning their bodies, and allowing their souls to travel abroad. CARDANUS,

* From this it would appear that he became somnambulist. See, also, in KIESER's *Archiv*, a curious instance of the *somnambulismus traumaticus*.

as we have seen, relates the same thing in regard to himself. The following is an analogous case:—

GASPAR PEUCER (*Comment. de Geomantia*) informs us that the Laplanders, if any one at a distance of even three hundred miles from his family is desirous of obtaining information in regard to his relations, he applies to certain persons who are known to possess a peculiar source of knowledge. After some preparatory ceremonies, the magician falls senseless and motionless, as if the soul had really abandoned the body. After the lapse of twenty-four hours, the soul returning, the apparently inanimate body awakes as if out of a profound sleep, and utters a deep-drawn sigh, as if emerging from death to life. Thus brought to himself, the magician answers the questions put to him, and, to remove all doubt in regard to the character of his responses, he names and describes the places where he has been, with minute circumstances well known to the interrogator. Similar facts are attested by SAXO the grammarian, by OLAVUS MAGNUS, and by others.

A young man, says LENTULUS—an eminent physician of Berne—was in the service of a baker. Being frequently beaten by his master, he first became very sick, and afterwards epileptic. Every moment it was thought he was at the point of death. In this state he continued twelve hours without articulating a syllable; at length, to the great astonishment of the spectators, he became, as it were, ecsta-

tic. In this state he continued during three or four hours—sometimes for a shorter period; and during the whole of this time, his eyes were closed, and he was deprived of all sense and motion. In his ecstasy, he sang songs, principally such as he had learned from others, for he could not read. When the crisis was over, he had the appearance of a man awakened out of a profound sleep; and when he was asked whence he came, he answered, “from heaven,” where he had been conducted by the angels to the presence of the celestial Father. Attempts were made to undeceive him; he was told that he yielded to the insinuations of the dæmon; but he positively assured the bystanders that it was the spirit, and not the Devil that spoke in him.*

At Perouse, in 1616, a priest of the name of JAQUES, one day, while performing the mass, turned round to the people, and instead of saying, *Orate fratres!* he exclaimed: *Orate pro castris ecclesiæ quæ laborant in extremis.* (Pray for the army of the church, which is in extremo peril.) And at the moment he was speaking, the army in question was defeated about twenty-five leagues from Perouse.†

FERNELIUS relates that a young gentleman was seized with convulsions, which spread successively over every part of his body. So violent were they, that four men could scarcely restrain him. His head, however, continued sound, and he preserved his

* DIONIS; *Recueil sur la Mort Subite et la Catalepsie.*

† BODIN; *Demonomanie, &c.*

reason. These attacks frequently seized him to the extent of ten times in a day. The physicians were of opinion that it was a species of epilepsy; and, accordingly, they administered the suitable remedies, but without success.

Three months had elapsed, when they were astonished to find this young man holding extraordinary discourses, speaking Latin and Greek, although he was ignorant of the latter language. He also discovered the secret thoughts of other persons, especially those of the physicians themselves; and he rallied them upon their ignorance of his complaint, and the erroneous method they had pursued in their treatment. The physicians maintained that it was the Devil who caused him to speak in this manner. In his fits, the patient asserted that he was not possessed by the Devil, but by a spirit of another class. When awake, he denied what he had said, and maintained that an unknown power compelled him to speak.*

We have already noticed the story of the English captain JOHNSON, who relates that, in 1620, having been in Africa, and returning to Poupetan, he found waiting for him, upon the shore, a Portuguese of the name of GASPAR CONSALVO, who saluted him without any appearance of surprise at his unexpected arrival, and invited him to go and dine with him, where every thing was prepared for his reception. JOHNSON, not being able to comprehend how

* FERNELIUS; *De Abditis Morborum Causis.*

he could have been expected, exhibited marks of astonishment and curiosity; but the Portuguese answered naturally, *that he had learnt the day of his arrival from a Marabout* (a priest of the country) *who obtained the information from HOREY* (the Devil).

CHAPTER XLI.

THE phenomena peculiar to the ecstatic affections have never been more frequently or more conspicuously developed than during periods of great national or popular excitement, especially that species of excitement which has its origin in an intense and ill-regulated religious devotion. The correctness of this observation may be demonstrated by a reference to the history of all religious establishments from the days of ZOROASTER down to our own times. Even Christianity—the truest, the purest, the most beneficent and best of all religions—has, in the occasional excesses of a misdirected zeal, or a blind and inconsiderate devotion, not unfrequently misled its ignorant disciples into the mazes of every species of extravagance, fanaticism, folly, and even criminality. It must be painful, indeed, to draw the attention of our readers to the contemplation of these fatal aberrations of the human intellect—the picture must necessarily be repulsive to all the better feelings and sympathies

of our nature ; but historical truth and justice must be preserved, even at the risk of offending the prejudices of the weaker, and less enlightened, and more timid votary of our common Christian faith.

It will not be denied, we presume—at least by any of the members of the Protestant persuasion—that Christianity, soon after its introduction and establishment, rapidly degenerated from the pure original institutions and dogmas of its divine founder. The creation of a Roman Catholic hierarchy on the ruins of the pagan priesthood, the introduction of a formal ceremonial worship, the foundation of monastic establishments, &c., all tended to corrupt the essential simplicity and purity of the Christian faith, to encourage ignorance, indolence, and a blind credulity, and to bring about a general laxity of morals. That there were many good men, many learned and pious individuals among the clergy, and the inmates of the monasteries and convents, cannot justly be denied. Nor can it be doubted that many virtuous and exemplary females were enclosed within the walls of those religious institutions. But the whole system was unnatural, and peculiarly liable to degeneracy and all kinds of abuse. And, accordingly, in process of time, those institutions, originally founded for the encouragement of piety, virtue, and concord, afterwards became the receptacles of irreligion, of immorality, and of every species of cabal, wickedness, and folly, which could tend to debase the intellect, corrupt the heart, and eradicate all the better feelings of humanity. Idle-

ness, it has been justly said, is the fertile mother of all mischief.

We have elsewhere observed, that, after the fall of Paganism, the magnetic processes, which had been previously employed in the ancient temples for the cure of diseases, were transferred to the Christian monasteries; in which they still continued to be enveloped in the same mystery, while their effects were still regarded as miraculous. The notions, however, which were now entertained in regard to the origin and nature of certain diseases, underwent a very remarkable modification. As in the Christian scheme, the Devil was considered as the arch-enemy of mankind, and the unwearied persecutor of the faithful, whom he sought by every means to provoke and alienate from the worship of the true God, many diseases were now ascribed to the influence of his Satanic Majesty; nay, it was even held that this subtle and malicious enemy of the Christian people possessed the power of entering, by himself or his emissaries, into the bodies of men, and of tormenting them with all manner of diseases. Diabolical or demoniacal possession, it was thought—according to the creed of those times, elicited from certain metaphorical passages of Scripture—could only be cured by a solemn invocation of the Deity, accompanied with certain sacred ceremonies and observances, under the direction of the priesthood. Hence the Roman Catholic ritual of exorcism.

It is not a little remarkable, that the symptoms

which are described as characteristic of dæmoniacal possession, are almost precisely the same as those which have been found to occur in hysterical and cataleptic diseases, and also with the phenomena which have been frequently developed in the practice of the Animal Magnetists. These symptoms and phenomena we shall have an opportunity of presenting to the consideration of our readers in a subsequent part of this treatise. In the meantime, for the better comprehension of the subject of Possession, we shall take the liberty of referring, at some length, to certain curious and striking examples.

One of the first and most remarkable instances of alleged diabolical possession which have been historically commemorated, at least in modern times, occurs in the extraordinary narrative relative to the nuns of Loudun, in France. In this town a convent had been established in the year 1625, conform to the rule of St Ursula. These nuns were poor; they hired a house and received boarders. Some of these girls appear to have been of a lively disposition; and a report having been circulated, at a particular period, that the house was haunted by departed spirits, they seized the occasion of the death of their director, the Prior MOUSSANT, to rise from their beds during the night, to make a noise in the garrets, and, some time afterwards, to enter the rooms occupied by the boarders, carry away their clothes, and thus alarm the whole convent.

JOHN MASON, canonical priest of the church of

Sainte Croix, had succeeded the Prior MOUSSANT as director of the nuns. The more aged of these last soon made him (MIGNON) the confidant of their daily terror. This priest, who was anxious to acquire a reputation for holiness and piety, suffered the sport of the boarders to continue, and even lent them his assistance, with the view of promoting his own objects.

There was, at that time, at Loudun, a priest called URBAN GRANDIER, who was young, handsome, distinguished in his manners, and gifted with superior intelligence. His rapid advancement, his sermons delivered with a ready eloquence, superior to that of the other monks who ascended the pulpit, drew upon him the envy and jealousy of his inferiors. Mild and civil in his deportment towards his friends, he was, unfortunately, proud and overbearing in his conduct towards his enemies, who soon became very numerous, in consequence of his neglect of his religious duties, and his predilection for the society of females. In this respect his reputation was very bad.

GRANDIER had a process against the canons of Sainte Croix. MIGNON, the confessor of the Ursulines, opposed his pretensions, but GRANDIER was successful in his suit, and insulted MIGNON to such a degree, that the latter resolved upon revenge. On the other hand, an uncle of MIGNON had also a process with GRANDIER, and the latter had treated his antagonist with the greatest contempt. Moreover, GRANDIER was suspected of having been too

familiar with the daughter of TRINQUANT, the *Procureur du Roi*, and the uncle of MIGNON. All of these persons appear to have devised a plot among themselves to destroy GRANDIER, or at least to get him banished from the country. Shortly afterwards a complaint was instituted against him. The apparent prosecutors were two men belonging to the dregs of the people. They accused him of having debauched young girls, of being an impious and profane person, and even of having abused a woman in his own church. GRANDIER was arrested and imprisoned by the Bishop of Poitiers.

The facts alleged against him, however, did not justify the charges; nevertheless, he was condemned to fast every Friday upon bread and water, during three months. He appealed against this sentence. On the appeal, the witnesses confessed that they had been urged to depono, and one of the prosecutors abandoned the action he had raised. All of them said that they had been tampered with by TRINQUANT; and, at length, by a sentence pronounced upon the 25th of May 1631, GRANDIER was acquitted and set at liberty. Upon his leaving the prison, the Archbishop of Bourdeaux, who esteemed GRANDIER on account of his good qualities, advised him to exchange his benefices, and to leave a place where he was exposed to such a powerful cabal. But GRANDIER was incapable of following such salutary counsel, so much was he blinded by love and hatred. He resumed possession of his benefices with an extraordinary ostenta-

tion, and avenged himself, so far as he could, upon all his enemies.

Matters were in this state, when MIGNON and BARRÉ, curate of Saint-Jaques at Chinon, concerted an abominable intrigue.

MIGNON, as has been already seen, far from dispelling the fears of the Ursulines in regard to the matter of the ghosts, rather endeavoured to confirm them. A short time afterwards, he began to talk to them about demons; and to these last he ascribed what the nuns had attributed to ghosts. This belief having been received, he began to exorcise them; in consequence, the heads of the nuns were turned, and these poor girls fell into convulsions. Having succeeded so far, MIGNON taught them to make contortions, to assume certain singular postures; and he then persuaded them to appear in public, assuring them that all would turn out for the greater glory of God.

Matters having been thus arranged, MIGNON and BARRÉ requested the *Bailli du Loudonnois* and the *Lieutenant Civil*, to visit the convent of the Ursulines, in order to see two nuns who were possessed by evil spirits. One of them, they said, could answer in Latin to all questions which might be put to her, although she had previously possessed no knowledge of that language.

The magistrates having arrived, MIGNON, clothed in his ecclesiastical costume, received them, and explained to them that the nuns had been haunted, during fifteen days, by frightful visions and spectres;

that, afterwards, the Mother Superior and two other nuns had been possessed for eight days by evil spirits; that, at first, these spirits had been unwilling to tell their names; but that, at length, the one who possessed the Mother Superior avowed himself the enemy of God, and called himself *Astaroth*; he who possessed the lay sister called himself *Sibulon*.

They went up to the dormitory of the nuns, and scarcely had the Superior cast her eyes upon the two magistrates, when she was seized with convulsions, hid herself in her bed, then left it, then returned, with postures and grimaces like those of a lunatic. MIGNON placed himself on her right, a Carmelito on her left, and the conjurations commenced.

The dæmon being interrogated, answered the questions addressed to him by MIGNON in Latin. *Question.* "For what reason did you enter into the body of this woman? *Answer.* *Causa animositatis*—from animosity.—*Q.* By what means? *A.* *Per flores*—by means of flowers.—*Q.* Who sent them? *A.* *Urbanus*—Urban.—*Q.* Tell us his surname? *A.* GRANDIER.—*Q.* His quality? *A.* *Sacerdos*—a priest," &c.

The exorcist did not succeed quite so well with the lay sister; for after a series of convulsions and singular postures, she only answered, pointing to the Superior: *A l'autre—a l'autre*.

The possession of these nuns soon began to be bruited about. Those persons whose minds were

disposed to believe everything which appeared to be connected with religion, could not imagine that priests, monks, and nuns could be capable of any odious, diabolical imposture. But people wondered how the dæmon, when scarcely driven out of the body of the Superior, should have the audacity to return. It was thought odd, too, that the devil of the Superior spoke Latin, while that of the lay sister used her mother-tongue.

The magistrates afterwards returned to the convent for the purpose of making further observations; and, in the meantime, they prohibited the public practice of exorcism without their special permission. But BARRÉ told them he had just learnt from the Superior that there were *seven devils in her body*; and that GRANDIER had established the compact between her and the devils under the symbol of roses. On receiving this intelligence, the magistrates went up to the chamber of the possessed persons, which they found filled with a great number of inquisitive individuals. The mass was celebrated: The devils did not make their appearance. But about four o'clock in the afternoon, the Superior fell into violent convulsions. She held out her tongue, muttered, foamed at the mouth; and BARRÉ asked her when the dæmon would come out of her. She answered: *Cras mane*—to-morrow morning. Then followed prayers, exorcisms, conjurations, &c.—but the devil would speak no more. In order to compel him, the pyx was placed on the head of the

Superior, accompanied with orisons and litanies; but the devil obstinately remained silent.

The possessed were sometimes interrogated in regard to the number of devils they might have in their bodies. One of them answered that she had no less than six, the chief of whom was *Asmodeus*. All of the nuns, when asked the name of the magician with whom they had made a compact, answered that he was called **URBAN GRANDIER**. The possession would, no doubt, have acquired new force, had not the Archbishop of Bourdeaux interfered. This prelate had more power over the demons than all the exorcists together; and, at the mere words, *The Archbishop has arrived!* all the demons disappeared.

The prelate sent his physician to make a strict investigation into these possessions, convulsions, and contortions; but the latter only arrived at the convent to become the witness of a prodigy. **MIGNON** announced to him that the nuns had just been miraculously freed from the evil spirits, of which circumstance the physician retired with a full conviction; for he found them all quiet and in good health. The Archbishop—evidently a man of much observation and shrewdness—then took his measures in the event of any fresh outbreak of the possessions. He ordered the possessed to be placed in confinement, to be visited by skilful physicians, and to be kept apart from the suspected priests. After the publication of this *ordonnance*, the possessions en-

tirely ceased ; the curates returned to their churches, the canons to their chapters ; the devils fled before the cross placed by the prelate at the bottom of his *ordonnance*, and the nuns kept quiet. The result was, that the good sense of the public freely displayed itself ; the bigots alone hold firmly to their belief in the reality of the possession. But the fathers and mothers withdrew their daughters from the convent of the Ursulines ; the people of the town no longer sent their children to the school ; all the world deserted those unfortunate girls, who, in their despair, applied to MIGNON, whose wrath against GRANDIER was increased, without his being able to discover any means for its gratification. Unfortunately, a favourable opportunity soon presented itself.

The Cardinal de RICHELIEU had obtained a decision from the royal council that all the strong castles in the interior of France should be demolished, and that those only should be allowed to remain which were necessary for the defence of the frontiers. Commissioners were then appointed to superintend their destruction ; and he who was sent to raze the fortress of the town of Loudun was the Sieur LOUBARDEMENT, a gentleman devoted to the interests of the Cardinal, and whom he had frequently employed in other destructive missions—in such as required the shedding of blood without violating the forms of justice.

The Superior of the convent of the Ursulines was a relation of this commissioner. MIGNON got him-

self presented to him, and was well received; and he took this opportunity of explaining to him the part he had taken on occasion of the affront put upon his relative, the Superior. LOUBARDEMENT believed in the sincerity of his feelings; from that day he united his growing hatred against GRANDIER to that of his mortal enemy; and they organised together an infallible plan for his destruction.

There was, at that time, in the service of the Queen-mother, a woman of Loudun, called HAMMON. GRANDIER had been her curate. Under the name of this woman, there had been published a bitter satire against the ministers, and, especially, against the Cardinal de RICHELIEU; several particulars of his public and private life had thus been disclosed, and he had fostered a lively resentment of this insult. LOUBARDEMENT recollected this. Besides, there was another circumstance very fatal for GRANDIER. It appears that the Cardinal, while yet only Prior of Coussay, had some little quarrels of etiquette with him. The conspirators, therefore, determined to ascribe to GRANDIER, already known to have had disputes with the Cardinal, the satire published under the name of the woman HAMMON. LOUBARDEMENT executed the commission intrusted to him by the government; but, before his departure, he witnessed the grimaces and convulsions of the nuns. Being well instructed upon this subject, he promised to second the project of MIGNON and his acolytes.

The latter, however, did not await his return to

recommence the demonstration of the dæmoniacal miracles; and Loudun learnt with astonishment that the devils, so easily put to flight by the Archbishop of Bourdeaux, had returned to the convent of the Ursulines. Moreover, upon this second occasion, they were not only in the body of the Superior and of Sister Claire, but had also taken possession of five other nuns. In a short period the convent became too small for the devils; they extended their field of operation to Chinon, a small town in the neighbourhood, and took possession of the bodies of two female bigots, whose confessor was BARRÉ, at Chinon, as MIGNON was of the nuns at Loudun.

Matters were in this state when LOUBARDEMENT, having made use of his credit with the Cardinal at Paris, obtained a commission, with all necessary powers, to draw up an information against GRANDIER, on the subject of the possessions. On his return to Loudun, he communicated the import of his commission to his friends—told them that the Cardinal had intrusted him with the execution of his vengeance—and GRANDIER was speedily arrested on a charge of Magic.

In the subsequent proceedings, all the forms of law and justice were violated—the representations of the friends of GRANDIER were contemned—and the requests of his aged mother were rejected, or passed unnoticed. LOUBARDEMENT pleaded his full powers, his commission bearing that he should proceed to the definitive sentence, notwithstanding all opposition or obstruction whatever. Instead of fol-

lowing the advice of the Archbishop of Bourdeaux, by calling in the assistance of the most eminent physicians, the Court proceeded by summoning men of no reputation, without any degree in the faculties, but whose sole merit consisted in being the enemies of the accused. The apothecary was the cousin-german of MIGNON, and the surgeon was the brother-in-law of one of the nuns. All the remonstrances and protestations of GRANDIER and his mother were disregarded upon this occasion. So determined, indeed, was the adverse party to ruin GRANDIER, that, in the course of his defence, they refused to allow him a means of justification, which was founded upon a very celebrated precedent. In order to arrive at a knowledge of the truth, it was proposed to follow the procedure adopted in the case of St ATHANASIUS. That great man having been accused of unchastity before the Council of Trent, by a woman whom he did not know, and had never seen, a priest of the name of Timothy presented himself when this woman appeared to maintain her accusation, and she addressed him as if he had been ATHANASIUS. She believed him to be so, and, in this way, manifested to the whole assembly both her own criminality and the innocence of the person she had accused. LOUBARDEMENT declined this species of proof, and resolved to exercise his own judicial powers. He allowed the matter of the exorcisms to proceed; and here commenced that series of infamies, which was at length to result in the death of GRANDIER.

Father LACTANTIUS, perceiving that the Superior know very little of Latin, had ordered her to answer in French. It was objected that the devil ought to know all languages, but he answered, without being disconcerted, that there were some devils who were more ignorant than peasants. One day, he asked the Superior in what form the demon appeared to her, and she answered,—As a *cat*, a *dog*, a *stag*, and a *goat*.

But it were tedious, as well as disgusting, to enumerate all the follies and enormities which were perpetrated during the course of this remarkable trial. It is sufficient to add, that the unfortunate GRANDIER, whose fate appears to have been predetermined, was ultimately condemned, tortured, and burnt alive, having previously cited his persecutor, LACTANTIUS, to meet him in the presence of the Judge of all, in the course of a month from that date.

LACTANTIUS died exactly a month afterwards.

CHAPTER XLII.

WE should not have deemed it necessary to dwell at such length upon the barbarous details brought forward in the preceding chapter, were it not that the case in question attracted a great deal of attention even at a period long after its occurrence, and

that it was followed by certain circumstances of no small importance to the history of magnetic science. The conclusion of the story of Loudun, indeed, is of still more importance to our subject than the details upon which we have already dwelt.

Some time after the death of GRANDIER, it was perceived that Father LACTANTIUS had fallen into a state of derangement. This was not very wonderful; and the circumstance might be ascribed partly to remorse for his cruel conduct towards his victim, and partly to the prediction of his own fate by the murdered man. But the most remarkable event consequent upon the proceedings previously narrated, was this, that almost all of the individuals, even the exorcists themselves, who had taken an active part in the proceedings, were subsequently attacked by the troublesome symptoms of diabolical possession.

“Father LACTANTIUS,” says an author of that period, “after having driven three demons out of the body of the mother-prioress, felt himself infested by these malignant spirits. He was deprived sometimes of his sight, sometimes of his memory, and sometimes of his entire senses; and he also suffered from a complaint of the heart. *He died at the period predicted by GRANDIER.*”

Father LACTANTIUS was succeeded by Father SURIN, a man of a very pious and mild character, but who, in consequence of his exorcisms, very soon fell into a surprising state of imbecility. Indeed, very soon after his arrival at Loudun, for the pur-

pose of exercising the duties of exorcist in the place of LACTANTIUS, Father SURIN began to feel the dæmoniacal influence—that is to say, the magnetic power of the woman predominated over that of the man; and in attempting to subject the dæmon to his influence, the *dæmon* took possession of *him*. As the first symptom of weakness, the exorcist lost the faculty of speech. On the other hand, the Superior vomited out against him all sorts of injurious expressions and imprecations, threatening him with ill-usage, to be amply revenged upon him, and to molest him in an extraordinary manner by the aid of the magicians.

As long as Father SURIN preserved his speech and his powers of exorcism, the Superior was obliged to remain quiet; but as soon as this unfortunate priest began to exhibit symptoms of weakness, the dæmon *Isacarum* occupied the countenance of the possessed—(the language of exorcism)—and speaking through her mouth, he imposed silence on the exorcist. Afterwards, *Isacarum* disappearing in his turn, the Father breathed more freely, and resumed a good countenance. The dæmon was then commanded to quit the body of the Father; which he did, but immediately entered into that of the Superior; and this he did successively, insomuch that, in one afternoon, the Father was attacked and delivered seven or eight times consecutively.

The most sacred things were sometimes mingled with these follies. Thus, during the holy week, instead of commemorating the passion of JESUS CHRIST by

pious prayers and edifying sermons, they spent their time in exorcising; which gave occasion to the devil to say to the exorcist: "*I shall cause you to solemnize the passion—my friends are labouring at this.*" In fact, on Good Friday, the Father was thrown on the ground by the dæmon, who shook him violently, so as to make him cry out. But soon after, *Isacarum* returning to the body of the Superior, and appearing in her countenance, the Father rose up, and, in his turn, persecuted the dæmon.

But we must hasten to the termination of this solemn farce.

Father SURIN gives the following singular description of his own situation, which presents a very lively and just representation of the evils which may result from a sympathetic connection established without proper regulations or superintendence:—"The position in which I am placed," says the exorcist, "is such as leaves me little freedom of action. When I wish to speak, *my words are arrested*; in celebrating the mass, I am stopt short; at table, *I cannot carry a morsel to my mouth*; and *I feel the devil going about my body, as if it were his own house*. As soon as I awake, he presents himself at my orisons; *he takes from me, when he pleases, all power of thought*. When the heart begins to dilate on God, he fills it with passion; he sets me asleep when I wish to remain awake; and, in public, *by the mouth of the possessed*, he boasts that he is my master."

Again: "It is not a single dæmon who operates upon me; there are generally two. The one is *Leviathan*, opposed to the Holy Spirit; he is the chief of the whole band of our dæmons, and it is he who has the management of the whole of this business, which is one of the strangest, perhaps, that was ever known. We see, in this same place, paradise and hell; the nuns who, in one sense, are perfect Ursulas, and, in the other, worse than the most abandoned, in all sorts of impurities, irregularities, blasphemies, and furors." . . . "I am, during entire weeks, so stupid in regard to divine things, that I should be well pleased if some one would make me *pray* to God, like a child, and rudely explain to me the *Pater noster*. The devil said to me: 'I shall strip you of all, and you shall have need to retain your faith. I shall cause you to become senseless.' He made a compact with a female magician, in order to prevent me from speaking of God," &c.

All this apparent excess of folly may be very naturally explained, when we consider the respective characters of the exorcist and the persons exorcised. The nuns were all possessed of a stronger constitution than Father SURIN—a mild and feeble old man. When the latter came to replace Father LACTANTIUS, he commenced by exorcising the Superior, and it was with her that he was always particularly occupied. There existed, therefore, between them a more constant and more frequent *rapport*, than with the other possessed persons, and, at first,

Father SURIN experienced only the influence of the Superior. But, soon after, he felt the influence of another of the possessed females, and hence he says: "It is not only a single dæmon that afflicts me—there are generally *two*." At length, at a subsequent period, finding himself *en rapport* with several of the possessed, and becoming always more and more feeble than those whom he ought to have governed, he expresses this fact by saying: "I am engaged in a conflict with four dæmons."

The possessions of Loudun having become famous and profitable to the establishment, attempts were made to introduce similar practices at Chinon and other places in the neighbourhood, but with indifferent success. They had no particular object to attain; they wanted that high protection and encouragement which distinguished the possessions of Loudun, and, in consequence, they became a subject of ridicule, and soon fell into contempt and neglect.*

It is a great error, however, to suppose that the affections and the phenomena we have been considering were entirely the result of imposture and deception; for it is perfectly impossible to account for the circumstances upon any such hypothesis. The facts themselves, indeed, appear to have been as real and incontrovertible as they were curious and instructive; but they have been generally ascribed to an imaginary cause; and this last cir-

* In 1635, QUILLET, a physician, published a Latin poem, dedicated to the clergy of France, in which he ridiculed the exorcisms and the exorcists.

cumstances rendered a philosophical explanation of them both difficult and dangerous. The solution of the whole enigma, therefore, was left to succeeding and more enlightened times.

From a very early period after the introduction of Christianity, down to the commencement of the seventeenth century, and even later, a belief of the actual presence of the devil in the bodies of certain diseased persons was universally diffused throughout Europe, and it even became an article of religious belief. The hysterical affections, especially of the female sex, in consequence of their singularity and capricious character, and the apparently inexplicable nature of the phenomena, were those which most easily led to the supposition of a supernatural cause; and as these affections have a decided tendency to produce the ecstatic or somnambulistic crisis, the exorcist, more learned in theology than skilful in medical diagnosis, to whose eyes this extraordinary state was presented, could scarcely escape from the illusion which induced him to believe that some supernatural influence was present in the person of the patient. An hysterical girl, tormented by an obscure and inexplicable disease, believes that she has fallen under the power of Satan; she is conducted to a priest, who, clothed in his ecclesiastical robes and ornaments, and assuming an air and attitude of peculiar solemnity, attempts to dislodge the spirit of darkness by means of his pious conjurations; can we be surprised that, in these circumstances, the disturbed imagination of the patient

should throw her into a state of ecstasis, which even moral excitement frequently produces in pre-disposed persons? These remarks, too, may explain the reason why, at all times, the majority of the possessed has always consisted of females. These possessions have multiplied to such a degree, at certain periods, as to have been justly entitled epidemical; and they assume such a variety of forms, that it becomes difficult to select any one instance which might afford a perfectly correct idea of the whole class. Such cases, indeed, in the manner in which they are reported, generally present a certain amount of truth, mingled with some gross errors or misconceptions; and, therefore, it is no easy task to separate the exact truth from the mistakes and exaggerations in those works which the advanced progress of knowledge has rendered almost contemptible to a more enlightened generation.

In the affair of GRANDIER, therefore, it seems in vain to look for any just appreciation of the phenomena in the writings of contemporary historians. All appear to have had their judgments biassed by prejudices of one kind or another. The Protestants professed an utter disbelief of the whole circumstances connected with the possessions, and even declined to witness the facts. The Catholics, on the other hand, regarded these phenomena as miracles performed by means of supernatural assistance. The whole matter thus became, in a great measure, a party controversy, and was discussed with all the virulence, prepossession, and bad faith,

by which theological controversies are so frequently distinguished. Some, indeed, there were, who affected to regard the whole proceedings as a mere farce; others, again, looked upon them as the manœuvres consequent upon a conspiracy got up for the sole purpose of ruining GRANDIER. They believed, or affected to believe, that the judges had been gained over to the plot; that the religious exorcists were wicked impostors, and that the nuns merely repeated a lesson which they had been previously taught in private. All this, however, is manifestly mere conjecture without proof, and is, besides, absurd in itself, and, therefore, inadmissible. That a conspiracy had been formed for the destruction of an innocent man, may be quite true; that the judges may have been influenced by their patrons at court, is by no means improbable, especially when we look to the time, place, and circumstances. But that the ecclesiastical exorcists should have been so utterly depraved as to become mere tools in the practice of such frauds, it is difficult to believe. Nor, in the particular circumstances, can we lightly give credit to the hypothesis, that the nuns had allowed themselves to be drawn into such a diabolical conspiracy. It is difficult to believe that, in a single small religious community, there should be found eight young girls so utterly depraved, and so hardened in crime, as to become the willing instruments of a judicial murder. Besides, the phenomena manifested by these young girls were of such a description as could not have been

developed by the constant practice of a long life, even by the most agile and accomplished professional mountebank ; and there is no evidence to show that these girls had ever been taught to practise those feats which they exhibited in their state of alleged possession. Moreover, if, instead of regarding these nuns, contrary to all probability, as the practised partners of an infamous conspiracy, we look upon them as sick girls, ignorant of the true character of their own diseased state, we may easily account for all the phenomena exhibited. Nor need we be surprised at the great number of individuals who, almost simultaneously, manifested the peculiar symptoms of possession ; since it has been demonstrated that the state of ecstasis, like all the other hysterical and convulsive affections, is exceedingly infectious, and may be propagated by imitation.

CHAPTER XLIII.

Among the causes which are found to operate in producing the somnambulistic or ecstastic affections, there is none more powerful than religious excitement ; and, accordingly, we find the phenomena of these remarkable states most frequently and most conspicuously developed in those periods of history which are most distinguished by theological controversy and ecclesiastical innovations. Of this fact

we find a striking illustration in the history of the *Camisards*, or Protestants of the Cevennes, in France.

After the revocation of the edict of Nantes, the French Protestants found themselves subjected to the most grievous persecutions by the government; and, as always happens in religious or political crises, it was in the provinces, and chiefly in the rural districts, that the people had to complain of the vexatious and cruel abuses of the government authorities. Even their children were seized and carried off for the purpose of being educated in the principles of the Roman Catholic faith. Such an unjust and cruel persecution had the result which might have been expected; it only tended to inflame the zeal of the unhappy Protestants, and, at length, it produced a general epidemical ecstasis among the inhabitants of the country, which has become celebrated chiefly on account of the atrocious means which were employed by the government for its suppression.

Some peasants, more powerfully affected than their neighbours by the unjust and cruel treatment to which they were exposed, more zealously addicted to their own form of religious worship, or, perhaps, more largely endowed with that organic disposition which is most conducive to the excitement of the ecstastic affections, were plunged into a state which manifested itself by convulsive motions of the animal frame, during which they began to preach, and to utter prophecies, which alluded, principally, to

the approaching triumph of their holy cause. Their situation bore a considerable analogy to that of the old Scottish Covenanters. Nothing more was necessary, in the circumstances in which the Protestants were then placed, to render a multitude of the sufferers liable to contract the same affection by sympathy and imitation—as in the magnetic crisis; and these persons, too, began to preach and to prophesy like the others.

It was principally in the Cevennes that this epidemic manifested itself and spread around. Hence those new prophets came to be distinguished by the appellation of the Quakers (*Trembleurs*) of the Cevennes. Like the Covenanters of Scotland, it was generally in those places where they met in common, for the purpose of singing psalms, and expounding the Scriptures, unknown to their persecutors, that the Gift, the inspiration, as they called it, came upon them. At these times, one of their number—ho who was about to be seized by the Holy Spirit—was suddenly thrown upon his back, trembled through every part of his body, and then began to preach and to prophesy. When he came to a termination, another recommenced; and it was no very uncommon circumstance to see two or three of the assembly preaching and prophesying at the same time. Those who were thus placed, as it was thought, in communication with the Holy Spirit, were always listened to with the greatest deference, and became the chiefs of the troop.

Nothing could have a greater tendency to induce

the ecstastic affections than those frequent assemblages of a fanatic peasantry, who, braving the death with which they were menaced, occasionally met together, to the number of several hundreds, for the purpose of praying and singing together; the number of the inspired thus became extremely numerous, and, in a short time, several thousands were to be found in the Covenens. It is a remarkable circumstance in this epidemy, that by far the greater number of the ecstasies consisted of men; but this may be explained when we consider that few women were present at those dangerous meetings, which were frequently terminated by massacres. It is a fact not less remarkable, and demonstrative of the infectious character of these affections, that a great number of children even of tender age, were seen to fall into ecstacy, and to become capable of preaching and prophesying like the others of more mature age. Nay, even some individuals, known to be of weak intellect, were to be found among the ecstasies; and, in this state, exhibited a better connection of ideas than could have been expected.* They preached equally well in French, instead of the *patois* of their country; and, if we may believe the witnesses, very appropriately quoted passages of Scripture. The gift of speaking unknown tongues, in the sense in which this expression ought to be used, was also observed

* This is a very common occurrence in the ecstastic affections.

among the Covennesso peasants. "I have seen," says one of the witnesses, "several individuals of both sexes, who, in their ecstasies, pronounced certain words, which those present considered to be an unknown language, and, afterwards, he who spoke sometimes gave the explanation of the words he had pronounced.

Moreover, the most conspicuous faculties of the ecstasies, of whom we are now speaking, bore a relation to the situation in which they were placed. Armed soldiers traversed the whole country for the purpose of dispersing the meetings of the Protestants; it was necessary, therefore, that they should be on their guard against a surprise. All the ecstasies, therefore, believed themselves capable of perceiving the approach of their persecutors at a great distance. Thus their prophets became also their sentinels.

They were likewise exposed to another danger not less serious. Spies might intrude themselves into their assemblies, for the purpose of denouncing them; consequently, their prophets made pretensions to the possession of a faculty which enabled them to read the very thoughts of men, and to unmask these traitors and expose their projects.

Besides the faculties above mentioned, the Covennesso Protestants are said to have possessed others which were less the subject of remark, because they were only manifested in particular circumstances. Thus, the phenomenon of the external insensibility appears to have been manifested among them in a

very high degree. Several instances are recorded of persons who fell from a great height, at the moment when, seized by the spirit, they suddenly lost all consciousness; and yet they did not receive the slightest injury. Another, and a more astonishing proof of this insensibility occurred in the case of an individual of the name of CLARY. This person was a prophet who had made the most singular revelations relative to two spies who had slipt into the assembly, and who, confounded by so great a prodigy, had confessed their crime. This circumstance caused a murmur to arise among some of those present, who seemed to believe that there existed some understanding between CLARY and these men, for the purpose of pretending a miracle. In order to dissipate these suspicions, the prophet requested to be put to the proof of fire, which request was granted him, not without some difficulty on the part of the chief. In sight of the whole assembly, they placed around him a large quantity of dry branches, to which fire was put; and they were reduced to ashes, without producing pain or suffocation.

The oblivion of every thing that occurred during the inspiration, on recovering from the state of ecstacy, was also observed among the Camisards, although less frequently remarked, in particular, by them, probably because they did not conceive it to be so marvellous as those other phenomena we have noticed. It is manifest, however, from the evidence, that, in general, the prophets did not recollect, upon

recovering, what they had announced by the inspiration of the Holy Spirit. There are, it is true, a considerable number of exceptions to this circumstance—more, indeed, than are found among the magnetic somnambulists; but this difference may have arisen from the anxious desire of the inspired persons to recollect what had been revealed to them.

Among the Protestant fanatics who became celebrated at the period of which we are now speaking, there was none more distinguished than a young girl of sixteen or seventeen years of age, known by the name of the *Shepherdess of Cret*. The report of the wonders she manifested having spread abroad, a great number of persons repaired to the place, for the purpose of witnessing these marvels. Among the narratives published upon this occasion, we may distinguish, in particular, that of an advocate of Paris, who travelled thither for the purpose of satisfying himself in regard to the truth and character of the phenomena. The author expresses himself with great moderation, apparently little disposed to recognise any thing supernatural in this young person, and, on the other hand, unwilling to omit any thing he had seen. We find, throughout the whole of his narrative, such circumstantial details, and such reasonable restrictions, as ought to inspire us with confidence in his detail of the facts. Here, then, we have the result of his inquiries, and of a passage relating to this same girl, inserted in the *Pastoral Letters of JURIEU*.

1. In her ecstasies, she had the appearance of a

person in a profound sleep. 2. She was in a state of complete insensibility to all external excitement. 3. Having, in her ordinary state, a very imperfect knowledge of the French language, she became capable, during her ecstasies, of expressing herself in that language with great purity. 4. Having never learnt any other prayer than the Lord's Prayer, nor any other summary of faith than the Creed, she uttered, during her sleep, most admirable and eloquent prayers. 5. She was quite free from all convulsive motions. 6. When she came out of her ecstasies, she recollected nothing of what she had said; and she maintained that she had slept exceedingly well, although, in reality, she had frequently talked during four or five hours almost incessantly. 7. She uttered predictions during her ecstasies. 8. She did not come spontaneously out of her fits, but requested to be awakened. This last phenomenon, which the Shepherdess manifested in common with many of the Magnetic Somnambulists, is exceedingly remarkable; for this is the only one of the inspired, so far as we know, in whom it had been observed. In regard to the modern Somnambulists, the impossibility of coming voluntarily out of the state of ecstasis, is the natural result of a conviction they entertain of the power of their magnetiser; and this conviction occasionally renders his assistance so necessary, that, without it, they would probably remain in this state for an indefinite period, or, at least, would not awake without considerable difficulty. We must, however, except those cases

in which the somnambulists have been set asleep for a limited period, previously announced; for, in that case, when the specified moment arrives, they awake easily and naturally of themselves, without any trouble or difficulty.*

* A full account of the various phenomena manifested among the Camisards, will be found in the work entitled *Theatre sacré des Cévennes*, and in Dr BERTRAND'S *Traité du Somnambulisme*. With few exceptions, the whole of this curious subject has hitherto been treated with great misconception, scepticism, or indifference, by the historians and philosophers of this country. Of late, however, we are happy to perceive, the highly interesting phenomena, which it is the object of our labours to investigate, have begun to attract the serious attention of inquiring minds.

These highly intelligent gentlemen, the Messrs Chambers of Edinburgh, in one of those publications they have issued for the instruction and amusement of the people, have given a very correct and impartial view of the affairs of the French Camisards, from which we shall take the liberty of making a few extracts.

"Since the time of VOLTAIRE," says M. PEYRAT, by way of preface to his narrative of those strange excitements and flights of the mind which form so remarkable a feature in the history of the Camisard persecutions, "it is difficult for one to speak of prophecies and prodigies without provoking sarcasm and derision. Nevertheless," he adds, "*ecstasy is incontestably a real state of the human soul*. Abnormal and unusual as it is at the present day, it was quite common in the infancy of the human species in the first ages of the world. Now, the Reformation produced, in the modern world, a violent irruption of the old Hebrew or Asiatic spirit. The laws, emotions, and images of the infant world were revived; and it would seem as if the susceptibility to ecstasy had revived also.

"Be this as it may, there can be no doubt that extraordinary danger or suffering has the effect of changing and enlarging human nature; of stimulating the human emo-

CHAPTER XLIV.

AN epidemy similar to that which we have described in the preceding chapter, and originating

tion, spirit, imagination, or whatever we choose to call it, to a pitch of which, in the calm routine of civilised life, we have no experience. Without bearing this in mind, it is impossible for any one to understand the history of such religious persecutions as those of the Scottish Covenanters, or the French Camisards, or, indeed, to understand any important period of history."—CHAMBERS'S *Miscellany of Useful and Entertaining Tracts*. Art. *The Camisards*.

"It has been proved, too, that, as in the case of the artificial crisis, these affections and emotions are highly contagious: Even children of a tender age have been attacked by such epidemics.

"The Cevenotes reckoned four degrees of ecstasy. The first was called *l'avertissement*—the warning; the second, *le souffle*, the breath; the third, *la prophetic*, prophecy; and the fourth and highest, *le don*, the gift."

One of the most extraordinary gifts was that of preaching. M. DE CALADON of Aulas, a man of cultivated mind, speaks thus of one of the preachers, a female servant named Jeanne. "She was," he says, "a poor, silly peasant, aged about forty years, assuredly the most simple and ignorant creature known in our mountains. When I heard that she was preaching, and preaching wonderfully, I could not believe a word of it; it never entered into my conception that she could have the boldness to speak in a company. Yet I have several times witnessed her acquit herself miraculously. When the heavenly intelligence made her speak, this she-ass of Balaam had truly a mouth of gold. Never did orator make himself heard as she did; and never was

from the same cause—viz., religious excitement and exaltation, carried to the highest degree by persecution—suddenly broke out at Paris. It is well known that this epidemic took its rise at the tomb of a man eminent for his piety and virtue, the Deacon or *Abbé Paris*, whom his adherents, the Jansenists, revered as a saint, in consequence of his having espoused their theological opinions. At that place, among the people of all sorts, who assembled for the purpose of prayer, some diseased persons believed that they had been graciously cured of their complaints, through the intercession of the saint they revered. They published these miracles, and nothing more was necessary, among persons subjected to an unjust persecution, to exalt the imaginations of the worshippers, and to give birth to other marvels. But all this took place progressively. At first, all that was remarked was a gradual augmentation of the number of persons who resorted to the tomb; but soon afterwards, some of the female devotees experienced attacks of convulsions; and these convulsions having speedily become contagious, were accompanied with miracles,—that is to say, with cures which could never be obtained from the best efforts of medical skill. MONTGERON, the historian of these occurrences, has supported

audience more attentive, or more affected, than those who listened to her. It was a torrent of eloquence; it was a prodigy; and—what I say is no exaggeration—she became all at once a totally new creature, and was transformed into a great preacher.”—*Ibid.*

the reality of these cures with such a mass of unimpeachable evidence, that even the Jesuits themselves, the antagonists of the Jansenists, who had so great an interest in detecting an imposture—even the Jesuits, with all their talents and their influence—never could disprove them in a satisfactory manner.

In the meantime, the government, which favoured the Jesuits and their opinions, could not view, without uneasiness and great displeasure, the continually increasing crowd which daily repaired to the churchyard of St Medard, whether to experience miracles in their own persons, or to witness those wrought in others; and in order to put a stop to these scenes of exaltation, which were renewed from day to day, a mandate was issued for closing up the churchyard, and guards were posted at the gate for the purpose of dispersing the crowd. The Archbishop of Paris interdicted the worship of the holy deacon, and several of the convulsionaries were thrown into prison. VOLTAIRE tells us that he found on the gate of the churchyard the following witty inscription:—

*De part le Roi, defense a Dieu
De faire miracle en ce lieu.*

And he adds: *What is most astonishing is that God obeyed.* This, however, is not quite correct; for the *miracles*, so far from ceasing at this period (January 1732) continued to multiply during five or six consecutive years, and were prolonged, almost without interruption, down to the time of the Revo-

lution.* But if they did not entirely cease, they appear to have, at least, somewhat changed their character, in consequence, no doubt, of a change in the moral causes by which they had been originally produced.

Around the tomb of the saint, an excited multitude, whose eyes were all turned towards the patients, augmented their confidence and sustained their enthusiasm, which was carried to the very highest degree. There, indeed, as around the *Baquet* of MESMER, they felt as in a theatre, and gave animation to the scene by the convulsions with which they were attacked; while these convulsions were deemed, even by the incredulous, to be the physical means of their cure.

After the cemetery was shut up, things underwent a change. Confidence in the virtue of the holy deacon, it is true, was not weakened, but this virtue no longer acted in the same circumstances, and, consequently, did not produce the same effects. The patients who had confidence were content to pray at home. From this period, there was no longer the spectacle of crowds engaged in prayer; there were no more convulsions, no noisy approba-

* The Baron D'HENIN DE CUVILLERS, in a work published in 1820, tells us that, when a child, he was frequently taken to see these transactions; and he takes some notice of the works which appeared for and against the convulsions. In particular, he praises and recommends the work of the physician HEQUET, entitled, *Naturalisme des Convulsions*. See *Archives du Magnétisme Animal*. Tom. 1.

tion to excite the minds of the patients. The pleasing conviction that supernatural assistance would not be refused them for the purpose of alleviating their ailments—a conviction supported by the application of some venerated relic—a little earth from the tomb of the saint, or a cup of water from a well in the neighbourhood of the sepulchre;—such was now the simple but no less efficacious power which stirred up all the energies of nature; and the result was an epidemic ecstasis.

We need not dwell, at present, on the phenomena which were manifested in these convulsive and ecstatic states, to which we shall have frequent occasion to recur in our subsequent inquiries into the nature and peculiarities of these and similar affections. In the meantime, we shall take the liberty of presenting our readers with one well authenticated instance of a Jansenist miracle, in the case of a young female, which was investigated with great care at the period of its occurrence.

A niece of the celebrated PASCAL, a girl about eleven years old, resided, as a pupil, in the Port-Royal nunnery. The poor child had been afflicted for more than three years with a *fstula lacrymalis* in the corner of the left eye. It had affected the bones of the nose and palate, and frightfully disfigured her externally, one side of her face being entirely ulcerated. After the ablest physicians and surgeons of Paris had exhausted their skill upon the case without effect, they determined to make trial of the actual cautery, and the day for this

painful operation was fixed. Meanwhile, a collector of relics in the city, named M. de la Potterie, pretended to have gained possession of one of the thorns which had composed the crown that the soldiers platted and put upon our Saviour's head. As Voltaire remarks, by what means such an extraordinary relic was preserved and transported from Jerusalem to the Faubourg St Jacques, we are not informed. But the populace believed in the holy thorn, and the members of the several religious communities vied with each other in their eagerness to have it exhibited at their respective establishments. Among others, the Port-Royal nuns requested to see it, and it was carried to them on the 24th of March 1656. It was placed on a little altar within the grate of the choir, and a procession of the pupils and nuns marched by, singing appropriate hymns, and each in their turn kissing the holy relic. One of the instructors stood near, and could not help shuddering as she saw the disfigured little girl approach. "Recommend yourself to God, my child," she exclaimed, "and touch your diseased eye with the holy thorn." The command was obeyed, and the girl instantly felt the assurance, as she afterwards declared, that she was healed. She told one of her young companions of the fact that night, and the next day it was made known to the nuns, who examined the eye, and found that the cure was complete. There was no tumour, no exudation of matter, not even a scar.

Three or four days afterwards, Dalencé, one of

the surgeons who were engaged to apply the hot iron, came to the house, and asked to see the patient. She was brought to him, but he did not recognise her, and said again that he wished to see the girl whose eye and cheek were ulcerated. "She now stands before you," was the reply. Amazed at such an announcement, he examined the little girl with great care, and could not find any trace of the disease. He then sent for his two associates, who repeated the examination, and declared that the patient was entirely cured.

The report of this miracle created great sensation in Paris. Crowds flocked to Port-Royal, to behold and admire the holy thorn. The Queen-mother deputed M. Felix, first surgeon of the King, who enjoyed a high reputation for probity and skill, to inquire into the truth of the story. He questioned the nuns and the surgeons, drew up an account of the origin, progress, and end of the disease, attentively examined the girl, and at last declared, in a paper attested by his signature, that neither nature nor art had any share in the cure, but that it was attributable to God alone. The cry was now universal, that divine power had interfered in behalf of the Jansenists, and their enemies were covered with confusion and dismay. Even Arnold came forth from his hiding-place, and gave thanks to God.

Mademoiselle Perier lived twenty-five years after this event, without any return of the malady. A narrative of the whole affair was drawn up by the poet Racine; and the fact was attested by such men

AN FÉLIX, ARNAULD, PASCAL, &c., who had ample opportunities to satisfy themselves of the truth of the statement.

Here, then, we have a very remarkable and well-attested instance of one of those rare occurrences which were formerly ascribed to divine interposition, and were consequently accounted miracles, but which the more fastidious and sceptical philosophy of modern times would dispose us to reject as entirely apocryphal. But how are we to get rid of the facts and the evidence? Is it not possible, too, that, by means of a more profound and searching investigation into the more subtle and recondite elements of the human constitution, we might be conducted to the discovery of certain principles which might enable us to avoid both extremes?

The case of Pascal's niece is by no means a solitary instance of apparently miraculous cure. Many more may be found in the records of history, especially in the writings of antiquity. We have already referred to the case of ASPASIA, recorded in the *Varie Historie* of JELIAN, which bears considerable analogy to the preceding; and we may, perhaps, have occasion to revert to this subject in the sequel.

CARRÉ DE MONTGÉRON—the principal authority for the history of the Convulsionaries of St Medard—was a grave senator, a materialist and sceptic, who had no interest in the fortunes of Jansenism, and was not a man likely to be converted to that religious faith. He was an eye-witness of the

facts he describes; he could examine them candidly, without interest and without prejudice; and his testimony, moreover, is confirmed by a number of other observers. All of them relate what they saw; there is no suspicion of confederacy; and their narratives bear all the marks of authenticity. The original acts are believed to have been preserved in the public archives. HUME (*Philosoph. Essays*; Essay 10) has no argument to controvert the veracity of these relations; and a learned physiologist, M. DE MONTGOMME, declares that the evidence is so complete, and so authentic, as to preclude all rational doubt. (See the article *CONVULSIONNAIRES*, in the *Dict. de Sciences Medicales*.) A number of other competent authorities might be adduced to the same effect. We cannot reject this evidence, therefore, without invalidating all physical, historical, and philosophical knowledge, rejecting the deliberate testimony of the most competent and unimpeachable witnesses, and abandoning our minds to the empire of universal scepticism.

A number of other phenomena, equally demonstrative of the complete insensibility of the convulsionaries, were observed and recorded by the historians of these occurrences. BOYER, a contemporary author, reports that "there are convulsionaries who read with their eyes bandaged." (*Compt. d'Œil sur les Convulsions*; Paris, 1733.) And this fact is confirmed by another contemporary writer, who affirms it to be "an accredited fact, certified by a number of witnesses, that a convulsionary

reads what is presented to him, with the eyes completely bandaged, so as to entirely exclude the light."—(*Lettres sur l'Œuvre des Convulsions*. Let. 2.)

Some of the convulsionaries appear to have had the power of predicting their convulsive fits; others have revealed the secret thoughts and intentions of other parties. CARRÉ DE MONTAIGNON considers this last phenomenon so notorious, as to render it unnecessary to multiply examples of its manifestation. LA TASTRE, a declared enemy of Jansenism, assures us that "he has seen convulsionaries who divined the thoughts of others, and displayed a knowledge of things impenetrable to all human subtilty." A late learned and most ingenious physician, M. BERTRAND, although sceptical upon some points, candidly admits the occasional manifestation of this faculty, which, he remarks, is attested not only by the partisans of the convulsions, but by their antagonists.

Some of the convulsionaries understood the meaning of questions addressed to them in languages of which they were ignorant. They themselves frequently spoke, and sang songs, in languages unknown to the bystanders. A writer on the subject attests that one of these convulsionaries understood different things which were addressed to her in Hebrew, Greek, and Latin. (*Lettre sur l'Œuvre des Convulsions*.) Another writer declares that "there are convulsionaries who speak and understand languages they had never learnt."

(BOYER; *Coup-d'Œil sur les Convulsions*.) The same phenomenon is attested by LA TASTE (*Lettres Theologiques*.)

Facts like these, however, are to be proved or disproved, it seems, not by evidence of their actual occurrence, but by opinions in regard to their possibility or impossibility—in short, by the knowledge or ignorance of the disputants. But—*factum infectum fieri nequit*; and the authenticity of all facts must be decided by evidence alone, and not by argument, however ingenious and plausible.

CHAPTER XLV.

WE formerly observed, that amongst all the various causes which tend to produce the ecstatic affections, there is none more powerful than religious excitement and extravagant devotion; and the truth of this remark will be found to be equally corroborated by a reference to the annals of ancient and of modern times. Miracles will always be found most prevalent when the minds of mankind are most susceptible of powerful impressions, especially when these impressions have for their object the relations subsisting between the creature and the great Creator and Governor of the universe. The conception is too vast and overpowering for the limited faculties of the human mind.

The psychical phenomena evolved in these circumstances appear to depend upon a certain magical exaltation of the spiritual faculties of our nature—a species of mental polarisation, if we may be allowed the expression—accomplished by the energy of the will and affections, when concentrated upon one single and absorbing object of contemplation, and a consequent prostration of the corporeal sensibility in its usual organs; and this spiritual abstraction and concentration, frequently of a salutary and sanative character, when kept under due control, may, when carried to the extreme, ultimately terminate in the confusion of all sane thought and feeling, in a positive intellectual annihilation, and in an absolute disorder and disorganisation of the brain. Hence the pernicious consequences, in many cases, of abandoning the mind entirely to the uncontrolled dominion of any one single predominant and overwhelming impression. An excess of joy, of fear, of grief, or of any other violent and uncontrollable emotion, may disturb the normal relations of our physical and moral nature, and produce an insane state of the human faculties. Religion itself, in the minds of mystical enthusiasts, instead of being the great solace of life, may become the instrument of much mischief, especially in the case of irritable or too susceptible subjects; it may be made to overwhelm the reason of its votary and victim, and to induce temporary alienation of the mind, or perhaps permanent insanity.

The inductive causes of this ecstatic state of the

organism, however, are, apparently, as various and obscure, as the phenomena themselves are extraordinary and incredible. It may sometimes be hereditary. When the natural susceptibility is great, it may probably arise from some peculiar idiosyncrasy in the constitutional development of the individual; and, in such cases, it may be excited by the most apparently insignificant means; as in the case of the natural or spontaneous somnambulists, and of those persons, chiefly females, who become subject to occasional or periodical fits of hysteria or catalepsy. In these instances, the primary cause may be presumed to be a constitutional predisposition to the affection, or some merely physical cause. Even the words flowing from the lips of an eloquent, impassioned, and energetic orator, have a magnetic power in them, especially when uttered upon an exciting occasion, and addressed to susceptible temperaments. This, it is probable, we must all have experienced, in some degree, upon various occasions. A great and highly gifted orator is frequently said without impropriety, and almost without a metaphor, to *electrify* his audience:—

*Irritat, mulcet, falsis terroribus angit,
Ut Magus:*

He may produce effects in many respects analogous to the magnetic phenomena, enchanting the will and the feelings of his audience, communicating any impression he may be pleased to convey, and exciting any particular passion, or emotion, he may wish to inspire. He may subdue the multitude to his own

despotic will. He may rouse them to action, lull them to repose, excite them to laughter, or melt them into tears. In weak or morbid states of the organism, such an influence may be exercised with still more powerful effects.

The late ingenious Dr BERTRAND of Paris distinguished four different varieties of the somnambulistic or ecstatic affection, in reference to the particular causes from which it may be presumed to originate.

1. The *essential*, or *idiopathic*, which occasionally occurs in some individuals, without any discoverable cause, and is, therefore, conceived to depend upon some constitutional idiosyncrasy; and this species of the affection is generally called the natural or spontaneous somnambulism.

2. The *symptomatic*, which sometimes manifests itself during the development of certain other morbid affections, as when it is combined or complicated with the hysterical cataplexy.

3. The artificial, which is frequently produced by the magnetic treatment; and,

4. The ecstatic, which is generated by a high exaltation and abstraction of the mental faculties; which appears to be exceedingly infectious, and of which many remarkable instances have been witnessed and recorded in the *devotional ecstasis*.

In all of these modifications of the affection, the phenomena are pretty much of a similar character—the pathological states are believed to be the same in kind, although they may differ considerably

in degree, as well as in the direction given to them. It may be proper, also, to observe, that the whole of the varieties of this affection have been generally included in one class, under the generic appellation of *Somnambulism*, although, in many cases, especially of *ecstasis*, there is little or no locomotion, and, in some, the affection might, perhaps, be more correctly designated by the term *somniloquism*. But the generic appellation has been commonly employed for the sake of convenience, and, also, because these states, although apparently differing, in some degree, in their occasional forms of development, are believed to arise from the same constitutional causes, and they are frequently found in combination.

In the works of those authors who have written upon this subject, numerous examples have been adduced of the three first mentioned species of *somnambulism*; the fourth has been more rarely, and, perhaps, less accurately investigated, probably in consequence of its less frequent development, and the circumstances in which it has been manifested; although it is in the *devotional ecstasis* that some of the most extraordinary phenomena of that very peculiar state of the human organism have been most frequently and most conspicuously developed. At present, therefore, we propose to bring more prominently forward into notice some striking examples and illustrations of this last species of the affection, with the view of demonstrating the very remarkable character of the facts which have been

manifested, and, particularly, the extent to which the insensibility of the human frame has been carried in the states in question.*

In all cases of the more perfect somnambulism, or ecstasy, the phenomena generally manifested are—insensibility of the external corporeal organs; exaltation of the spiritual, intellectual, and sensitive powers; the apparent transference of sensation to other than the usual, and normally appropriate parts of the nervous system; vision through intervening obstacles, and at unusual, frequently incredible distances; speaking unknown languages; discovering hidden and secret things; prevision; prophecy; and the utter oblivion, when restored to the natural state, of all that occurred during the paroxysm. These, no doubt, are startling facts. We may observe, in passing, that they are precisely the phenomena which, for ages, have been generally ascribed to celestial revelation, or to diabolical possession.

In the writings of various authors, the most ample evidence has been adduced of the occasional manifestation of all the above-mentioned phenomena, in the natural as well as in the artificial or magnetic crisis; and in his introductory treatise on Somnambulism, the ingenious but sometimes rather sceptical Dr BERTRAND, as well as a variety of

* In entering into the subsequent details, however, we deem it right to forewarn our readers, that the subject lies under the ban of all Royal Societies, whose mechanical philosophy rejects all such frivolous investigations.

other authors who have written upon the same subject, has traced the whole, or, at least, the greater number of these curious phenomena, not only in the writings of the ancients, but also, as we have seen, in the accounts which have been transmitted to us of the alleged possession of the Nuns of Loudun, of the convulsionaries of St Medard, of the persecutions of the Protestants of the Covenens, and also in various other instances of religious excitement. We have already referred to some of these memorable transactions, and need not, at present, extract any further details from works so well known and so easily accessible; but we shall now proceed to show that similar states have been not unfrequently developed in other cases of devotional exaltation, enthusiasm, and fanaticism.

Of this fact, numerous instances will be found in Bishop LAVINGTON'S well-known work, and in Dr SOUTHEY'S *Life of Wesley*, the Methodist. We propose, in the first place, to extract a few instances from the work of the author last mentioned. The learned biographer of Wesley appears to have been fully aware of the true nature of the affection in question, and, accordingly, he ascribes it to its real causes. "In the times of WHITFIELD," says he, "Methodism in London had reached its highest point of extravagance, and produced, upon susceptible subjects, a *bodily disease*, peculiar and infectious;" and he gives some examples of these morbid symptoms, which consisted, principally, in *falling into violent convulsions*, uttering strange cries, &c.

Scenes of a similar description occurred upon WESLEY'S first arrival at Bristol. Dr SOUTHEY justly observes, that " a powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies. There are passions," he continues, "*which are as infectious as the plague*, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free licence was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to those mixed sensations of mind and body, the consequences were what might be anticipated. Sometimes he scarcely began to speak, before some of his believers, overwrought with expectation, fell into the crisis, for so it might be called in Methodism, as properly as in Animal Magnetism." This comparison is by no means inapt. If we attend to the effects at first produced upon their magnetic patients by MESMER and his immediate disciples, we shall find that they were precisely of a similar character to those which accompanied the enthusiastic ministrations of WESLEY and WHITFIELD. Although employing somewhat different means, the latter succeeded in producing a powerful impression

upon the nervous systems of the individuals subjected to their magnetic influence—as Mesmer did by his manipulations—inducing convulsive motions of the body, partial paralysis, and catalepsy, and, occasionally, many of the most remarkable phenomena of somnambulism, or the ostatic crisis, without due regulation or control.

After the details which have been already submitted to the public upon this curious subject, it would be tedious, and, probably, superfluous, to enumerate and comment upon all the instances of this singular affection noticed by SOUTHEY, in which the phenomena were precisely similar in character, and bore a striking analogy, as has been observed, to the effects produced by MESMER and his immediate disciples, and, perhaps, even still more remarkably, by their predecessor, GASSNER, the exorcist. It is worthy of observation, however, that, in the case of the devotional paroxysm, the patients were generally freed, at length, from their convulsive attacks by praying over them, as in the analogous instances of the Roman Catholic exorcisms, and the tranquillising processes of Animal Magnetism. WESLEY, indeed, is said to have been “fully satisfied that the paroxysms which he caused in his hearers by his preaching, were relieved by his prayers;” and it was easy, after this, to persuade himself that he, and such of his disciples as had faith like him, could, like GASSNER, heal diseases, and cast out devils. Indeed, this, as we have seen,

was an early doctrine of the primitive Christian Church.

But Dr SOUTHEY, although he appears to have been pretty well aware of the nature of the pathological states in question, seems to have possessed a very limited and inadequate knowledge of their characteristic phenomena. This is manifest, indeed, from his observations upon the two following cases:—WESLEY having been called upon to visit a female demoniac at Kingswood, he set out on horseback. It rained heavily, and the woman, when he was three miles off, cried out: “Yonder comes WESLEY, galloping as fast as he can”—“a circumstance,” says the learned biographer, “which it certainly required no aid from the devil to foresee.” Undoubtedly, it did not; but the circumstance, nevertheless, is exceedingly remarkable; and it has been distinctly shown by the writers on Animal Magnetism, that instances of the manifestation of the same faculty of foresight or presentiment, in a much higher degree, are frequently to be witnessed in other cases of the same or similar affections. In former times, indeed, phenomena of this character were almost universally ascribed to daemoniacal possession; but philosophy, in the present age, endeavours to bring them within the limits of its own domain, by tracing them to their natural causes, instead of continuing to ascribe them to supernatural influences.

In the other case alluded to, the learned and ingenious author (Dr SOUTHEY) betrays still greater

ignorance of some of the peculiar phenomena of the ecstatic paroxysm. One of Wesley's preachers, it is said, *pretended* to go through the whole service of the meeting in his sleep, exhorting, singing, and preaching, and even discoursing with a clergyman who came in, and reasoning with him during his exhibition, and *affecting, in the morning, to know nothing of what he had done during the night.* (*Life of Wesley*, vol. ii. p. 412.) "And WESLEY," says Dr SOUTHEY, "could believe all this, and ask seriously by what principle it was to be explained."

Now, in all this, it is extremely probable, if not actually certain, there was no imposture or pretence whatever. The whole transaction appears to have just constituted one particular instance, among many, of the development of the devotional ecstasis—a species of the somnambulistic affection, in which similar phenomena are not unfrequently manifested. The learned Doctor, it would appear, was not aware that complete oblivion of all that may have occurred, during the paroxysm, is the invariable characteristic of what is called the *perfect crisis*. The case in question, although probably originating from a somewhat different cause, is strikingly analogous to the well-known anecdote of Dr BLACKLOCK, and to many of the other instances of somnambulism which have been adduced, by the author of these pages, in *Isis Revelata*. Similar facts, indeed, are numerous and undeniable, although the obscurity of their causes, and the apparently

abnormal character of their manifestation, have a tendency to engender scepticism in regard to their reality.

CHAPTER XLVI.

A VAST variety of other instances of the very curious phenomena of the *devotional ecstasis*—such as bodily and mental exaltation, convulsive motions, visions, presentiments, predictions, speaking unknown languages, prophesying, discovering hidden things, curing diseases, &c.—will be found in the narratives given us of the extraordinary religious proceedings—then called *the work of God*—which took place in New England, in Holland, in Sweden, and at Stewartown, Cambuslang, Kilsyth, &c., in Scotland. Indeed, they occurred very universally throughout Europe, for a considerable period after the Protestant Reformation, in consequence of the religious character and tendencies of the times, combined with a zealous spirit of proselytism, and the fanatical bigotry so prevalent among the various new sects, each believing, or professing to believe, itself to be the only true and infallible Church, and, therefore, exclusively entitled to the favour and protection of Heaven. These exhibitions, then, were occasioned by an unnatural, a morbid mental exaltation, produced by intense devotional excitement; and they presented phenomena perfectly

analogous to those which so frequently occur in the practice of Animal Magnetism. They afford, besides, a very curious and decisive proof of the intimate connection that subsists between the physical and the moral nature of man, and of their vast reciprocal influence upon each other.

In a *Letter from a Gentleman in New England*, which gives us a curious and interesting account of the religious proceedings in America, during the period of WHITFIELD'S ministrations in that country, it is said: "You hear screaming, singing, laughing, praying, all at once; and, in other parts, *they fall into visions, trances, convulsions*. When they come out of their trances, they commonly tell a senseless story of heaven and hell, and whom and what they saw there. *In their trances, they neither hear, nor see, nor feel, any more than if they were dead*. There are several unaccountable appearances whilst they are in these fits, which the converts ascribe to the spirit of God, but which others ascribe to the Devil; but the wisest say are effects of disorders in the brain, or in the animal spirits. In some towns, several persons, both men and women, that formerly were sober, and to all appearance truly pious, are raving, distracted, so that they are confined and chained. These things are ascribed, and I believe with good reason, to their continued attention to one set of ideas, the heat that is raised in their imaginations, watching, fasting," &c. And in an appendix to this letter, the conversion, as it was called, of these individuals,

is described as "more like a bodily distemper than a religious conviction, causing people to look and not distractedly, to shed tears, to disturb God's worship by their noise, and fall into paralytic, hysterical, or epileptic convulsions and spasms."

There is also inserted in the same appendix, an "Extract of a paragraph of a letter from a merchant in Boston to his correspondent in Glasgow," which is exceedingly curious, and much to our purpose.

"There is a disturbance here," it is said, "concerning religion. As I formerly wrote you, the people are going distracted about it, and the ministers that preach act like people void of reason. 'Tis astonishing to hear them; and what gives me a dislike to this way of thinking is, that young people of both sexes will hug and kiss each other at an odd rate, and that even in the place of worship. I have seen in the country, where I was last winter, girls who lay in very indecent postures in the meeting-house, and the next day I have challenged them for so doing, and they have denied it; which makes me think there is witchcraft in it; for, at the time these fits come on them, they do not know what they are doing," &c. Setting aside the indecency, these exhibitions would appear to have presented phenomena very similar to those which were occasionally manifested by the patients placed round the *Mesmerian Baquet*.

Similar exhibitions, which savour more of Paganism than of Christianity, are not unfrequently found

among the religious devotees in Eastern countries, and even among some of the tribes in the northern parts of Europe; they were almost constantly witnessed in all the American and Scottish Revivals—as also among the Quakers, Shakers, Jumpers, &c.; and it is well known that, a few years ago, certain attempts were made to re-enkindle this unhallowed flame of fanaticism in the West of Scotland. But such proceedings are a perfect burlesque upon religion—immoral and dangerous—and, therefore, they ought to be entirely exploded in every civilised country.

The following cases stand in a still nearer relation to the phenomena which are known to be produced as effects of the processes of Animal Magnetism:—

Dr COTTON MATHER, in his *Magnalia Christi Americana*, informs us that “it was no rare thing for the old set of Quakers to proselyte people *merely by stroking or breathing upon them*. They had no sooner used some such action towards such as they had a design upon, but the bewitched people would behave themselves just as if a philtre had been given them, and would follow their converters in every thing, without being able to render any reason for it.” And, in the same work, it is related of the disciples of Tom Case, the Quaker, that some of them “were so much under his influence, that if, upon their coming where he was, *he fastened his eyes upon them, they would presently tremble, and stagger, and fall, and foam like epileptical persons, and roll about upon the ground, until they had rolled*

themselves unto his feet, where he did what he pleased with them. I am well acquainted," continues the Doctor, "with one very devout gentleman, who assured me that he was himself thus epileptical, as often as this Elymas would please, with his fascinating eye, to make him so; but never any such way affected before or after, or upon any other occasion. It is well known," adds the reverend author; "that this villain (Case), pretending to show a miracle, *did but look upon a mad bull, that would approach no man, except to injure him; and this bull would come tamely, gently, strangely to him, and lick his hands like a spaniel.*"* From the foregoing narrative it would appear that this man CASE, like GREATRAKES, GASSNER, MESMER, &c., and others at various times, must, if the story be authentic, have possessed a very uncommon endowment of the magnetic faculty.

The Rev. INCREASE MATHER, minister at Boston, in New England, in his *Treatise on Remarkable Providences*, speaks of the case of one ANN COLE, of Hartford, in New England. "She was and is," says he, "accounted a person of real piety and integrity. Nevertheless, in the year 1662, then living in her father's house (who has likewise been esteemed a godly man), she was taken with very strange fits, *wherein her tongue was improved by a demon*

* That the magnetic influence extends to animals, has been proved by a great variety of instances. See, in particular, a tract published some years ago by Dr Wilson of the Middlesex Hospital.

to express things which she herself knew nothing of," &c. And, in another passage, the same author observes, that "sometimes it is very hard to discern between natural causes and Satanical possessions—so that persons really possessed have been thought to be only molested with some natural disease, without any special finger of the evil spirit therein." "FERNELIUS (*de Abilitis Morborum Causis*, Lib. II., cap. 16), speaketh of a certain young gentleman that was taken with strange convulsions, which did surprize him at least ten times a-day. *In his fits, he had the use of his speech and reason free.* Otherwise, his disease would have been judged no other than an ordinary epilepsy. Much means was used by skilful physicians for his relief, but without success, for three months together, *when, all on a sudden, a demon began to speak out of the miserable patient,—and that not only with Latin, but Greek sentences, which the afflicted party himself had no knowledge of; and the demon discovered many secrets, both of the physicians and of other persons that attended,"* &c.

There can be little doubt, that both this case related by FERNELIUS, and that of *Ann Cole*, previously mentioned by MATHER, were instances of one or other of the varieties of somnambulism or ecstasis, probably complicated, as in other cases, with *hysteria*, or some other nervous affection; and, since the discoveries of Animal Magnetism, we have no need to have recourse to the mystical hypothesis of daemoniacal possession, in order to enable us to

account for the phenomena which were manifested in either case.

MATHER, however, mentions the following particular symptoms as being held to be certain signs of possession by sundry authors, who have endeavoured to describe and characterise possessed persons:—

1. If the party concerned shall reveal secret things, either past or future, which, without supernatural assistance, could not be known.
2. If he does speak with strange languages, or discover skill in arts or sciences never learnt by him.
3. If he can bear burdens, and do things which are beyond human strength.
4. Uttering words without making use of the organs of speech, when persons shall be heard speaking, and yet neither their lips nor tongues have any motion.
5. When the belly is on a sudden puffed up, and instantly flat again.

The above (with the exception, perhaps, of No. 4, which seems to refer to some species of ventriloquism,) are pretty nearly the same as the marks of possession in the Roman Catholic ritual, and for which the patient was subjected to the solemn process of exorcism, as the only effectual cure; and most, if not all of these phenomena, it will be observed, occasionally occur in somnambulism, in hysteria, in catalepsy, in the various combinations of these affections, and, especially, in the devotional or ecstasitic crisis. They were formerly ascribed to supernatural agency, either divino or demoniacal; afterwards, to imagination or deception; while, in these later times, enlightened physicians and philo-

sophers trace them to the morbid or abnormal action of the vital processes, or to some particular characteristic idiosyncrasy; although some individuals, it is believed, who might now be better instructed, are still indisposed to renounce the tenets of ignorance and superstition by yielding up their errors to the force of a more rational conviction.

One of the most curious and most inexplicable phenomena sometimes manifested in the course of these affections, is the speaking in languages, and conversing upon subjects, which the parties were not known to have previously learnt, and with which they had either no acquaintance at all, or of which they possessed, at the utmost, a very imperfect knowledge, in their ordinary state. Of this fact some illustrative examples have been adduced in *Isis Revelata*. "It is a thing known," says MATHER, "that there have been men who could discourse in languages, and reason notably about sciences, which they had never learnt; who have revealed secrets, discovered hidden treasures, told whither stolen goods had been conveyed, and by whom," &c. "A maid in Frankfort was concluded to be possessed, in that, when in her fits, she could speak the High-Dutch language perfectly, though she never learnt it. MANLIUS writeth of a possessed woman, who used to speak Latin and Greek, to the admiration of all that heard it." "I remember," continues MATHER, "an honourable gentleman told me that, when at Somers in Franco, a woman there was possessed

with a devil; many learned divines, both Protestants and Papists, discoursing with her, she would readily answer them, *not only in the French language, but in Latin, Greek, or Hebrew.*"

The same remarkable faculty manifested itself, occasionally, among the French prophets, or Protestant recusants of the Cevennes. JOHN VERNET of Bois-Chatel, in the Viverrais, declared at London, on the 14th of January 1706, that the first persons he saw under inspiration were his own mother, his brother, his two sisters, and a cousin; that his mother spoke, at the time of inspiration, only French, which surprised him exceedingly, because she never, before her inspiration, attempted to speak a word in that language, and he is certain she could not do it. He says the same of his sister.

Similar instances of the manifestation of this phenomenon will be found, as we have already observed, in several of the cases of Somnambulism noticed in *Isis Revelata*; and it is occasionally found to occur in dying persons, during that state of spiritual exaltation which frequently accompanies the prostration of the corporeal strength.

CHAPTER XLVII.

THE following cases present examples of another very curious phenomenon, which has been viewed

with the most supercilious scepticism, real or affected, by all those professional gentlemen, especially in this country, who have not evinced an inclination, or who have not had an opportunity of witnessing the phenomenon, or who have not condescended to inquire into the reality of the fact; although it has been distinctly recognised by several eminent philosophers and medical writers, who have submitted to the labour of investigation and research. We allude to that manifestation of the sanative instinct, which is so frequently and so remarkably developed in the somnambulistic affections, whether occurring spontaneously, or produced and regulated by the magnetic treatment.

INCREASE MATHER, in the treatise already referred to, relates the story of one John Wallas of Stamford, in Lincolnshire, who having been in a consumption for thirteen years, was worn away to a very skeleton, and lay bed-ridden for four years. "Wallas had a vision of a comely and grave old man, of a fresh complexion, with white curled hair." After some conversation, this man gave him the following prescription:—"To-morrow morning go into the garden, and there take two leaves of red sage, and one of blood-wort; and put these three leaves into a cup of small beer, and drink thereof as oft as need requires; the fourth morning cast away these three leaves, and put in fresh ones. Thus do for twelve days together, and thou shalt find, ere these twelve days be expired, through the help of God, thy disease will be cured, and the

frame of thy body altered," &c. WALLAS followed the directions thus prescribed, and was restored to health within the days mentioned.

The foregoing case reminds us of some passages of the curious narrative of Aristides, the rhetorician, in which he ascribes the cure of his tedious complaints to visionary directions obtained in dreams of the same kind as in the case of John Wallas. In these and similar instances, it is probable that the sanative instinct manifests itself in dreams through the medium of the imagination, which represents the salutary advice as proceeding from some supposititious personage, while, in reality, it emanates solely from the sanative instinct of the patients themselves; and this remark equally applies to the dreams alleged to have been obtained in the ancient temples. In all such cases, too, some modification of the somnambulistic or sleep-waking affection may be presumed to be complicated with the primary disease.

ST AUSTIN (*De Civitat. Dei*, Lib. 22, cap. 8) speaks of one Innocentia, a most religious woman, who having a cancer in her breast, the most skilful physicians doubted the possibility of a cure. But, *in her sleep*, she was admonished to repair unto the font where she had been baptised, and there to sign that place with the mark of the cross, which she did, and was immediately healed of her cancer. The same author gives an account of a number of wonderful cures wrought by the relics of the martyrs, analogous to those noticed and commented

upon in the first volume of *Isis Revelata*, and probably explicable upon the same principle—viz., an alteration of the condition of the nervous system, and whole bodily *crasis*, produced by mental causes, which may have a vast and inappreciable influence upon corporeal disease.

AMBROSE had it revealed to him, in his sleep, where the bodies of the martyrs, PROTASIVS and GERVAS, were buried. A blind man approaching near to the bodies, is said to have instantly recovered his sight. Another was cured of his blindness by the relics of the martyr STEPHEN. A child playing abroad, a cart-wheel ran over him, and bruised him, so that it was thought he would immediately expire; but his mother carrying him into the house that was built to honour the memory of ST STEPHEN, life and health were miraculously continued. ST AUSTIN mentions many other cures performed by ST STEPHEN'S relics.

“It would be endless,” observes INCREASE MATHER, “to enumerate how many in popish countries have been cured of diseases by touching the image of this or that saint. Nay,” he adds, “some whose bodies have been possessed with evil spirits, have in that way of superstition found relief.”

We are aware that cases of the description of the preceding are considered by many incredulous persons as opening up a wide and fair field for the exercise of philosophical scepticism, and that any author who, in this age of intellect, ventures to relate such stories, without, at the same time,

denouncing them as utterly incredible and absurd, must expect to be unmercifully assailed with ridicule. But many of the narratives in question, as has been shown upon former occasions, rest upon the most ample and unimpeachable evidence—evidence much too strong to be set aside merely because of the apparent strangeness of the several narrations. They have been scrutinised by the acute eye of the most searching scepticism, and have escaped uninjured from the severest ordeal of criticism. The facts themselves, indeed, have been sufficiently substantiated, although the *rationale* of the processes may have been involved in mystery. The principal argument advanced against their credibility consists of an alleged impossibility; and this is merely a matter of opinion, which cannot be held to invalidate the facts, which were matters of notoriety at the periods when they occurred. Moreover, these facts, admitting their reality, are perhaps capable of being divested of their apparently miraculous character, and of being explained upon strictly philosophical principles; and numerous as they are in themselves, they are also strongly corroborated by the analogous and unquestionable phenomena of Animal Magnetism.

Should the recent interesting experiments of BARON REICHENBACH, and of his learned and ingenious translator, Dr GREGORY of Edinburgh, be ultimately confirmed and accredited by philosophers, they will unquestionably produce a new era in the history of magnetic science. It has been said, indeed, that

there is a vulgar credulity which predisposes some minds to give credit to these apparently wonderful narratives of which we have been speaking; but there is also, on the other hand, an equally vulgar and most unphilosophical incredulity, assuming the appearance of superior illumination, and predisposing to general scepticism, which is far more foolish, and offensive, and mischievous, than the former. "Such things," as a celebrated author observes, "may be preternatural, and yet not miraculous; they may be out of the ordinary course of nature, and yet imply no alteration of its laws."—(SOUTHEY, *Life of Wesley*, I., 26, 27.) Indeed, they are only viewed as miraculous so long as we remain ignorant of the laws which regulate the development of those abnormal states of the organism in which the incidents naturally originate. In this particular case, therefore, scepticism may be said to proceed entirely from ignorance. In such matters, indeed, it sometimes happens that the opinions of the learned are anticipated by the vulgar. *Sæpe plebi aliquid notum est, quod ipsi propter assuetudinem non videtur singulare, et tamen in oculis Physicorum est mysterium, illos in admirationem rapiens, quando id videri ipsis contingit.*—(WOLF, in *C. G. Kratzenstein* Epist. Physic.)

The vulgar, indeed, are less apt to be mistaken in regard to the observation of facts, than to the correct appreciation or explanation of what they perceive. The learned, in their own conceit, on the other hand, decline to admit the reality of facts,

unless they are found to be immediately capable of being satisfactorily explained upon the principles of some previously excogitated theory; but

“There's nothing happens but by natural causes,
Which in unusual things fools cannot find,
And then they call them miracles.”

For our own part, we confess that we are disposed, upon the present occasion, to side with the vulgar, and to hold that facts are independent of all theory.

It has been elsewhere observed, that, in the natural Somnambulism, as well as in that same affection when artificially produced by the magnetic treatment, there is frequently manifested an entire annihilation of the corporeal sensibility—a phenomenon which leaves no doubt in regard to the reality of the affection. In these states, individuals have been severely pinched, and pricked with pins; their eye-lashes have been burnt with candles; the loudest noises have been made close beside them—such as violent screaming, firing of pistols, &c. Spanish snuff and volatile aromatics have been thrust up their nostrils; their bodies have been subjected to the burning of *moxa*;—nay, the most painful surgical operations have been performed upon them:—and all this without exciting the smallest apparent sensation. In none of these species of the ecstatic paroxysm, indeed, which generally occurred in the ordinary magnetic practice, could any direct experiments have been made with propriety, in order to ascertain how far this

impossibility might with safety be carried. But this defect seems to have been pretty amply supplied, in rather a singular manner, by the accounts which have been transmitted to us relative to the organic state of many of those unfortunate individuals who, in former times, were accused of the practice of witchcraft, or who were supposed to be suffering from its effects. It would lead us too far, were we to enter into a minute detail of these histories. At present, therefore, we shall merely refer our readers to the case of Christian Shaw, which is reported at length in the history of the Renfrewshire witches. This girl was held to be decidedly bewitched, according to the ideas of those times; yet her case was evidently nothing more than a natural disease, probably hysterical catalepsy, complicated with sleep-walking paroxysms; and the phenomena manifested in her case were precisely of the same character with those which were found to occur in many similar instances adduced in the works of medical authors, and especially in the writings of the animal magnetists. But the true nature of such cases, was, until lately, but imperfectly understood, or, rather, entirely misapprehended.

Similar phenomena, too, will be found related in the accounts which were drawn up and published, at the time, of the organic condition of the convulsionaries of St Medard, in France. With regard to these last accounts, Dr Bertrand observes, "the facts they enumerate are strange and inconceivable;

but they are so well attested, and it was so impossible for the observer to be deceived in regard to them, that if we venture to deny their reality, we must absolutely cease to look upon testimony, in any case, as a means of arriving at certainty." The accounts in question relate to those abnormal modifications of the state of the organism, which rendered the bodies of the convulsionaries capable of resisting the ordinary causes of injury or destruction, during the application of what was called the *grands secours*.

This application—the nature of which has been explained in the article CONVULSIONARY of the *Dictionary of the Medical Sciences*, tended to manifest the extraordinary insensibility, and even, to a certain extent, the invulnerability of the bodies of the convulsionaries. Thus, Jane Mouler, a girl of twenty-two or twenty-three years of age, standing erect with her back resting against a wall, received upon her stomach and belly one hundred blows of a hammer, weighing from twenty-nine to thirty pounds, which were administered by a very strong man. This girl declared that she could only be relieved by very violent blows; and CARRÉ DE MONTGERON, the historian of these occurrences, who had undertaken to apply them, having given her sixty with all his force, the woman found them so insufficient, that she caused the instrument to be placed in the hands of a still stronger man, who administered the hundred blows she believed neces-

sary. In order to test the force of the blows, CARRÉ DE MONTGERON tried them against a stone wall. "At the twenty-fifth blow," says he, "the stone upon which I struck, which had been shaken by the preceding efforts, became loose; every thing that retained it fell on the other side of the wall, and made an aperture more than half a foot in size."

The operation of the plank—another method of administering the *grands secours*—was performed, according to the author of the *Vaens Efforts*—an antagonist of the convulsions—by placing upon the body of the convulsionary, who lay upon the ground, a plank, or board, which entirely covered her; and, then, as many men mounted upon this board as it would admit, the convulsionary supporting them all. It is said that thirty men have mounted, at once, upon the plank; from which it results, as CARRÉ DE MONTGERON observes, that this girl sustained a weight sufficient to crush an ox.

The foregoing is but one example, amongst a number, of the astonishing degrees of corporeal insensibility and muscular resistance, which have been occasionally manifested in the state of the cataleptic ecstasis. It is not likely that any similar experiments would be made with a view to verify that very high degree of the abolition of the normal sensibility in the ordinary somnambulism; but here, too, enough has been done to establish the reality of the fact; and those physicians who have

had an opportunity of witnessing cases of catalepsy, may, perhaps, have become acquainted with some analogous phenomena.

Facts such as those we have been considering, indeed, are naturally viewed with the most obstinate scepticism by those individuals who have not investigated the subject; and they are generally regarded as convincing proofs of the blind credulity of the reporters. But the judgment of such persons is evidently warped by ignorance and prejudice. For, independently of the direct and irrefragable evidence by which these facts are substantially supported in the testimony of respectable and competent eye-witnesses, the attentive and dispassionate inquirer may discover many analogies which demonstrate, at least, the possibility of the phenomena in question. For example: "The effects of insanity on our ordinary sensibilities are, in many cases, very extraordinary, and, apparently, incomprehensible. Very delicate mad people have been often known to expose themselves to the weather, and to sleep on the bare, cold, damp ground, for nights in succession, without suffering any inconvenience. Others have gazed for entire days at the sun, without any injury to vision. Similar instances have occurred in the case of fanatics of all religions, and of all times. *It would seem that physical sensibility diminishes in proportion as cerebral excitement increases, and that, during the paroxysm, pain may cease altogether, or be changed into a state of well-being.* We see madmen frequently commit horrid

mutilations with very blunt instruments,—sometimes with red-hot iron,—without exhibiting the smallest symptom of pain, but, on the contrary, the strongest appearance of pleasure.”

These facts seem to countenance or support the theory, originally, it is believed, propounded by REIL, and subsequently adopted by other eminent foreign physiologists, relative to the two opposite poles of nervous influence in the human organism; and to favour the hypothesis, that the laws of magnetism prevail,—although, perhaps, in a peculiarly modified form,—in the organic, no less than in the inorganic world; and this circumstance may justify MESMER in adopting the name by which he characterised his discoveries.

CABANIS, in his *Rapports du Physique et de Moral de l'Homme* (Tom. I., pp. 121, &c.), makes some very pertinent observations upon this subject: —“ Let us here remark,” says he, “ that the sensibility acts in the manner of a fluid, of which the total quantity is determined, and which, whenever it is thrown in greater abundance into one of its canals, diminishes proportionally in the others. This becomes very perceptible in all the violent affections, but especially in ecstasies, when the brain, and some other sympathetic organs, enjoy the greatest degree of energy and activity, while the faculties of sensation and motion, while life, in a word, appears to have abandoned all the rest of the system. In this violent state, fanatics have sometimes received, with impunity, grievous wounds, which, in their natural

state, would have been mortal, or very dangerous ; for the seriousness of those accidents which ensue from the action of bodies upon our organs, depends principally upon the sensibility of these last ; and we see every day that what would be a violent poison for a healthy man, has scarcely any effect upon a sick person."

It is worthy of being remarked, that, in the early practice of MESMER, and his first disciples, the principal object of the magnetic treatment seems to have been to excite strong nervous re-actions, or convulsions, in their patients, similar to those which, as we have seen, occurred to the religious fanatics in the days of WESLEY, WHITFIELD, &c. At that period, these convulsions were considered to be salutary crises ; and, in consequence, the magnetisers of those days were always desirous of obtaining such effects as the most undoubted proof of the efficacy of the operation. Since the valuable discoveries of the Marquis de PUYSEGUR, however, the magnetic treatment has undergone a complete change. The convulsive crises, or strong re-actions, it is believed, still have their advocates, especially among medical men, who do not hesitate to employ heroic remedies ; but they are not in general sought to be produced. When they do occur, they are immediately moderated, or altogether checked—every possible attention is paid to the comfort and tranquillity of the patient—and all means are employed to render the corporeal feelings as agreeable as the mind is sereno

and exalted. Of the phenomena manifested in these states, we shall have occasion to speak hereafter.

CHAPTER XLVIII.

IN some of the preceding chapters of this treatise, we have taken an opportunity of adducing several instances of the manifestation of the prophetic faculty, upon various occasions, as in the case of the Indian Brahmin, mentioned by Mr FORBES; in those of *Jean of Arc*, of *St Hildegardis*, and others; and in the phenomena of the Second Sight, in the Highlands of Scotland, and elsewhere. Whenever this phenomenon appears, we may be assured that it is the result of some modification of the ecstatic affection, either in a temporary and transitory, or in a more permanent and constitutional form. In regard to the prophets and seers of the Old Testament, we are taught that their inspiration was derived immediately from the Deity. *The hand of the Lord came upon them, and they prophesied.* For an explanation of the divinatorial gifts of later times, however, after the cessation of Scriptural prophecy, we must look to other and more natural causes; and these causes we shall probably find in the development of those ecstatic states, to which, in certain individuals, and in peculiar circumstances,

the corporeal and mental powers are subject; and which are found to occur in an apparently natural manner, in consequence, it would seem, of some organic idiosyncrasy, or they may be occasionally excited by artificial means. The only test we possess of the reality of the state itself, in the case of the exercise of prophetic powers, consists in the actual verification of the events predicted. Of the Scriptural prophets we have already spoken in a preceding part of this treatise, and the sacredness of their character precludes all profane speculation on the exercise of their powers. But we shall now take the liberty of adducing two or three additional instances of the manifestation of the prophetic faculty in the natural ecstatic crisis. In selecting these instances, we shall endeavour to bring forward such as are not founded merely upon hearsay evidence, which is generally, if not always unsatisfactory, but cases which can be, in some measure, supported, or, at least, corroborated, by documentary evidence.

In the summer of 1810, a German traveller in Sweden, in a letter dated the 16th of June in that year, which was printed in some of the periodical publications of the times, discovered the following document, which, at the period of the abdication of GUSTAVUS ADOLPHUS, and even previously, had been extensively circulated in manuscript throughout that kingdom. The document in question relates to a singular vision of Charles the Eleventh of Sweden, in the year 1676. It was published, in

German, in the fourth Number of the *Vaterländisches Museum*, Hamburgh, 1810, and, at a later period, at Copenhagen, in the Danish language, and in a separate pamphlet. It was, also, subsequently inserted, in an English translation, in the *New Monthly Magazine and Literary Panorama*, No. 67; Lond. 1819. The frequency of the republication of this document, in various languages, shows that it was not considered as an ingenious fiction, got up for some temporary, perhaps political purpose; but as a genuine document, containing an old prediction of the ultimate fate of an unfortunate royal dynasty. The anonymous German traveller, above mentioned, makes the following observations in regard to the vision to which the document refers:—

When, in the year 1809, King Gustavus Adolphus was transferred from the throne to a prison, the people, relying upon certain prophecies and revelations, appear to have fallen into a state of cold indifference, and dark expectation in regard to the future. The times appeared portentous; there seemed to be, amongst all ranks, a deep feeling in regard to the mysteries of the future. The sword of fate was impending over the nations of Europe, and the events of the time present gave rise to grave forebodings in regard to that which was to come. The people were disposed to listen with greedy ears to all kinds of tales, visions, and prophecies, relating not only to their own fate, but to the destiny of nations.

In these circumstances, a singular tale was propagated in regard to a vision which had appeared to Charles the Eleventh of Sweden, in which those bloody and fearful events were predicted which had fallen upon the living generation. Long before these times, with their actors and events, could have been thought of, this vision ran through several hands, as a political and psychological curiosity, its origin being unknown; although by some it was said that it took its rise from an original document preserved in the national archives. Copies of it were also said to be in circulation among the people. The editor of the *New Monthly Magazine* merely says, in his short preface, "that the document itself has been mentioned in various traditions for the last 100 years." The English translation differs, in some unessential points, from the German and Danish.

The following is a translation of the narrative of the Royal vision, as given in Professor ESCHENMAYER'S *Archiv für den Thierischen Magnetismus*, vol. vii. :—

"I, Charles the Eleventh, present King of Sweden, on the night between the 16th and 17th of December 1676, was more than usually afflicted with my hypochondriacal malady. I awoke about half-past eleven o'clock, and as I cast my eyes towards the window, I observed that the royal saloon was strongly illuminated. I then said to the Councillor of State, BIKER, who was with me in the chamber,—'What light is that in the saloon?

I am afraid it is on fire.' He answered,— 'Oh, no, please your Majesty, it is the light of the moon, which is shining upon the window.' I was satisfied with this answer, and turned towards the wall, in order to enjoy some repose; but I was inconceivably troubled, and again looked out, and again perceived the light. I then said,— 'Here all is not right.' 'Nay,' said the great and well-beloved Councillor Biolke, 'it is nothing but the moon;' and, at the same moment, he came to inquire how I was. I then asked this gentleman whether he had perceived anything wrong—any fire in the saloon. He answered, after a short silence,— 'No, thank God! it is nothing; it is only the moonshine that makes it appear as if there were light in the saloon.' I was again somewhat satisfied; but casting my eyes again in the same direction, it appeared to me as if there were people there. I then rose, threw on my night-gown, and went to the window and opened it; and I then perceived that it was quite full of lights. I then said,— 'Good people, there is something wrong here. Depend upon it, that he who fears God needs to fear nothing else in the world.' I ordered those present to go down to the officer of the watch, and to request him to bring up the keys. When he came up, I went along with the man to the locked-up secret passage over my own room, to the right of Gustavus Erichson's bedroom. When we came there, I ordered the officer of the watch to open the door; but, from fear, he begged I would be graciously pleased to excuse

him. I then applied to the State Councillor, but he also declined. I then requested the Chancellor Oxonstierna, who never was afraid of anything, to open the door; but he answered,—‘I have sworn to venture body and blood for your Majesty, but never to open this door.’ I then began to be myself a little alarmed, but resumed courage, took the key, opened the door, and found the apartment, even the floor, covered with blood. I trembled along with the whole company. We then passed through the door of the royal saloon. I again ordered the officer of the watch to open the door, but he begged to be excused. I then requested others of the company to do so, but they all declined. Thereafter, I took the key myself, and opened the door; and when I had placed one foot within the apartment, I drew it hastily back in alarm. I wavered thus a little, and then said,—‘Gentlemen, will you follow me, and we shall see how the matter stands? perhaps a gracious God may reveal something to us.’ They all answered, with a tremulous voice, ‘Yes!’ We entered. All at once we perceived a large table surrounded by sixteen venerable personages, who had all large books placed before them. Among them was a young King, about sixteen, seventeen, or eighteen years of age, with the crown upon his head and the sceptre in his hand. On the right side, sat a tall, handsome gentleman, about forty years of age, whose countenance indicated uprightness; and, on his left side, an old man about seventy. We obser-

ved particularly, that the young King repeatedly shook his head, while all of these venerable personages struck, with one hand, upon the books. I then turned my eyes away from them, and immediately perceived, near the table, several blocks and executioners with their arms bared, who struck off one head after another, so that the blood began to flow along the floor. God be my witness that I was more than afraid. I looked to my slippers, in order to ascertain whether any of the blood had come upon them; but there was none. Those who were beheaded were, for the most part, young noblemen. I turned my eyes away from the scene, and perceived, behind the table, a throne, which was almost overturned, and near it a man who looked as if he were the president of the state. He was about forty years old. I trembled all over as I drew towards the door, and exclaimed with a loud voice,—‘What is the will of the Lord that I should hear? When shall all this happen?’ I received no answer; but the young King shook his head several times, while the other venerable persons struck smartly upon their books. I again called out, in a still louder voice,—‘O God! When shall this be done?’ The young King then answered,—‘This will not happen in your time, but in the time of the sixth sovereign after you, and he will be of the same size and figure as thou seest me; and he who stands here represents his guardian; and in the last years of the guardian, the throne will be brought near to its fall by some young noblemen; but the guardian who, under his

roign, persecutes the young lord, will then take up his cause, and they will strengthen his cause, and they will support the throne,—so that there shall never have been so great a King in Sweden, and never shall such another succeed him; and the Swedish people shall be happy in his time, and he shall reach an extraordinary age, and will leave his kingdom without debt, and with several millions in the treasury. But before he can establish himself upon the throne, there will be a great shedding of blood, such as was never before in Sweden, nor ever will be again. Give him, as King of Sweden, your best admonitions.' And when he had said this, every thing vanished, and we alone with our lights remained. We departed in the greatest astonishment that can be conceived, and when we came down to the black room, every thing there, too, had disappeared, and it was in its usual order. We then went up to my chamber, and I immediately sat down to write these following admonitions, in letters, as well as I could.

(These admonitions are kept sealed up; they are opened by each successive King, read, and then resealed.)—"And all this is true, so help me God!"

This document is signed by the King himself, and by the officers of state, who were present during the transactions, viz., CHARLES BIELKE, U. W. BIELKE, and A. OXENSTIERNA.

With the foregoing vision, the reader may compare the history of Sweden from the time of Charles XI. downwards.

Our next prophetic narrative is of a somewhat different character, relating only to a single historical event, and it will be found commemorated in the following works :—J. A. COMMENIUS, *Lux e tenebris novis radiis aucta*, &c., 1665 ; and *Historia Revelationum C. COTTERI CHRISTIANÆ PONIATOVIE*, &c., 1659.

CHRISTIANA PONIATOVIA, or PONIATOWITSH, the daughter of a Bohemian clergyman, was born in Prussia in the year 1610. On the 12th of November 1627, after a severe indisposition, she fell into a singular state of ecstacy, in which she saw many prophetic visions, which she herself recorded in writing. These ecstastic revelations continued until the year 1629, when she was seized with a violent sickness, and, after suffering acute pain, she lay in a state of apparent death. After a time she recovered, assumed a fresh and healthy appearance, and began to relate her visions. She afterwards entirely recovered her health, married a clergyman, had two children, and died in the year 1644. Amongst her many visions, the following is particularly remarkable :—

In one of her ecstastic trances, she was commanded by the Lord to write a letter to the imperial generalissimo, "and well-known tyrant," PRINCE WALLENSTEIN, to seal it with three seals, to take it herself to Gitschin, and to deliver it to himself or his lady. All this she performed to the letter, on the 25th of January 1628. She set out on her journey to Gitschin, in order to obey the

summons, accompanied by three persons who had been pointed out to her in her vision, viz. two baronesses, and one medical gentleman, MICHAEL LIBRARIO; and, on her journey, she saw a multitude of angels surrounding the carriage. WALLENSTEIN himself being from home, she delivered the letter to his lady; and, in her presence, she fell into one of her ecstasies, and said that the Lord had commanded her immediate return, because this house was not worthy of his presence.

COMMENIUS relates that WALLENSTEIN was very much amused with this occurrence, which he endeavoured to turn into ridicule. "My Lord, the Emperor," said he, "receives all sorts of letters from Rome, Constantinople, Madrid, &c., but I even from heaven."

But, farther, on the 11th of December, Christiana had a dream, in which she beheld WALLENSTEIN walking about in a bloody cloak, and attempting to mount up, by means of a ladder, into the clouds; but the ladder broke, and he fell down upon the earth, where he lay prostrate, vomiting hideous flames from his mouth, and, from his heart there flowed blood, pitch, poison, &c., until a dart, shot down from heaven, struck him to the ground, upon which an angel exclaimed: "This is the day of which the Lord hath said he would then put an end to this miscreant—the day on which, if he were not converted from his evil ways, he should perish miserably and without mercy." This happened, as is well known, in the year 1634, when WALLENSTEIN

was cruelly assassinated at Egra. The event thus verified the prediction of the ecstatic visionary.

CHAPTER XLIX.

Our third narrative in support of the occasional manifestation of the prophetic faculty, independently of divine inspiration, is of a more recent date, and, consequently, it is more capable of being confirmed, both by direct evidence, and by collateral and circumstantial proofs. It relates to the death of Pope GANGANELLI, and the choice of his successor by the conclave of cardinals, after that event; and the particulars of this curious prophecy are contained in a modern work entitled, *Nouvelles considerations puisées dans la clairvoyance instinctive de l'homme, &c.*; by THEODORE BOUYS; published at Paris, in 1806.

M. BOUYS first gives an account of the event itself, taken from the work of the ABBÉ PROYARD, entitled, *Louis XVI. détroné avant d'être Roi*; which account we translate, in a somewhat abridged form, as follows:

The death of GANGANELLI was marked with the seal of the divine vengeance. It was accompanied by circumstances singular in themselves, and which manifestly arose out of the natural order of things. These circumstances were witnessed by the whole

inhabitants of the city of Rome, and are confirmed by the judicial procedure instituted by GANUANELLI himself, and terminated by his successor, and to which the utmost publicity was given.

During the period when GANUANELLI persecuted, with the greatest zeal, the miserable remnant of the society of the Jesuits, which he had previously annihilated, he learnt that there circulated, throughout the whole pontifical states, certain pretended prophecies which menaced himself with a speedy and calamitous death. At first, the Pontiff was disposed to regard these rumours with contempt; but his imagination soon led him to consider them as an insulting manœuvre of the partisans of his prisoners, the Jesuits. This notion excited his mind, and he issued orders for arresting or incarcerating, at the same time, at Rome, at Orvieto, and at Valentano, the individuals guilty of disseminating these rumours; and, by a supposed analogy, the consideration and investigation of these prophetic crimes was remitted to the commission already charged with the task of prosecuting the crimes of the Jesuits.

The result of these investigations was, that the rumours which had so much alarmed the Pope were found to have their only source in a poor ignorant peasant girl of the village of Valentano, in the diocese of Montefiascone, who could neither read nor write, but who had obtained some celebrity in consequence of the accomplishment of certain predictions she had uttered, and which had been disregarded even by the tribunal of the Inquisition, to

whose investigation they had been submitted. The Pontiff was also apprised that this girl, at the moment she was arrested, without exhibiting any symptoms of suspicion or alarm, only said to the commissioner, Jerome Pacifici, and his executive officers: "*GANGANELLI imprisons me, but BRASCHI will liberate me.*" He was also informed, from the same source, that the Curé of Valentano, who was arrested at the same time, and for the same reason as his parishioner and penitent, without exhibiting any more uneasiness than she did, exclaimed, as if transported with joy: "*That which you have just done has been three times announced to me. Here—take this paper of prophecies which I have collected from my parishioner, where you will find it all in writing.*"

The result of the strictest investigation, made upon the spot, was also favourable to the simple piety and general good conduct of this girl. It will thence be seen that, not satisfied with simply predicting the death of the Pontiff, in the following month of September; to render the prophecy more precise, she fixed upon the period of the equinox. Finally, it will be seen that the prediction of the death of the Pontiff was clothed with circumstances still more incredible; namely, that the Holy Father should publish the sacred year, but should not live to see it; that the faithful, after his death, should not, as usual upon such occasions, kiss his feet; and that his body should not be seen, according to the ordinary ceremonial, in the Church of St Peter.

If these particulars did not much affect GANGANELLI, who, like others, regarded them as the extravagant emanations of a delirious brain, it was otherwise with regard to the description given by the girl of an internal conflict experienced by the Pontiff nine months previously, and when she recalled to his recollection circumstances which he alone could know; viz., how, when signing the brief for the destruction of the Jesuits, he rose from his bed during the night, took up a pen, threw it down, hesitated, then returned to bed, then rose again for the purpose of signing it, because, for his greater confusion, God had abandoned him to his own counsels. This ray of light agitated rather than enlightened the Pontiff, who only strove to deaden its effects, and to recover his self-possession.

A man was pointed out to him as the most capable of giving him the best information upon the subject of this girl—a Roman ecclesiastic who had formerly been the spiritual director of this prophetess—a respectable priest, and the founder of a charitable institution. Immediately, and without giving himself time to call him, the Pontiff went himself in search of him, on the 27th June 1774, and requested him to tell what he thought of the peasant-girl of Valentano. The pious ecclesiastic, suspecting some interested motive, answered by an exclamation, declaring that he knew her to be an upright and simple person, whom heaven had several times favoured with extraordinary knowledge. GANGANELLI, then, without enquiring farther, hurriedly

broke off the conversation, and said, on returning to his carriage, "*This good man shall not be my prophet.*" He then sought more favourable information, and he found it. The commissioners charged with the investigation of this affair succeeded in tranquillizing him by declaring that the supernatural character discovered in this girl could proceed only from the spirit of mendacity.

This hasty decision, pronounced without any previous investigation, and without hearing the individual inculpated, was flattering and tranquillizing to the mind of the Pontiff. GANGANELLI would no longer doubt the vanity of the predictions which concerned himself; but he still meditated the chastisement not only of her whom the spirit of falsehood had urged to make them, but also of her accomplices, and of the other malicious propagators of these reports, to the number of sixty-two persons, who, he proposed, should expiate their offences in the castle of St Angelo. The punishment of the one, and the arrest of the others, was fixed to take place on the first of October, after the equinox had passed, and when the falsehood of the predictions, and the roguery of those who had disseminated them, should be rendered manifest and inexcusable.

In the meantime, the increasing agitation and disquietude of the Pontiff, combined with the poison of remorse, exasperated a vicious humour which had afflicted him for some time, and, at length, affected his blood, and threw him into a state of general

exhaustion. He visibly lost strength from day to day. He still obstinately protested, however, that he was not sick, and, particularly, that he should not die, and that he should live to falsify the predictions of the prophets of misfortune. He even affected to show himself in public, and drove out in his carriage on the 8th of September. If, on the 10th, his disease confined him to bed, it was but a transient indisposition, which, he assured the bystanders, should not prevent him from repairing from the 12th to the 15th to Castel-Gandolph; that he should be occupied with preparations for a fête on the 4th of October, the day of St Francis; that he should entirely recover his health, and that the prophets of misfortune should be confounded and punished.

In the meantime, notwithstanding the representations of the patient, the danger became only the more imminent, and it was impossible that he could recover. His prisoner, a poor peasant girl, had announced his last hour; she had pronounced sentence upon him, and she did not retract. He must submit. She had fixed the autumnal equinox, and he must die on the 22d of September. It would appear that she who had only fixed the month, and determined the period of the month, could also point out the precise day, and even the hour of the death of GANGANELL. At least, it was very solemnly confirmed that, at the precise hour of his death, on the 22d of September 1774, Bernardino Renzi, shut up in a convent of Montefiascone,

went in search of the Superior, and said to her :
“ *You may order your community to offer up the usual prayers for the Holy Father. He is dead.*”
The Superior having hastened to transmit the declaration which her prisoner had just made to the bishop of the place, the news was soon spread among the inhabitants of the town of Montefiascone, who received it at 10 o'clock A.M., at a distance of eighteen leagues from Rome ; while the first courier only brought intelligence in the afternoon that the Pope had died at 8 o'clock in the morning.

All the other predictions of the prophetess, in this case, were equally verified by the actual events. The Pope, indeed, might not have published the jubilee for the year 1775, but he had issued the bull ; and thus it was true that he should announce the sacred year, but that he should not live to see it. All Rome knew, and the commissioners, who were in possession of the documents, knew better than all, that it was predicted that the faithful should not kiss the feet of the Holy Father before his sepulture, and that, contrary to the usual ceremonial observed in the case of his predecessors, his body should not be exposed to view in the church of St Peter. Such a prediction was very hazardous, and nothing was more easy than to falsify it. Undoubtedly, the will was not wanting, but they had not the power ; for gangrene had commenced while the Pope still lived, and this prevented his body from being embalmed. This last circumstance gave occasion to a report that the Holy Father had been

poisoned by the Jesuits; but for this report there was not the slightest foundation.

While such a succession of extraordinary events occupied the attention of Rome and of Italy, she who had announced them—whom some called a saint, and others a sorceress—beheld their accomplishment without the slightest astonishment. It was recollected that she had said, that, upon the death of GANGANELLI, “BRASCHI shall liberate me.” The humble peasant girl, on her part, without retracting her prediction, awaited its fulfilment with the most perfect tranquillity.

With much less confidence than she displayed upon this subject, some of the cardinals, partisans of the deceased Pontiff, could not help betraying their fears, at the opening of the conclave, saying that surely the sacred college would not compromise itself so far as to verify the reveries of a fanatic. The wiser among them, on the contrary, viewing the whole of this portentous affair, more than suspected the finger of God in it, and could not dissemble, from themselves, at least, that the candidate pointed out by a simple peasant girl was still more worthy of being seated in the pontifical chair, than he whom the intrigues of courtiers had forced them, as it were, to elect five years previously. Some friends, too, of the Cardinal BRASCHI, spoke to him, in jest, of the singularity of the prediction relative to his elevation. But the joko terminated seriously by his exaltation to the throne of St Peter, under the designation of Pius VI.

There was now no longer any doubt that she who had so clearly predicted the pontificate of BRASCHI, would be set at liberty by the new Pontiff, along with those whom malevolence had associated with her as accomplices. But the newly elected Pope, being unwilling that the justice he owed to the prisoners of his predecessor should be suspected of undue favour, ordered their case to be determined by those very persons who had the greatest interest to find them guilty, viz., by that commission, which, without a hearing, had previously harassed and imprisoned them. The embarrassment of these judges was great, but the judicial duty was imposed upon them. It was no longer possible to attribute to the suggestion of the Jesuits a series of predictions so clearly announced, so literally accomplished, and so manifestly independent of all human combinations. The commissioners, therefore, found themselves compelled to recognise in them a supernatural character; but, in order to avoid pronouncing their own condemnation, they decided that the agent in this supernatural business was the Spirit of Darkness; and their definitive sentence, in restoring the persons arrested to their liberty, was to declare them not guilty, but the mere dupes of an illusion of the devil. To accuse the devil of being the author of all this mischief, indeed, was only an expedient of the judges to get rid of the affair, and not a very happy one for themselves. These judges, indeed, found themselves covered with confusion; for how could the father of falsehood have announced not lies, but

truth, and assumed the character, not of an angel of darkness, but of an angel of light ?

The sceptics, no doubt, will be disposed to regard the whole of this story of BERNARDINE RENZI as a pure invention of the Jesuits. But M. BOUYS, upon whose testimony we have principally relied in the foregoing narrative, was at considerable pains to ascertain, as far as possible, at such a distance of time, the exact truth of some of the essential facts. With this view, he addressed a letter, in the year 1804, to the Cardinal MAURY, Bishop of Montefiascone, where the village of Valentano, the birth-place of Bernardine Renzi, is situated, requesting that his eminence would have the goodness to communicate to him any information he might be able to obtain, in regard to this story, upon the spot. The Cardinal returned a polite and satisfactory answer to the inquiries of M. Bouys, which tended to confirm the facts contained in the foregoing narrative. He mentioned that the judicial documents relative to the case of BERNARDINE RENZI had been transmitted to Rome, and that no vestige of them remained in the registry of his tribunal.

The Cardinal then proceeds to say :—" BERNARDINE RENZI was here in the convent of the Visitandines at the time I was appointed Bishop of Montefiascone. She did not seek to be remarked by me ; and, for my part, I assumed the appearance of being ignorant who she was. She was, at that time, about forty years of age, and the nuns only once spoke to me about her, as of an honest, simple girl, without

any kind of education. The apostolic chamber paid her board in this convent, until the time when the states of the church were taken possession of by the French. She then left the convent, where she could no longer maintain herself, and retired, not to Valontano, her native place, but to another small town in my diocese, Gradoli, where she lives quietly; and I have never heard any thing of her, either good or bad."

This, we presume, is sufficient to prove the existence and identity of the individual; and the fact of her *clairvoyance* must be determined by the other evidence in her case. But if these facts are established, her complicity with the Jesuits, in the case of GANGANELLI—in itself otherwise improbable—would, in our view, be of little or no consequence.

We had intended to close this chapter on the natural *clairvoyance* with the very curious case of M. CAZORTE, the prophet of the first French Revolution; but the narrative of this remarkable case has been already given to the public by my learned friend Professor Gregory of Edinburgh, in his recent very interesting work on Animal Magnetism. Besides, we possess so many striking instances of the development of this particular phenomenon, that the author might with some justice exclaim,—“*Inopem me copia fecit.*”

CHAPTER L.

IN the numerous instances, which formerly occurred, of the occasional development of the divi-natory faculty, it never appears to have been imagined, even by men of genius and research, that this faculty could have been developed by more than two causes, to one or other of which, accordingly, every case of this description must necessarily fall to be ascribed. These were *divine inspiration*, or *diabolical possession*; and, consequently, every individual, who exhibited such phenomena, was accounted either a saint or a reprobate, according to the peculiar character of the particular manifestation, or the circumstances in which the occurrences took place. Such opinions, it would appear, have been patronised and encouraged by almost all religious denominations and sectaries; and, we believe, that they have not yet been entirely eradicated even from the minds of otherwise learned and intelligent and pious men. This belief itself, however, we are disposed to consider as a remnant of ancient ignorance and heathenism.

But we now approach the period when other views of this subject began to arrest the attention of many ingenious experimental and moral philosophers; whose interesting researches ultimately

tended to modify the previous prepossessions of mankind upon this apparently mysterious subject, by demonstrating that the phenomena in question, when subjected to a more rigid scientific scrutiny, might be explained in a more natural and intelligible manner, upon the principle of a constitutional affection, either congenital, superinduced, or developed by various causes in the human constitution. The steps, by which this important discovery was ultimately attained, were gradual and slow ; while the discovery itself, whether we consider its nature, or its importance, as an accession to our scientific and useful knowledge, is, unquestionably, one of the most interesting which has ever rewarded the unwearied perseverance, and ultimately successful efforts, of philosophical investigation. We might compare the feelings of the first discoverer of this new and fertile field of physico-intellectual science to those of that enterprising navigator, who, while in quest of a new terrestrial world, first cast his eager eye, through the ocean-haze, upon the sun-gilt coast of another hemisphere.

It would be difficult, however, to assign the entire merit of this great physico-intellectual discovery to any one individual inquirer. The relative phenomena, as we have seen, had been observed, although incorrectly appreciated, for ages ; but these curious phenomena were appropriated, and applied to their own purposes, by a particular caste, who endeavoured to secure them as a monopoly ; and they came to be considered much too sacred to be sub-

mitted to the indiscriminate investigation of the profane, lest they should be deprived of all their supposed value in the estimation of the vulgar.

The barbarous ages, which succeeded to the overthrow of the great Roman empire, were naturally unfavourable to the successful prosecution of learning, and to the refined pursuits of intellectual science; but the clouds of ignorance, superstition, and fanaticism were, after the elapse of centuries, ultimately dispersed, in part, by the religious reformation, the controversial writings of the churchmen, and the happy invention of the printing press; and, from that period, the human mind began to recover its natural vigour, elasticity, and freedom, and to expatiate once more at large in the luminous regions of philosophical investigation. Some other important discoveries, which were made about the same period, contributed to arouse and to fascinate the intellectual faculties of the inquisitive; and much interest began to be displayed in investigating the most recondite mysteries of nature, which even the occasional persecution of a bigotted and intolerant hierarchy could not entirely suppress. That many erroneous notions were embraced and propagated in the course of these inquiries, is an unquestionable truth; but it is equally true that the impulse was, upon the whole, of a most salutary character, and that, in addition to some real and valuable acquisitions, many genial ideas were also occasionally thrown out, which operated as lights, or landmarks, to subsequent enterprise.

Among the subjects which forcibly attracted the minds of philosophers, soon after the revival of learning, there was none, perhaps, for a considerable period, which excited greater interest among men of a speculative turn of mind, than the newly-discovered properties of the mineral magnet. We have a multitude of treatises written expressly upon this subject, during the 15th, 16th, and 17th centuries, as well as numerous allusions to various applications of the discovery, in the works of our earlier philosophers and physicians. These treatises and allusions, indeed, exhibit much ingenious but fanciful theory, and not a few supposititious or perverted facts; but many of them also present, amidst these volatile ingredients, a certain solid *substratum* of curious and profound observation and ingenious reasoning. Even a lucky hypothesis may occasionally conduct us, perhaps fortuitously, to a valuable train of facts.

The authors to whom we have here alluded are, unquestionably, our forerunners, or pioneers, in the science of Animal Magnetism; and a treatise, like the present, would appear to be incomplete without some notice of the labours of our most distinguished predecessors in the wide field of this curious enquiry. We shall endeavour to make our retrospect as brief as possible.

We may take the liberty of passing over a few of the earliest writers on Magic and Magnetism—such as PICINUS MARSILIUS, PICUS DE MIRANDOLA, ARGENTIER, JOUBERT, &c., and proceed, at once

to advert to that more celebrated character, **THEOPHRASTUS PARACELSUS**—a man of extraordinary energy, talents, and eccentricity, whose very errors may be said to have proceeded from an exuberance of imaginative genius. This remarkable man flourished in an age when medical science, to which his mind was particularly devoted, had degenerated into an empty scholastic jargon, and empirical practice; and the Galenic doctors had become mere empty empirics and bunglers in the exercise of their profession.

PARACELSUS made glorious efforts to raise his profession from that ignoble state of degradation into which it had unhappily fallen, and to elevate it once more, upon the firm pedestal of experience and scientific investigation. He was the most accomplished chemist of his time; and perceiving that the unworthy disciples of **GALEN**, with their venesections, cathartics, and emetics, obtained small success in the actual cure of diseases, and were surpassed by the most wretched and illiterate barbers, itinerant quacks and mountebanks, he could not avoid holding them in the greatest contempt; and his lively genius prompted him to attempt an entire and fundamental revolution in the science and practice of medicine. Throwing aside the works of **GALEN**, at that time in high repute, he resolved to study physic after a different method. He asked himself the important question: If there were no teachers of medicine in the world, how should I proceed to learn the true art of physic? And the answer was: Nowhere else

than in the open book of Nature, written by the finger of God. This, then, he determined to make his school, throwing aside the books of physicians as empty and unprofitable; resolving, as he says, to be guided, thenceforth, by the great light of nature, and not by the unsteady and flickering glare of the apothecary's lamp.

With this view, PARACELsus determined to travel; and in order to have the best opportunity of seeing every thing most remarkable in nature, he resolved to travel on foot. Having previously studied metallurgy, he visited and examined the mines in Hungary, Germany, Sweden, and Norway. He travelled throughout almost the whole of the then known world, and industriously sought to store his mind with useful knowledge. "I have gone," says he, "in pursuit of knowledge, even at the risk of my life, and have not been ashamed to receive information even from the poorest itinerant newsmongers and barbers." He also studied anatomy and surgery, and laboured with great success and reputation in this department of medical acquirement. Having thus accumulated a vast store of wisdom and experience, he was appointed a Professor at the University of Basle, the chairs of which were filled by the most eminent men of all countries. During his travels, he had forgotten a great deal of his Latin, and, on that account, he felt himself compelled to lecture in German, which, at that time, was accounted an extraordinary heresy. He was also attacked on the score of his travels, and

the simplicity of his dress and mode of living. He defended himself with much vigour, and some asperity; inveighed against the Galenic lie-a-beds with great bitterness, and closed his defence with the following remarkable expressions:—"Writings must be examined by means of their letters, but nature by means of travelling; and the different lands and provinces constitute the pages of the great code of nature."

In many passages of his works, he manifests the greatest reverence for HIPPOCRATES, who, like himself, had travelled the right path to the temple of truth. He inveighed only against the groundless theory of GALEN, and the subtleties engrafted upon it by the Arabian physicians. It was this, and not the sciences, as alleged by his antagonists, against which he contended throughout the whole course of his life. He incurred also the enmity of the apothecaries, in consequence of the simplicity of his prescriptions. "The apothecaries," said he, "are my enemies, because I don't empty their boxes; my prescriptions are plain and simple, and do not consist of forty or sixty different ingredients, like those of the Galenic doctors. I consider it my duty to cure my patients, and not merely to fill the purses of the apothecaries."

In his treatise on the properties of the magnet, PARACELSUS observes, that "the magnet has long been exhibited to the eyes of all, and yet no one has ever thought of inquiring whether it is possessed of any other powers besides that of attracting iron.

The routine-doctors frequently object to me that I will not follow the ancients. But in what should I follow them? All that they have said about the magnet amounts to nothing. Lay that which I have said upon this subject in the balance, and judge for yourselves. Had I blindly followed others, and made no experiments myself—in that case, I should have known no more than what every peasant sees, viz., that it attracts iron. But every philosopher ought to investigate for himself; and thus I have found that the magnet, besides its most obvious property — that of attracting iron — possesses, in addition, a secret and more universal power.”

PARACELSUS then gives a variety of directions for the medicinal exhibition of the magnet; and he mentions a number of diseases in which he appears to consider it a specific. A subject of this nature, however, cannot be adequately discussed by a layman in medicine, although it well deserves to be carefully studied and investigated by the profession. The observations of this eminent man upon the solar, planetary, and atmospheric influences upon the human system, are also well worthy of attention.

The author of this treatise, however, is naturally more anxious to proceed to the consideration of those portions of the writings of PARACELSUS, which appear to be more immediately conversant with the particular branch of the general subject he has undertaken to investigate.

A large proportion of the medical system of PARACELSUS is founded upon magnetism. His language,

however, is not always very clear to a modern reader, and, on this account, it is frequently very difficult to comprehend his precise meaning. He seems to hold that, in the human frame, there exists something of a sidereal nature—something derived from the stars. But although this sidereal substance may be considered as material, yet, in relation to the far grosser body, it may be deemed in certain respects spiritual. This substance he denominates *Magnes Microcosmi*; and he appears to consider this element as connected with the heavenly bodies, and as attracting their influences to itself; and, upon this principle, he endeavours to explain many of the phenomena of nature. In his second book on the Plague, he assumes the fact, that in the human organism there exists a magnetic power which attracts diseases out of the *chaos*; and, in his fourth treatise on the same subject, he maintains that the magnetic power is diffused throughout universal nature; that the human *Mumia* attracts to itself poisonous qualities from the moon, the stars, and other objects; and that, on the other hand, the moon and the stars attract such poisonous exhalations to themselves, and again distribute them to other bodies. All this may be considered as equivalent to what may be denominated atmospheric influences.*

* We give the following specimen of the style of PARACELsus, in his Latin works, which we frequently find it difficult to translate in an intelligible manner:—

“ *Similem attractivam vim in se homo quoque conditam fert, quæ in uno gradu cum magnetica vi versatur. Jam ergo*

It is rather remarkable that PARACELUS explains the phenomena of infection very much upon the same principles as have been adopted by FREDERICK HUFELAND, in his treatise on *Sympathy*.

The following passage is interesting, as demonstrating the decided opinion of PARACELUS in regard to the value of Magnetism in its relation to medicine:—"I maintain, moreover," says he, "clearly and openly, from what I have myself experienced, that such a deep secret lies hidden in Magnetism, as renders it impossible to make any great progress in the knowledge and cure of diseases, without an acquaintance with its principles."

For the opinions of PARACELUS on the subject of dreams, visions, presentiments, forebodings, predictions, &c.—all of which he explains upon magnetic principles—we must refer our inquisitive readers to the works of the author himself.

PARACELUS was, unquestionably, a very remarkable man, with a highly original genius, improved by self-cultivation. As the great founder of the chomical school of medicine, he was long held in high estimation; and his anticipations of the magnetic doctrines—which, at the present time, are almost daily receiving fresh confirmation—give him

homo foris terris per vim illum ad se trahit circumstans sibi chaos. Hinc sequitur infectio aëris in homine. Hinc intelligite quod Magnes iste spiritualis in homine sit quærens hominem infectum, si unitur foris cum chaos. Sic sani per magneticam hanc attractionem ab aëris inficiuntur."—PARACELSI Oper. Omn. Genev. 1658. Vol. I. p. 634.

unquestionable claims to our candid consideration. In recent times, we believe, his numerous and valuable writings have been little consulted by professional men; and it must be confessed, that the obscurity of the style in which his peculiar ideas are conveyed, is calculated to repel rather than to attract us to the study of his works.

PETRUS POMPONATIUS was nearly contemporary with PARACELSUS, having been born at Mantua in the year 1462. He was the author of several learned works; one of them entitled *De Incantationibus* (of enchantments), which gave great umbrage, and was violently attacked as heretical, in an age of ignorance and prejudice. The object of the author was to prove that magic and sorcery proceeded from natural causes not yet discovered, and that they were improperly ascribed to dæmoniacal agency. At Rome, this work was placed in the *Index Expurgatorius*.

BAPTISTA VAN HELMONT, a celebrated physician of Brabant, may be considered as the successor of PARACELSUS, in the chemical and magnetic school of medicine. He was born, of a noble family, at Brussels, in the year 1577, and died in 1644. Of this eminent physician, and his peculiar doctrines and discourses, the author of the present treatise has already taken some notice in *Isis Revelata*; and two admirable dissertations on the same subject, by M. DELEUZE, will be found in the *Bibliothèque du Magnétisme Animal*, Tom. I., p. 45. and Tom. II.

p. 198, Paris, 1817; to which we would earnestly direct the attention of our inquisitive readers.

VAN HELMONT, like his predecessor, PARACELUS, was a man of extraordinary natural genius and perspicacity; and, like PARACELUS, too, he distinguished himself as a chemist. But to us, of course, his merits as a magnetist are his most attractive qualifications.

VAN HELMONT asserted the existence of a magical or magnetic power in man, in terms as distinct and decided, as those employed by PARACELUS. This power, according to our author, lies hidden in the human frame, until roused into exertion by special causes, or upon particular occasions; *it becomes even more active, when the external body is in a state of quiescence; and it is occasionally manifested in dreams of a prophetic character; so that God may be said to be nearer to man when asleep, than when awake; and he denies the influence of the devil in the production of the magnetic phenomena.* The soul, according to VAN HELMONT, is not necessarily attached to any one particular organ, but may be considered as diffused throughout the entire organism. But he regards the *plexus solaris* as its principal residence—the primary organ of the soul—the seat of the sensibility, as the head is that of memory.

We may be permitted to observe, that those men of genius, who have elevated themselves above their age by their scientific acquirements, have very fre-

quently propounded ideas, of which the truth and importance have only been recognised after a long lapse of time. A great proportion of the writings of VAN HELMONT did not become intelligible until after the discovery of MESMER. The reader must also be reminded that VAN HELMONT used the word MAGIC in a favourable sense. All occult science, he says, or that which is elevated above what we acquire by means of sense, observation, and calculation, is *magical*; every power which belongs not to a merely mechanical action, is a magical power, and Nature is the grand magician.

For a complete exposition of the magnetic and other opinions of VAN HELMONT, we must, for the sake of brevity, refer our readers to his own voluminous treatises, and to the authors already referred to, who have expounded and commented upon his peculiar doctrines.

The magnetic doctrines of PARACELUS and VAN HELMONT were subsequently adopted, expanded, and illustrated, in various ways, by a number of other ingenious authors, amongst others by H. CORNELIUS AGRIPPA, ROBERT FLUDD, ATHANASIUS KIRCHER, WIRDIG, MAXWELL,* a physician of Scottish extraction, &c. The last mentioned author is thought to have approached nearest to the doctrines of the more modern Magnetists; indeed, MESMER has been sometimes accused, although, we think, upon somewhat slender grounds, and with

* *De Medicina Magnetica.* Franc. 1679.

small probability, of having borrowed the essential dogmas of his system from the aphorisms of MAXWELL.

CHAPTER LI.

SOME striking exemplifications of those peculiar organic states we have already described, as occurring either naturally, or produced by the artificial processes of Animal Magnetism, or other exciting causes, may be found in the persons of certain celebrated historical characters, both in ætively and in contemplative life, as well as in many well-known theosophists and mystical writers at different periods antecedent to our knowledge of the principle in operation, and to the direct and scientific application of the magnetic processes to practical purposes. Among the ancients, we may distinguish ZOROASTER, CONFUCIUS,—PYTHAGORAS and SOCRATES, &c., among the Greeks; and there are several other authors and remarkable personages, in different ages, who might, perhaps, be included, with great propriety, under the same category. The conduct and writings of such persons have frequently been ascribed to monomania, to eccentricity of character, or to actual insanity; although, we suspect, they might be more appropriately attributed to some modification of the ecstatic affections, which we occasionally find associated with considerable intel-

lectual power and scientific acquirement, although more or less abnormal in their manifestations.

A particular and minute examination of the lives, actions, and writings of individuals of this character, so far as they are known, would lead us too far from the immediate object of our present inquiry. We shall, therefore, restrict ourselves to a short account of two individuals, who flourished in comparatively modern times, and who appear to afford pretty apposite instances of the active and the passive affection we have undertaken to illustrate. We allude to the great Arabian Prince and Prophet, MAHOMET, and to the celebrated religious Mystic, SWEDENBORG.

In the few particulars relative to the life and character of Mahomet, to which we shall have occasion to advert, we shall follow the narrative of the latest biographer of the great Arabian Prophet and Legislator, the very intelligent Mr Washington Irving.

We may pass over, as apocryphal, the miracles which are said to have occurred during the infancy of the Prophet, as the precursory signs of his future mission. In his youth, during a journey, he arrived at Bosra, a city inhabited by Nestorian Christians, where he and his uncle were entertained with great hospitality. It is said that one of the monks, "on conversing with Mahomet, was surprised at the precocity of his intellect, and interested by his eager desire for information, which appears to have had reference principally to matters of religion."—"He

indulged the original bias of his mind—a turn for roverie and religious speculation, which he had convinced from his earliest years.”—“ Intense occupation of the mind on one subject, accompanied by fervent enthusiasm of spirit, could not but have a powerful effect upon his frame. *He became subject to dreams, to ecstasies and trances.*”—“ *Often he would lose all consciousness of surrounding objects, and lie upon the ground as if insensible.*” He appears, indeed, to have been constitutionally subject to fits of epilepsy, and to occasional paroxysms of somnambulism, or sleep-waking, and was haunted by dreams and visions. He is also said to have possessed an extraordinary gift of inspiring a devoted attachment in his followers and dependents. In short, he was a powerfully magnetic man.

Such was MAHOMET as an individual. The transactions of his public career are too well known to require repetition.

The religious doctrines propounded by MAHOMET have been subjected to much criticism and contumely; while the motives which regulated his conduct have not escaped the most virulent aspersions. We are disposed to view his character in a somewhat different light. MAHOMET, in our view of his character, was an *energumene*—a religious enthusiast—a fanatic, if you will; but, at the same time, he was a man imbued with high conceptions, and gifted with indomitable energy—in short, a magnetic *clairvoyant*. His honesty, indeed, has

been impeached, but, as we think, without any just cause. In the main points, we concur in the delineation of the character of this great man given by Mr Washington Irving.

“ His intellectual endowments were unquestionably of an extraordinary kind. In his diet, he was sober and abstemious; in his dress, simple and unaffected. He was just in all his private dealings. He was naturally of an irritable temperament, but had contrived to bring his temper under great control. In his public career, he has been represented as an unprincipled impostor, and this judgment appears to have been formed from his asserted visions and revelations. But it cannot be proved that these, so far as genuine, may not have proceeded naturally from his magnetic temperament, and were by no means deliberate falsehoods. We must bear in mind, too, that many of the extravagancies—dreams, visions, and revelations—which have been attributed to him, are entirely spurious.”

“ The miracles ascribed to him are all fabrications of Moslem zealots. He expressly and repeatedly disclaimed all miracles excepting the Koran, which he pronounced to be the greatest of miracles. But the Koran, as it now exists, is not the same Koran delivered by Mahomet to his disciples, but has undergone many corruptions and interpolations. It was not until some time after the death of the Prophet, that the detached passages of the Koran were gathered together and transcribed by the direction of Abu Beker. The heterogeneous frag-

ments, thus collected, were thrown together without selection, without chronological order, and without system of any kind."

In reviewing the whole conduct of Mahomet, we have come to the conclusion that he was no conscious impostor, but that he acted under the impulses of an enthusiastic and visionary spirit. "We find him repeatedly subject to trances and ecstasies in times of peculiar agitation and excitement, when he may have fancied himself in communication with the Deity, and these were almost always followed by revelations." With Mr Irving, therefore, "we are far from considering Mahomet the gross and impious impostor that some have represented him." He was, undoubtedly, a man of great genius and suggestive imagination; but it appears to us that he was, in a very considerable degree, the creature of impulse and excitement, and very much at the mercy of circumstances. The magnetic temperament, when powerfully prevalent in the idiosyncrasy, very frequently assumes a religious or devotional character. It did so decidedly in the case of Mahomet. We are told that "prayer, that vital duty of Islamism, and that infallible purifier of the soul, was his constant practice. *Trust in God* was his comfort and support in times of trial and despondency. On the clemency of God he reposed all his hopes of eternal happiness. *Ayeshah* relates that, on one occasion, she inquired of him, 'Oh, Prophet! do none enter paradise but through God's mercy?' 'None, none, none!' replied he, with

earnest and emphatic repetition. 'But you, oh Prophet, will not you enter excepting through his compassion?' Then Mahomet put his hand upon his head, and replied three times, with great solemnity: 'Neither shall I enter paradise unless God cover me with his mercy.'

"When he hung over the deathbed of his infant son, Ibrahim, resignation to the will of God was exhibited in his conduct under this keenest of afflictions; and the hope of soon rejoining his child in paradise was his consolation. When he followed him to the grave, he invoked his spirit, in the awful examination of the tomb, to hold fast to the foundations of the faith—the unity of God, and his own mission as a prophet. Even in his own dying hour, when there could be no longer a worldly motive for deceit, he still breathed the same religious devotion, and the same belief in his own apostolic mission. The last words that trembled on his lips ejaculated a trust of soon entering into blissful companionship with the prophets who had gone before him.

"It is difficult to reconcile such ardent, persevering piety with an incessant system of blasphemous imposture; nor such pure, and elevated, and benignant precepts as are contained in the Koran, with a mind haunted by ignoble passions, and devoted to the grovelling interests of mere mortality; and we find no other satisfactory mode of solving the enigma of his character and conduct, than by supposing that the ray of mental hallucination which

flashed upon his enthusiastic spirit, during his religious ecstasies in the midnight cavern of Mount Hara, continued more or less to bewilder him with a species of monomania to the end of his career, and that he died in the delusive belief of his mission as a prophet."

Such was MAHOMET,—the man who gathered together the scattered tribes of Arabia, and disseminated those religious doctrines which subsequently became diffused over a large portion of the Eastern world. In subsequent times, indeed, a number of fanciful dogmas and ceremonial usages became engrafted upon the original creed of the prophet of Islam; but these must be considered as excrescences upon the simple tenets of its founder, and not sanctioned by his precepts or example.

It is unquestionable, that a great proportion of the original articles of the Mahometan faith were borrowed from the Old and New Testament Scriptures. But in the religion of Islam, our Saviour was held to have been merely a prophet of God, whose mission was superseded by that of Mahomet.

EMANUEL SWEDENBORG was a very remarkable genius in more than one respect, although he is now chiefly known as the founder of a new and very peculiar religious sect. He was born at Stockholm in the year 1688. In the earlier period of his life, he devoted himself, with great zeal, industry, and success, to the study of the physical sciences—mineralogy, mathematics, astronomy, &c.; and he afterwards travelled into various foreign lands—England,

Holland, France, and Germany—in pursuit of knowledge. He then returned to his native country, where he attracted the notice of Charles XII., by whom he was appointed assessor of the College of Mines; and he distinguished himself by the invention of certain machinery for the use of the King in transporting his artillery to the siege of Fredericks-hall. He also employed himself, about this period, in the publication of several treatises on algebra, monetary science, the orbits of the planets, the tides, &c., for which he received the thanks of the government, and obtained a patent of nobility. On matters connected with his official duties, he visited the Swedish and Saxon mines, and wrote instructive treatises on these subjects; and, with similar objects in view, he went to examine the mines of Austria and Hungary. About this period the academies of Upsala and Petersburg sent him their respective diplomas. His *Opera Philosophica et Mineralogica* appeared in 1734 in three folio volumes, and were well received by the learned throughout Europe. Between the years 1738 and 1740, he enlarged his acquisitions by his travels in France and Italy; and upon his return to his native country, he published his work on the *Economy of the Animal Kingdom*, which contributed to extend his reputation as a natural philosopher.

In the year 1743, while sojourning in London. SWEDENBORG, who had hitherto been entirely occupied with the study of material nature, had a vision, in which, according to his own account, he received

a call to establish an intercourse with the realm of spirits. Whether from a constitutional predisposition, from the exhaustion produced by incessant mental labour, or from other causes, the mind of the great naturalist suddenly underwent a complete change: The eyes of the inner man were suddenly opened—he became ecstatic; henceforth, his whole occupation consisted in seeing and conversing with spirits, and in committing to writing the things that were revealed to him from the invisible world. The works which he published after this period, and which, he tells us, he wrote as the Secretary of the Lord, were printed chiefly at his own expense. These mystical publications attracted a number of readers and admirers, and, subsequently, made many converts to his spiritual views.

SWEDENBORG, however, was no common impostor; he was merely an enthusiast—a visionary—a *crisisite*. He became the founder of a peculiar religious sect, called, after his name, the *Swedenborgians*, which gradually increased to a pretty numerous body, and ultimately diffused itself over different quarters of the world. Of their peculiar doctrines it is no business of ours to speak. They are a quiet, harmless, mystical sect, expectants of the New Jerusalem; and they generally, it is believed, accept the doctrines and phenomena of Animal Magnetism, which they conceive to be favourable to their own religious views.

The idiosyncrasy of SWEDENBORG exhibits a close analogy to that of several other ancient and modern

characters : SOCRATES, PLATO, PLOTINUS, PORPHYRY, BEHMEN, BUNYAN, FOX, PASCAL, GUION, BOURIGNON, and various other mystics ; in whom the sensibility appears to have predominated, in a greater or less degree, over the intellect. In order to comprehend the thoughts and expressions of such individuals, we must endeavour to divest ourselves of our corporeal, fleshly nature, and to become wholly spirit—like the Eastern devotees, the natural crisiaes, or the magnetic somnambulists.

“SWEDENBORG,” says Mr EMERSON, “has rendered a double service to mankind. By the science of experiment and use, he made his first steps : he observed and published the laws of nature ; and ascending by just degrees, he was fired with piety at the harmonies he felt, and abandoned himself to his joy and worship. This was his first service. If the glory was too bright for his eyes to bear, if he staggered under the trance of delight, the more excellent is the spectacle he saw, the realities of being which beam and blaze through him, and which no infirmities of the prophet are sufficient to obscure ; and he renders a second passive service to men, not less than the first—perhaps, in the great circle of being, and in the retributions of spiritual nature, not less glorious or less beautiful to himself.”

CHAPTER LII.

WE now approach the period of modern practical experiment, when the remarkable facts, of which we have been hitherto attempting to prove the reality, by numerous instances of their actual occurrence, were, at length, demonstrated with such clear and incontrovertible evidence as ought to have put even the most inveterate and the most outrageous scepticism to silence, at least, if not to assent; and which tended to throw an effulgence of light upon certain otherwise inexplicable phenomena, which had been previously ascribed to obscure, inadequate, or supposititious causes.

The modern science of Animal Magnetism, indeed, is essentially and deeply founded in nature. The doctrine itself has been entirely deduced from the results of ordinary experiment and observation, in the same way as the sciences of the mineral magnetism, of electricity, and galvanism; and the conditions upon which the action of this new agent has been found to depend, are so exceedingly simple, in so far as they have been hitherto ascertained, that many ignorant and incredulous persons have treated the bare enunciation of them with levity and ridicule, as, apparently, at first sight, utterly inadequate to the production of the alleged effects, which last,

therefore, are inconsiderately rejected, at once, as apocryphal. It is only, indeed, after repeated experiments, and a long and attentive study of the authenticated phenomena, that we become persuaded, or, rather, feel ourselves compelled to admit the reality of the asserted agency. It is a well known fact, that almost all of the modern advocates of the doctrine of Animal Magnetism were originally the most determined sceptics. The irresistible force of the evidence gradually extorted from them a full acknowledgment of the truth.

We beg leave to direct the attention of our readers to a few simple facts.

In all ages, and, probably, amongst all nations, a certain sanative efficacy has been usually ascribed to the touch of the human hand, to the placing of it upon the body of a sick person, or gently rubbing with it (*tractim tangere*) any part of the body that may happen to have been exposed to injury. This fact, indeed, must be quite familiar to all of us from our childhood, although, for ages, both philosophy and therapeutic science disdained to pay any attention to an instinctive process, so natural and so simple; and, consequently, no attempt was made to signalise and generalise the phenomena, or to assign any satisfactory reason for the soothing influence of this simple operation. But, as the author has observed elsewhere, it will probably be found, upon due investigation, that nature never confers a general instinct without having some particular object in view; and, in the present instance,

the specific end and purpose are so immediately obvious, that it appears truly surprising that these should so long have escaped notice, or, rather, that having been once noticed—and we shall presently see that, in remote times, manipulation was a well-known and very prevalent remedial process—it should ever afterwards have been overlooked and neglected. Mankind frequently travel far and wide, in order to discover something which actually lies at their own doors. But, notwithstanding the pride of science, we humbly presume to maintain that philosophy can never suffer any real degradation by availing itself of the simple and obvious indications of nature.

In point of fact, have not many of the sciences derived their origin from casual observations equally insignificant in appearance?

Natural instinct prompts a patient to apply his hand to any particular part of his body in which he feels pain. If he should happen to have received a blow, or any local bodily injury, the hand instinctively moves towards the suffering part, and probably rubs it gently. In like manner, in the case of a headache, or any other painful morbid affection, it almost invariably happens that we naturally seek relief from the application of the hand to the region where the pain is felt. *Ubi dolor, ibi digitus*. In similar complaints, too, an alleviation of pain is frequently experienced from the same operation, when performed by another person, with the serious intention of relieving the painful sensa-

tion. The almost instantaneous relief which may be thus administered, especially in the case of certain spasmodic affections, is now well known to every practical magnetiser. This last mentioned process, indeed, is familiarly known and appreciated in the nursery, where it is frequently resorted to by the female attendants upon children. When a child has been accidentally injured, or is otherwise suffering pain, it usually runs to its mother, or its nurse, who places it on her knee, presses it to her breast, applies her hand to the part affected, rubs it gently, and, in many instances, soothes the painful sensation, and, probably, sets the child asleep. This is Animal Magnetism, in its most simple and most natural, although, perhaps, its rudest form. "Magnetism," says an eminent magnetiser and practical writer on the subject—"Magnetism is as necessary to the young infant as the milk of its nurse. Nature has conferred the instinctive feeling of its benefits upon all mothers. Their caressing and affectionate hand, the gentle and genial warmth of their breast and their breath, form around the tender infant a magnetic atmosphere incessantly active, which constitutes the best rampart, and the most efficacious remedy against the causes of all those various diseases which are so frequently and so rapidly fatal at this early period of life."

Such is, in a few words, the very simple observation upon which the practice of the magnetic treatment of diseases appears to have been originally founded; and the very simplicity of the fact so

observed, no less than the many absurd species of mystification in which it has been subsequently enveloped, has probably tended to retard the general introduction and improvement of the processes, as well as the universal recognition of the superstructure of doctrine which has been gradually raised upon the basis of these facts.

But it is the peculiar business, and the imperative duty, of every sound practical philosopher, not only to study the actual phenomena of nature, even in the most simple of her manifestations, but, if possible, to discover the general laws according to which her operations are conducted, and the objects to which they may be made subservient, with a view to the legitimate and beneficial application of our acquirements to the purposes of life. It is in this way, indeed, that *knowledge* ultimately becomes *power*.

If we look attentively into the early history of all nations, ancient and modern, we cannot fail to discover everywhere distinct and unequivocal vestiges, not only of a general belief in the agency in question, but also of the almost universal application of this agency, in one modification or another, as a curative process. We may everywhere recognise the essential characteristics of the phenomena described by the modern magnetists, although almost invariably disguised by certain purely accessory circumstances, or rendered obscure by the dark and distorting atmosphere of superstition and mysticism. Unequivocal traces of the magnetic treatment of

diseases, as we have already seen, may be discovered in early times, and under various modifications, among the ancient Chaldeans, the Babylonians, the Persians, the Hindoos, the Egyptians, the Greeks, and the Romans. The early historians and poets, indeed, are full of allusions to the processes employed, and the effects produced, in the Egyptian and Greek Temples of Health, to the temple-sleep, the prophetic dreams, and the cures alleged to have been performed by the manipulations of the priests, which an ill-directed popular belief, founded upon the superstitious notions of an unenlightened age, immediately ascribed to the supernatural interposition of some beneficent presiding deity. We have all been taught, indeed, from our infancy, to regard the proceedings alluded to as the mere offspring of trickery, imposture, and delusion; but it is the business of philosophical investigation to endeavour, in all such matters, to separate what we have every reason to believe to be true, or what is at least probable and credible, from that which is obviously false or erroneous—to disentangle the simple facts from the fanciful trappings with which they may have been enveloped—the truths of nature from the falsehoods of fiction; and, in the present instance—as will probably appear more manifestly in the sequel—it is quite possible, and indeed easy, for us to distinguish that which was evidently the result of natural causes, from that which had its only foundation in ignorance, error, superstition, and delusion. The ancient priests may have been, in many respects, impostors, but

some of their alleged impostures may have been founded upon a superior knowledge of the powers and processes of nature, which enabled them to hoodwink and mystify the illiterate vulgar.

We have seen, that the abstract doctrines of Animal Magnetism were embraced and propagated by a considerable number of learned physicians and philosophers in Europe at an early period after the restoration of learning; and it shall now be our business to endeavour to carry our readers forward to the practical application of the principles which these authors had previously announced in their various writings.

About the middle of the 17th century, there appeared in England several individuals, who cured, or, to use the language of the sceptic, who pretended to cure, various diseases, by the simple means of touching, rubbing, or stroking with the hand—*i. e.* by manipulation. Of these, we shall only advert to one, whose character and conduct were minutely and scientifically investigated at the time, and whose proceedings were carefully watched, and the results duly attested by the most competent and credible witnesses of the transactions.

MR VALENTINE GREATRAKES of Affane, in the county of Waterford, Ireland, was born on the 14th of February 1628, and, in his youth, received a liberal education. While still young, he was forced by the rebellion to fly for refuge to England, along with his mother and several younger children. Here he lived for some time under the protection of

his maternal unelo, Mr Edmund Harris, of whom he speaks in terms of great affection, and he was brought up in the principles of the Protestant religion. Having completed his education, he resolved to return to Ireland, with the view of attempting to recover his paternal property. He subsequently became a Lieutenant in the Earl of Orrery's regiment of horse, in which he remained six years; and, in the year 1656, when a great part of the army was disbanded, he betook himself to a country life, and settled at Affane, the seat of his ancestors. He was made Clerk of the Peace for the county of Cork, Registrar for Transplantations, and Justice of the Peace. The discovery of his extraordinary gift, or faculty, of curing diseases we shall give in his own words:—

“About four years since,” says he, in his Letter to the Honourable Robert Boyle, “I had an impulse, or a strange persuasion in my mind, of which I am not able to give any rational account to another,”—(Was this a dream, a vision, or an instinctive impulse?)—“which did very frequently suggest to me, that there was bestowed on me the gift of curing the King's-evil; which, for the extraordinariness of it, I thought fit to conceal for some time; but, at length, I communicated this to my wife,” &c. “But her reply was to me, that she conceived this was a strange imagination. But to prove the contrary, a few days after, there was one William Maher of Salterbridge, in the parish of Lismore (a tenant of your brother's, the Right Honourable the

Earl of Burlington and Cork) that brought his son William to my house, desiring my wife to cure him, who was a person ready to afford her charity to her neighbours, according to her small skill in chirurgery; on which my wife told me there was one who had the King's-evil very grievously in the eyes, cheek, and throat; whereupon I told her that she should now see whether this were a bare fancy or imagination, as she thought it, or the dictates of God's spirit on my heart; and thereupon I laid my hands on the places affected, and prayed to God for Jesus' sake to heal him, and then I bid the parent two or three days afterwards to bring the child to me again, which accordingly he did, and then I saw that the eye was almost quite whole, and the node, which was almost as big as a pullet's egg, was suppurated, and the throat strangely amended, and, to be brief (to God's glory I speak it), within a month discharged itself quite, and was perfectly healed, and so continues, God be praised!"

Mr Greatrakes then proceeds to give an account of several other cases of patients afflicted with the King's-evil, whom he operated upon and cured in a similar manner. He observes, that he continued this practice for three years, "not meddling with any other distempers;" but, about that time, the ague became prevalent and epidemical in his neighbourhood, when he felt, as formerly, the same kind of impulse within him, suggesting that there was bestowed upon him the gift of curing that complaint also; and, accordingly, he extended his practice to

cases of that kind, which he treated successfully. At length, he applied himself to the cure of various diseases, and had the gratification of giving speedy relief to many sorely afflicted patients. Mr Great-rakes, however, does not pretend to have relieved all those who applied to him: Some, he acknowledges, received little or no benefit from his treatment, but many were cured.

The following passage in his account of himself is remarkable:—"I have met with several instances which seemed to me to be possessions by dumb devils, deaf devils, and talking devils; and that, to my apprehension, and others present, several evil spirits, one after the other, have been pursued out of a woman, and every one of them have been like to choke her (when it came up to her throat) before it went forth; and when the last was gone, she was perfectly well, and so continued. There have been others that have fallen down immediately, as soon as they have seen me, which the Mayor of Worcester, Colonel Birch, Major Wilde, and many hundreds, both at Worcester and here, and other places, were eye-witnesses of; many, when they have but heard my voice, and have been tormented in so strange a manner, that no one who has been present could conceive it less than a possession, as I will instance in one at York House, (where Sir John Hinton, Colonel Talbot, and many others were present,) who had somewhat within her which would swell her body to that excessive degree, on

a sudden, as if it would burst her, and then, as soon as I put my hand on that part of her body where it did rise up, it would fly up to her throat (or some other place), and then it would cause to swell half so big again, and then almost choke her, then blind her, and make her dumb and foam, and sometimes fly into her hand, and so contract and fasten it, that neither Sir J. Hinton, or any body else that did try (as there were many), could with all their strength open one finger of her hand, nor would it fly her hand in the least, till I put my hand on it, *or my glove*; nay, I oftentimes brought it up into her tongue, (by running my hand on her body, on the outside of her clothes, up to her throat,) which it has swollen, in an instant, nigh as big again, and has been seen plainly to play from place to place, and, at length, with great violence of belching (which did almost choke her, and force her eyes to start out of her head), it went forth, and so she went away well. Whether this were a natural distemper, let any one judge that is either a divine, a philosopher, or physician. I could instance you in forty as strange, or stranger," &c.

Let the reader compare this narrative with the accounts which have been given, at various times, of the cases of those patients who have been subjected to the processes of exorcism, in Roman Catholic, and even in Protestant countries. The symptoms and phenomena are almost precisely the same; but the latter were always accounted mira-

culous, and were never found capable of adequate explanation, upon philosophical principles, until after the discovery of Animal Magnetism.

The evidence in favour of the extraordinary cures performed by GREATRAKES is as strong as can well be imagined, or could be reasonably expected. JOSEPH GLANVILLE, an eminent writer of that age, has preserved some curious extracts of letters addressed to him by the then Lord Bishop of Dromore in Ireland, upon this subject. In all of these, GREATRAKES is represented as a simple, unpretending man, and sincerely pious, without ostentation. With regard to his cures, the Bishop says: "I was three weeks together with him at my Lord Conway's, and saw him, I think, lay his hands upon a thousand persons; and really there is something in it more than ordinary; but I am convinced that it is not miraculous." The Bishop appears to have taken the rational view of the question, "I have seen," continues the Bishop, "pains strangely fly before his hands, till he hath chased them out of the body; dimness cleared and deafness cured by his touch; twenty persons, at several times, in fits of the falling sickness, were, in two or three minutes, brought to themselves, so as to tell where their pain was; and then he hath pursued it till he hath drawn it out at some extreme point: running sores of the King's-evil dried up, and kernals brought to a supuration by his hand; grievous sores, of many months' date, in a few days healed; obstructions

and stoppings removed; cancerous knots in the breast dissolved," &c.

Hence, it would appear, that the Bishop, himself an eye-witness, as has been seen, was perfectly satisfied of the reality of these cures, and of the absence of all imposture—which last, indeed, in the particular circumstances, seems to have been impossible; but he had many reasons to persuade him that there was nothing miraculous in the proceedings; and, accordingly, he attempted to explain the whole matter upon physical or physiological principles.

Dr HENRY STUBBS, physician at Stratford-upon-Avon, published an interesting pamphlet upon the cures performed by Greatrakes, relating some of his own observations upon the cases he had himself witnessed, and declaring his conviction that "there was no manner of fraud in the performances." From the Memoirs of FLAMSTEAD, published some years ago, it appears that that celebrated astronomer had himself been a patient of Greatrakes; and although he does not seem to have derived much benefit in his own person, he yet bears ample testimony to the reality of the cures performed upon others, as well as to the general efficacy of the treatment. The Hon. Mr Boyle, of the Royal Society, Cudworth, the philosopher, Flamstead, and many other learned and eminent men, of unquestionable competency, and unimpeachable veracity, testify to the same effect. In short, the evidence

in support of the processes and cures of GREAT-RAKES appears to be as satisfactory as is possible in the circumstances of the case. Divines, physicians, and philosophers, of the highest character, and those contemporaries and eye-witnesses of the facts they relate, all concur in giving the most direct and unequivocal testimony in favour of the character of the individual; and any mystery that may have enveloped his proceedings may now be rationally explained by the subsequent discoveries of Animal Magnetism.*

The proceedings of GREAT-RAKES, although they seem to have produced considerable sensation among many of the learned men of the time, do not appear to have made any general or permanent impression of conviction upon the minds of the philosophers and physicians of that age. We find nothing more than a few trivial allusions to them in some of the medical writings of that and the succeeding times. They appear to have been generally regarded as

* For the still further satisfaction of our readers, we shall subjoin a list of a few of those intelligent individuals who witnessed and attested the facts we have related.

Amongst other names, we find those of the Hon. Robert Boyle; Sir William Smith; Dr Denton; Dr Fairclough; Albertus Otto Faber, a Swedish physician; Thomas Pooley, M.A.; Nathaniel Hobart, Master in Chancery; Sir John Gololphin; Colonel Weldon; Alderman Knight of London; Sir Ab. Cullen; Captain Owen; John Wilkins, D.D.; Benjamin Whichcot, D.D.; R. Cudworth, D.D.; Simon Patrick, Rector of St Paul's Church, Covent Garden; George Evans, D.D.; Richard Wolrich, Chirurgeon; Andrew Marvel.

more accidental anomalies, incapable of conducting us to any fixed general principle.

A great many years after the time of Goetrakes, however, the subject was revived upon the continent of Europe; there appeared, in Germany, a still more extraordinary character, in the person of JOHN JOSEPH GASSNER, a Roman Catholic clergyman. GASSNER was born at Pludentz, in Suabia, in the year 1727. He embraced the ecclesiastical profession, and, in 1758, he became parish-priest, or curate, at Klosterle, a village within the diocese of Chur, in Switzerland. Having been himself cured by means of exorcism—unquestionably a modification of the magnetic process—of a severe and tedious complaint, which had previously resisted all the ordinary resources of the medical art, he, from that period, took up a notion, that the greater proportion of diseases originated from demoniacal possession, and could only be effectually cured by the same method. Accordingly, he commenced curing the sick in this way; and the fame of his success soon brought a number of other patients to him from different and distant quarters. He is said to have thus cured four or five hundred persons in the course of a year. After a time, he went, upon special invitation, to reside with the Prince-Archbishop of Elwangen, a town of Wirtemberg, where he performed a vast number of astonishing cures, especially upon patients affected with epileptic and other spasmodic complaints, which he held to be cases of possession. So great was the

number of persons who resorted to him for advice and assistance, that there are said to have been frequently ten thousand patients and their friends encamped in tents in the vicinity of Ratisbon—all the invalids being subjected to the processes in their turn, without any distinction of persons. His proceedings were carried on in public, in the presence of a multitude of inquisitive spectators; and an official notary took regular and copious notes of his procedure, which were attested by many individuals of the first rank and the highest respectability, as well as by physicians of great professional eminence.

According to the authentic accounts which have been transmitted to us, GASSNER would appear to have possessed and exercised the most astonishing power over the organisms of his patients—a power which would be absolutely incredible were it not vouched by the most ample, the most unimpeachable, and the most satisfactory evidence. He could change the action of the pulses of his patients at pleasuro—make them strong or weak, quick or slow, regular or intermitten, at the suggestion of the physicians who attended. He could paralyse their limbs when he pleased—make them laugh or weep—tranquillise or agitate them; and all this by means of a simple, short command, expressed in Latin, or even conceived mentally. One of the medical witnesses of these transactions declared that GASSNER appeared to possess an absolute and

despotic power over the nervous systems of his patients.

These proceedings, too, were not carried on in the dark, but in the open air, in the presence of thousands of individuals; some of them among the most learned physicians and ecclesiastics in Europe. They were patent to all the world. In short, the phenomena produced by GASSNER were of the most extraordinary character, and seem to transcend the limits of all rational belief. The reality of these facts, however, was never impeached, except by a small number of sceptics, who had not witnessed the proceedings, and, consequently, had no knowledge of them but from hearsay. The controversies that subsequently arose concerning them assumed a theological rather than a philosophical aspect. SEMLER, the great Protestant Rationalist—who, according to his biographers, would believe only what he saw with his own eyes—if even that—and who utterly disregarded all authority—was a decided antagonist of GASSNER; and even the celebrated DE HAEN, one of the most eminent physicians of his age—but who had not personally witnessed the proceedings—conceiving it impossible to deny these facts, or to account for them in any natural way, or upon any rational hypothesis, found himself compelled to cut the Gordian knot, to adopt the opinions of the theological opponents, and to ascribe them—as the bigotted Roman Catholics are still accustomed to do in regard to the phenomena

elicited by the horotical magnetizers—to the Devil.*

Besides Greatrakes and Gassner, we might adduce several other well authenticated instances of individuals, who, at various times, have exercised similar powers, and of whom we have credible accounts; and we have no doubt that there may have been many whose proceedings have not particularly attracted public attention, and of whom, consequently, history has preserved no regular record. But our object has been merely to show that powers of a similar character were manifested previously to the more recent and more scientific practice of Animal Magnetism; and we shall now proceed to introduce to the notice of our readers the fortunate individual who, at length, succeeded in demonstrating the real existence of the extraordinary and much disputed influence in question, and, in a great measure, contributed to dispel the mystery which, for so long a period, hung over its exercise, and retarded the progress of general conviction.

* Our readers will find a copious and very interesting account of the proceedings of GASSNER, by Professor Eschenmayer, in the German *Archives of Animal Magnetism*, vol. viii.

CHAPTER LIII.

FREDERIC ANTHONY MESMER was born at Weil, or Weiler, near the source of the Rhine, on the confines between Germany and Switzerland. From his infancy upwards, he was a keen observer of nature, and evinced a restless and inquisitive turn of mind. After the completion of his education at school, and some hesitation as to the choice of a profession, he repaired to Vienna, for the purpose of studying medicine under those eminent masters, VAN SWIETEN and DE HAEN; and there, in due time, he took his degree, and entered upon professional practice. In the course of certain experiments, instituted in concert with the astronomer HELL, with the view of ascertaining the influence of the mineral magnet as a therapeutic agent, Mesmer made the curious and unexpected discovery, that when, even without employing any magnet, or other auxiliary substance, he merely manipulated his patients, in various directions, with his hands alone, certain very remarkable phenomena were produced, for which he found it very difficult to account; but the fact itself having been confirmed by repeated experiments, he was very naturally induced to suspect the existence of an entirely new agent, to which the circumstances led him to give

the name of *Animal Magnetism*. This discovery, therefore, was wholly experimental and inductive; and this new method of treatment, he afterwards employed, with decided success, in the cure of various diseases; thus experimentally demonstrating—if the word *demonstration* has any meaning—the sanative efficacy of the touch of the human hand, and confirming the propositions previously maintained by many of the old magnetic authors, relative to the influence of the volition of one individual upon the organism of another. This interesting discovery promised to become of vast utility in medical practice.

But this new remedial process, thus discovered and practically exhibited by MESMER, could not fail to give umbrage to his professional brethren. The Æsculapian fraternity have always manifested a restless and very sensitive dread of all therapeutic innovations, of which many striking instances might be adduced; and, upon the occasion in question, their alienation was increased in consequence of the veil of mystery, in which the author of the magnetic discovery sought to envelope his proceedings. The facts he attempted to demonstrate were controverted; the efficacy of his treatment was denied; and his magnetic theories were laughed to scorn. At this early period of his career, indeed, it may be said of him, that his hand was against every man, and every man's hand against him. Irritated, perhaps, by the real or affected obtuseness of intellect in those to whom he exhibited his processes and

explained his views of the subject, as well as by the general spirit of prejudice and misrepresentation which surrounded him, he evinced little respect towards his fellows of the faculty; while they, on the other hand, could scarcely have failed to resent his contemptuous conduct. Controversies arose, in which, as in many other controversies, the parties never could be brought to comprehend, or, at least, sedulously avoided, the real points in dispute. Criminations and recriminations succeeded; MESMER was out-numbered and overpowered by the multitude of his opponents; and, at length, his situation became so unpleasant, that he resolved to quit Vienna, and to select some other field for the promulgation of his discovery. Accordingly, in the beginning of the year 1778, he made his first appearance in Paris. Here, however, he, at first, found the learned, and especially the medical world, little better disposed to patronise his pretensions; but some time afterwards, he was fortunate enough to make a convert of Dr D'ESLON, a distinguished member of the medical faculty; and, in the following year, he was induced to publish a short treatise, in which, along with other matter illustrative of his magnetic principles, he presented a concentrated view of his system, in twenty-seven propositions—the substance of which some enquirers have endeavoured to trace in the work of our countryman, WILLIAM MAXWELL. This mesmeric theory—of which, in the present circumstances, it is unnecessary to give any lengthened notice—was founded

upon a presumed reciprocal influence subsisting between the heavenly bodies, the earth, and animated nature, through the medium of a certain very subtilo fluid pervading the whole universe, and capable of receiving, propagating, and communicating every impulse of motion. "We observe," says MESMER, "the flowing of a certain subtilo matter, which penetrates all bodies, without perceptibly losing any of its activity; and this matter operates at considerable distances, without the aid of any intermediate object." Again: "It is by this operation (the most universal which nature exhibits to us) that the relations of activity are maintained between the heavenly bodies, the earth, and its constituent parts. The properties of matter, and of organised bodies, depend upon this operative and modifying principle. The animal body experiences the alternating effects of this universal agent; which, by insinuating itself into the substance of the nerves, affects them immediately. The human body exhibits properties analogous to those of the magnet. The disposition of the animal body which renders it susceptible of this influence, caused it to be denominated *animal magnetism*." By means of *animal magnetism*, nervous diseases may be cured *immediately*, and other complaints *mediately*. It explains to us, moreover, the *modus operandi* of remedies, and promotes the salutary crises. With the knowledge of its principles, the physician can discover, with certainty, the origin, the nature, and the progress of diseases, even the most complicated; he can arrest

their course, and ultimately cure them, without ever exposing the patient to dangerous or troublesome reactions," &c. In all this, we may easily recognise the opinions of Paracelsus, Vanhelmont, and the other early propounders of the magnetic theory.

It is perhaps to be regretted that MESMER should have thought it necessary to mix up the few simple facts which his discoveries had so clearly developed, with a theory which, so far from elucidating, rather tended to involve them in obscurity, in doubt, and in mystery, and thus to give an additional handle to scepticism and controversy. The essential facts which his experiments and researches had developed, could easily have been rendered palpable and familiar, whereas his theory was looked upon as new, unaccredited, and unwarrantable; it was not accommodated to the ideas of the age, and, consequently, it was generally regarded, especially by the physical philosophers, as unsatisfactory, and even absurd. The true question, however, was simply one of fact, and it could only be rendered obscure and embarrassing by associating it prematurely with a questionable theory. "It is more laborious," indeed, as SIR HENRY DAVY has remarked, "to accumulate facts than to reason concerning them; but one good experiment is of more value than the ingenuity of a brain like Newton's." Theories, moreover, when insufficiently supported by acknowledged facts, may be plausibly refuted by the same ingenuity which was employed in their construction; whereas facts,

when once satisfactorily ascertained by experiment, are, or at least ought to be, liable to no rational dispute. MESMER'S practice itself, too, attended, as it was, with a great deal of whimsical, superfluous, and mystical ostentation and mummerly, had precisely the same tendency to withdraw the attention of the spectators from the truly operative principle, and threw a degree of discredit upon his discovery, which, in some minds, has not entirely ceased to adhere to it even at the present day.

MESMER, indeed, appears to have been constitutionally predisposed to mysticism; and it would seem that, for a considerable time at least, he either did not himself entirely comprehend the nature and tendency of the discovery he had made, in its naked simplicity, or that he was anxious to conceal it from others. It is scarcely surprising, therefore, that, for a considerable period, he should have been almost entirely deprived of the countenance of his brethren of the medical profession, or that learned men should have subsequently attempted to account for the facts—when they had become too notorious to be longer denied—by a theory which seems to have been founded, in a great measure, upon the unessential accessories of the treatment; and which, although long deemed satisfactory and conclusive by the un-instructed sceptics, was subsequently found to be utterly inadequate and inadmissible, in consequence of a more enlarged experimental knowledge of the agency in operation, and of the phenomena produced. It happened unfortunately, too, that soon after

Mesmer's discovery, the public became deluded by the magical pretensions of the notorious CAGLIOSTRO and SCHROEPFEN, and other similar impostors; and, consequently, they were naturally disposed to suspect deception in every thing new and strange, and apparently unaccountable, which was presented to their notice. Animal Magnetism, accordingly, was, for a considerable time, viewed as a system of downright jugglery, or at least, and in the most favourable light, as a medical and philosophical heresy. Those professional gentlemen, more candid than their neighbours, who became convinced of the reality of the facts, and of the efficacy of the treatment, and who ventured to patronise the practice, or even to encourage the investigation, were persecuted by the faculty as traitors to the craft, and deprived of their privileges; and MESMER himself was most unmercifully ridiculed by the wits of Paris, and treated as a mere shallow empiric and impostor. Nevertheless, in spite of all this powerful, this overwhelming opposition, Animal Magnetism still continued to make considerable progress among the inquisitive and reflecting public; indeed, such was the buoyant nature of this remarkable discovery, that conviction of its reality was always found to increase amongst enlightened inquirers in a direct *ratio* with the scepticism and ridicule with which disingenuous men attempted to overwhelm it. It is no less remarkable, too, that this progress of conviction was most conspicuous—not among the ignorant and illiterate—not among mere quacks, empirics, and impostors—

but among the learned and intelligent—among men of rank, of polite education and philosophical habits, who were most capable of investigating the subject and of appreciating its value, and also least liable to be influenced by cabal or party bias.

As the fact last mentioned has been studiously concealed, or egregiously misrepresented by the opponents of the system, and as it is of some consequence in the history of the discovery, we may take the liberty of adducing some evidence of its truth.

COUNT SEGUR, the elder—at one time ambassador at the Court of St Petersburg— informs us in his Memoirs, that Mesmer had a considerable number of adherents among the most respectable, and best educated, and most influential classes of society. The Count himself was one of the most zealous disciples of the new doctrines; as were, also, MM. DE GEBELIN, OLIVAREZ, D'ESPREMENIL, DE JACOURT, DE CHASTELLUX, DE CHOISEUL GOUFFIER, DE LAFAYETTE, and many other enlightened and accomplished men. And, many years afterwards, the celebrated GEORGET—a man who cannot be alleged to have been deficient in talents or perspicacity—bears testimony to the same effect. “During forty years,” says he, in the year 1828, “Magnetism has been studied, practised, propagated in France, and in a great part of Europe, by a multitude of enlightened and disinterested men, who proclaim its truth in defiance of all the ridicule with which it is vainly attempted to overwhelm them. It is a very asto-

nishing fact," he adds, "that Animal Magnetism is not even known by name among the ignorant classes: It is among the enlightened ranks that it finds support: It is men who have received some scientific education who have taken its cause in hand; it is partly learned men—naturalists, physicians, philosophers, &c.—who have composed the numerous volumes in which the facts are accumulated which may now be adduced in its favour." So far GEORGE. On the other hand, it may be said, with perfect justice, that the opposition to Animal Magnetism has proceeded, principally, from ignorant, prejudiced, and interested individuals; and it is truly deplorable to reflect that so much talent and ingenuity should have been enlisted in the cause of ignorance, and so mischievously expended in contending against the truth.

It is thought to be unnecessary, in the present circumstances, to proceed any farther with the curious and not uninteresting early history of the persecution of this heretical, and, to many, unpalatable doctrine, which met with the same fate as many other scientific discoveries upon their first announcement; but we may now proceed to observe that, some time afterwards, having previously had some ineffectual negotiations with the French government of that day, MESMER, at length, resolved to disclose the whole secret of his method to such individuals as were willing to pay a certain stipulated sum for their instruction. With this object in view, he established a private society,

under the designation of *L'Harmonie*, where he initiated a number of zealous disciples into the mystery of his method, under a sacred promise of secrecy. In consequence of this proceeding, as has been observed in *Isis Revelata*, Animal Magnetism became deprived of a great deal of that apparent mystery in which it had been hitherto enveloped. The secret, as might have been anticipated, was not kept; the art was empirically practised by individuals who had obtained a merely superficial knowledge of its principles; and it was occasionally exposed to the most ludicrous misapplications. At the same time, however, some of MESMER's pupils made a more prudent and cautious use of the doctrine and method they had been taught. They established Harmonic Societies in the different provincial towns of France, and these they united under the general superintendence of MESMER. In these institutions, the poor and destitute sick were magnetised gratuitously in the presence of physicians; the discoveries made in the progress of their practice were communicated to each other, and the most interesting cases were made public through the medium of the press. A vast number of publications, accordingly, appeared about this period, many of them emanating from physicians of the most respectable character and attainments, containing accounts of the proceedings of these Harmonic Societies, the remarkable cures performed, and the new discoveries made; which are exceedingly interesting, not only on account of the curious

facts they disclose relative to the physiological, psychological, and pathological effects developed, and the sanative efficacy of the processes; but, also, as demonstrating the very great extent to which the practice had been carried, upon scientific principles, even at that early period.

The extent, indeed, to which the practice of Animal Magnetism prevailed, about this time, in France, the general rank and unquestionable respectability of the advocates of that method of treatment, the daily increasing confidence of the public in its beneficial effects as a remedial process, and we may add, perhaps, the abuses with which it was alleged to have been occasionally accompanied in the hands of the ignorant and unskilful, at length attracted the serious attention and jealous regard of the medical faculty, who, as is not unusual in despotic states, made an appeal from public opinion to arbitrary power; and, accordingly, at their instigation, the government of the day was induced to issue a mandate to the Royal Academy, in the year 1784, requiring that learned body to appoint commissioners to investigate the matter. Two commissions were in consequence appointed—the one consisting of members of the Academy of Sciences and of the Faculty of Medicine—the other composed of members of the Society of Physicians. These commissioners, as is well known, published Reports which were considered altogether unfavourable to the pretensions of Animal Magnetism. They did not, indeed, entirely deny the alleged facts—such facts

as could be elicited by a superficial and rather careless examination, and accommodated to some probably preconceived theory; but they attempted to invalidate and get rid of the phenomena themselves, by ascribing them to the influence of causes different from those assigned by the magnetists—viz., to imagination, imitation, and *attouchement*. In short, Animal Magnetism was supposed to be refuted and disgraced by displacing one theory and substituting another in its stead. The essential facts were not controverted,

It is somewhat remarkable, however, that one of the ablest, and most learned and conscientious of those Royal Commissioners—the celebrated physician and botanist, M. DE JUSSIEU, who appears to have paid great attention to the subject of investigation, and to have been a vast deal more judicious and candid than his fellow-labourers in the enquiry—not only refused to concur in the Report drawn up by his associates, although earnestly urged to do so by the government, but that he actually published a separate Report of his *own* proceedings, of a totally different character and complexion; in which, so far from giving his countenance and support to the theory of imagination, imitation, and *attouchement*, he unequivocally admitted the action of the magnetic fluid, or of some fluid or other, upon the human body, during the process of manipulation—a fact which was pointedly denied by the other commissioners, for this singular reason—that they could not see it, through the spectacles of their

hypothesis, we presume. Referring to his own experiments, which appear to have been conducted with great care, and with the most accurate attention to the phenomena, JUSSIEU says, in his Report: "These facts are neither very numerous nor very varied, because I could only adduce those which were sufficiently verified, and with respect to which I could entertain no doubt. *They are sufficient, however, to justify us in admitting the possibility, or the actual existence of a fluid, or agent, which is transmitted from one man to another, and which sometimes exerts a sensible action on the latter.*" Now, this is precisely the principle for which the Animal Magnetists have always contended, and which, they maintain, has been demonstrated, with as much certainty as the nature of the subject admits of, by numerous and decisive experiments, before and since the period of JUSSIEU'S Report. The magnetists have never maintained that the fluid in question was actually objective to the senses.

The Reports to which we have thus briefly alluded were all published at the period to which we have referred. Those issued by the government commissioners were drawn up, unquestionably, with great art and plausibility, as might have been expected from the talents of those able men who were engaged in the task of preparing them. They were very industriously and very extensively circulated; and, for a long period, they succeeded in hoodwinking the learned throughout Europe, and in discouraging all farther investigation into the sub-

ject. They were ably analyzed, indeed, at the time of their appearance; and their errors, contradictions, and absurdities were exposed, in a very satisfactory manner; but individual voices had little chance of making themselves heard amidst the clamour of Academies of Science and Faculties of Medicine, abetted by royal power. From that period, accordingly, the legitimate doctors imagined that they might now sleep on in peace and quietness, without any danger of having their tranquil slumbers continually disturbed by the ungrateful apparition of the magnetic heresy. A variety of other publications, nevertheless, appeared from time to time, favourable and unfavourable to the practice and alleged efficacy of the magnetic treatment; and the controversy was carried on, for a considerable period, with great keenness and acrimony, especially on the part of the opponents, who seemed to conceive that they were contending *pro aris et focis*. The magnetic system of therapeutics, too, still continued to be unobtrusively practised by its adherents; and the facts which this new method of treatment almost daily disclosed, became at length much too numerous, too unambiguous, and too firmly established, to be overthrown by the united forces of learning, ingenuity, prejudice, wit, ridicule, invective, and persecution. Accordingly, the subject continued to give occasion to much acrimonious controversy between the partisans and opponents of the magnetic doctrines in France, until the troublesome period of the first revolution in that country, when

almost every other object of pursuit was overwhelmed by the violence of the political movement. Animal Magnetism, however, still continued to be unobtrusively practised with success in several of the provinces of that kingdom, where schools were formed and societies established, for its cultivation, improvement, and general diffusion. The writings of TARDY DE MONTRAVEL, the MARQUIS DE PUYSEGUR, DELEUZE, and several other accomplished and ingenious men, were well calculated to arrest the attention of the learned, inquisitive, and candid inquirer, and to give a new and still more interesting character to the subsequent investigation.

In the meantime, MESMER himself, now advanced in years, had withdrawn, apparently in disgust, from these unpleasant and unprofitable scenes of contention. He retired to Switzerland, where he continued to reside until the period of his death, which took place on the 5th of March 1815, at the mature age of eighty-one years. He never abandoned his conviction of the reality and the usefulness of his discovery; he continued the practice of magnetism privately among the poor in his neighbourhood, and is said to have submitted himself to the treatment, with considerable benefit, during his last illness.

From the discrepant accounts which have reached us, it seems difficult to form a just and impartial estimate of the real character and just pretensions of the modern discoverer of Animal Magnetism. His merits, indeed, as might naturally be expected, have been very differently appreciated by his friends

and his enemies—by the partisans and the opponents of his system. It has been an usual practice, indeed, among the adversaries of Animal Magnetism, to endeavour, as much as possible, to blacken the reputation, to depreciate the merit, and to asperse the motives of MESMER. This we cannot consider as a very liberal or a very laudable task; nor are we able to perceive how the character of the individual, good or bad, can affect the reality or the importance of his discovery. MESMER was but a man, and, like all other men, he may, no doubt, have had his weaknesses and his failings. As already observed, he appears to have been constitutionally predisposed to mysticism; he was, perhaps, a little vain and ostentatious; he is alleged to have paraded his simple discovery in all the gaudy and superfluous trappings of quackery. All this may be very true, but what is it to the purpose? He unquestionably appears to have been perfectly sincere in his conviction of the truth and utility of the doctrines he taught; and the subsequent investigations of many learned and ingenious men have confirmed his judgment. He prosecuted and enforced his discoveries with the natural enthusiasm of genius; and the general recognition upon the Continent, at least, of the reality and importance of the facts he developed in the course of his practice, proves that he was no mere empirical impostor. His life, in all other respects, appears to have been pure. Throughout the whole of his proceedings, we have seen nothing that could warrant the slightest imputation upon his moral character.

He is said, indeed, to have been avaricious, yet, at the time of his death, his whole fortune was found to have consisted of only 10,000 francs.

Another view, however, has been put forth by some commentators, for the purpose of depreciating the merit of MESMER, as a discoverer, which appears to us to be as paltry as it is futile. This consists in denying him the credit of the original discovery of the magnetic action upon the animal organism. Now, it is admitted that the magnetic influence—although not always designated by that name—had been observed from the most ancient times; but its practical uses, and the principles which ought to regulate its application, were little, if at all, understood, and it had not hitherto been systematically directed to any beneficial purposes, until MESMER, by his genius and experimental researches, at length rescued it from obscurity, gave it life and efficacy, and enlisted it permanently into the service of suffering humanity. The conversion of water into steam by the application of heat, and the subsequent condensation of that steam by cold, was well known long before the invention of the steam-engine; lightning had exercised its destructive powers throughout the universe, many thousands of years before the existence of the science of electricity; and apples had fallen to the ground for ages, although the discovery and demonstration of the universal law of gravitation is scarcely two hundred years old.

CHAPTER LIV.

AFTER the retirement of MESMER, the practice of Animal Magnetism still continued to be prosecuted by his disciples. Among these, perhaps the most distinguished was the MARQUIS DE PUYSEGUR, who established the *Société Harmonique des amis réunis* at Strasburg.

PUYSEGUR introduced some considerable modifications into the Mesmeric treatment, such as give him some pretensions to the character of a discoverer. MESMER'S principal object appears to have been to operate upon the nervous systems of his patients, so as to produce greater or less violent convulsive states, which he denominated *crises*. On the other hand, the manipulations, when employed by PUYSEGUR, were exceedingly gentle; and the hands of the operator, instead of being brought into immediate contact with the patient, were generally kept at some distance from his body. In short, the whole treatment of the latter was conducted in a manner the best calculated to insure the perfect repose and quiet of his patients. When any violent reaction occurred, the efforts of the operator were directed towards its abatement. It is to the same most intelligent magnetiser, too, that

we are principally indebted for the discovery and elucidation of the magnetic somnambulism, and of its most curious and interesting phenomena.

There have been various opinions, however, with regard to the merit or demerit of MESSMER'S mode of treatment, as contrasted with the alleged improvements introduced by PUYSEGUR and others; and the former has been ably and reasonably defended, by medical men, not only upon the ground of its success, but also upon an attentive consideration of the analogies of nature. Nature, it has been said, frequently cures many diseases by means of *crises*, or violent efforts; and, "in medicine, it is often considered far better, and more advantageous, that a dangerous disease should be got rid of by a decisive and happily terminated struggle for life or death, than that, by any sudden check given to the crisis, the disorder should be made to fall on any internal part, and thus be suffered to attack and corrode the vital powers," which might place the constitution of the patient beyond all remedy. In confirmation of this principle, we might adduce several well-attested instances in which paralytic and other morbid affections have been effectually and permanently cured by a smart fit of convulsions, or by some other violent effort of nature. It is the experienced physician alone, however, who is capable of distinguishing this accidental crisis from the primary disease itself. It is his business to manage, to moderate, to increase, to control, and

direct it, according to the nature and necessities of each particular case; and, when thus skilfully regulated, it may prove highly salutary.

This appears to have been the principle upon which MESMER proceeded; and it must be kept in view that many of the cases in which his assistance was called in, were such as had previously baffled all the ordinary resources of medical skill. But many of his successors in the magnetic practice, however enlightened in other respects, were not practical physicians, and, therefore, they probably acted prudently in not attempting to excite an organic tumult which they were incapable of directing to any beneficial end. This, however, is strictly a medical question, and, as such, had better be left to the determination of medical men.

The method of PUYSEGUR, or something analogous to it, was that which was principally adopted in France, where the practice continued to flourish, notwithstanding the unfavourable Reports of the Academicians, and the general opposition of the faculty, in a much greater degree than it had previously done, down to the troublesome period of the Revolution, when the attention of all became absorbed in the great political movement. In more pacific times, however, the acquisitions which the system had gradually made in the provinces began to flow back into the capital, and Paris became, once more, the principal seat and centre of the magnetic doctrines. Indeed, during a period of thirty years after the Reports already mentioned

were published, Animal Magnetism, although still generally discountenanced by a large majority of the medical profession, still continued to be practised, to a considerable extent, by professional persons and others, in France, in Germany, in Holland, in Switzerland, in Italy, in Denmark, Sweden, and Russia—in short, throughout nearly the whole of continental Europe; and an immense addition was thus made to the evidence in favour of the reality of the phenomena, by the co-operation of many learned, intelligent, and ingenious men. In consequence, the subject again attracted the serious attention—not of learned and influential individuals only—but even of some of the most eminent scientific societies in different countries. Much of the jealousy with which the practice had formerly been contemplated had now subsided; and the phenomena elicited, too, had now become more extensively known. Animal Magnetism, instead of being generally viewed as a strange and suspicious character, had now almost become a denizen of the land; and the systematic treatment, instead of being ridiculed and suppressed, was not only tolerated, but even patronised and encouraged by some of the local governments. A general feeling, also, now began to be entertained, even by professional men, that justice had not been done to the subject in the previous investigation by the French Commissioners, in 1784; or, at least, that their Reports were inapplicable to the existing state of matters. At length, about the year 1820, several most suc-

cessful and most striking experiments were made in some of the public hospitals of Paris; and many learned and eminent physicians had an opportunity of convincing themselves, by ocular demonstration, of the real and unequivocal action of the magnetic influence, and of its vast importance in medical practice. The question, accordingly, was now *disinterred*, and forced, as it were, upon the attention of the Royal Academy of Medicine; and a proposition for a new investigation was made and adopted by that learned body, after long, and rather violent, but very instructive debates. A committee was consequently appointed for this purpose, which, after devoting several years to a minute, and anxious, and laborious investigation, at length gave in a Report, drawn up with great care and moderation, in which they determined the long-litigated question in favour of the reality of the disputed agency. A translation of this Report, which contains the recorded opinion of the Royal Academy of Medicine upon this contentious subject, will be found in an Appendix to *Isis Revelata*, and it well deserves the serious attention of the student of Animal Magnetism. In reference to this Report, we may mention, on the authority of M. Foissac, the intelligent physician who suggested the reinvestigation of the subject, that there were between one and two hundred respectable individuals present during the experiments upon which it was founded, among whom there were seventy-six of the most distinguished physicians in Paris.

Dr HUSSON supported the conclusions of the Report, in the Academy of Medicine, with great ability, eloquence, and argumentative power.*

It was scarcely to be expected, however, that the Report in question, cautious and moderate, and able and accurate, as it was, should have altogether escaped the cavils of some of those individuals, who, from whatever motives, had always manifested an obstinate and irrational opposition towards the subject of investigation, and evinced an inveterate jealousy of the introduction of the magnetic practice. An account of the subsequent proceedings of the Academy, in relation to this investigation, will be found in the Preface to the third edition of *Isis Revelata*. They are curious, but of little scientific value.

We have already mentioned that the MARQUIS DE PUYSSIEUX introduced certain improvements upon the magnetic treatment adopted by MESMERS, which led to a more correct appreciation of the value of the artificial somnambulism, both as a remedy in diseases, and as, in itself, a very interesting physiological and psychological phenomenon.

A still more curious discovery was subsequently made by Dr PÉRETIN of Lyons, at that time an

* See FOISSAC; *Rapports et Discussions*, &c. An exceedingly interesting publication, which contains a very full account of the proceedings of the academical committee upon this memorable occasion.

We consider the speech of Dr HUSSON, upon this occasion, as a masterpiece of scientific eloquence. It ought to be in the hands of every medical student.

opponent of the magnetic doctrines and practice. He had a cataleptic patient who appeared to be, during a long period, in a state of absolute insensibility. No stimulant had any effect upon her: Her eyes and ears had entirely lost the power of receiving sensations. In these circumstances, M. PÉRETIN was greatly astonished by the accidental discovery, that she heard his voice perfectly well when he spoke upon her stomach. Having satisfied himself in regard to the reality of this fact by repeated experiments, he afterwards perceived that the case was the same, in relation to the senses of sight and smell. The cataleptic patient read with the stomach, even through an intervening opaque body. At last, he discovered that it was not even necessary for him to address her immediately upon the stomach, but that it was quite sufficient to speak at the one extremity of a conductor, of which the other extremity rested upon the *epigastrium* of the patient. These experiments were repeated by PÉRETIN upon eight different patients, all of whom exhibited the same phenomenon of the transference of the sensitive faculties to the *epigastrium*, and even to the extremities of the fingers and toes; with the addition of a prodigious development of the intellectual powers, and a presentiment, or foresight, of their future diseased symptoms.

The results of these experiments, instituted by PÉRETIN, were subsequently confirmed, in all particulars, and in a variety of instances, by the celebrated Dr JOSEPH FRANK, by Dr DESPINE, Dr

ARND, Dr RENARD, and by a number of other professional gentlemen, and are referred to by almost all the most eminent writers on Animal Magnetism.*

At an early period, (about the year 1787,) the celebrated physiognomist and philanthropist, LAVATER, who zealously devoted his talents and his labours to the service of humanity, introduced PUYSEUR's system of Animal Magnetism into Germany, having communicated it to the physicians, BICKERS, OLBERS, the astronomer, WIENHOLT, &c. in Bremen; while the Doctors BOECKMANN and GMELIN received it directly from Strasburg. These gentlemen, although for some time exceedingly sceptical upon the subject, were, at length, induced to make some cautious trials of the new method, in the course of their professional practice; and with such decided success, that they immediately became convinced of its great utility. All of these eminent men, it is well-known, publicly professed their convictions, and reported the results of their experience. WIENHOLT, in particular—a man whose sobriety, sagacity, and honesty were universally acknowledged among his country-

* See *Memoire sur la Decouverte des Phenomenes que presentent la Catalepsie et le Somnambulisme, &c., Par M. PLETIN, 1787.*—JOS. FRANK; *Prax. Med. Univ. Præcepta*, P. II., Vol. I., pp. 495, &c.—For an account of Dr RENARD's experiments, see HUFELAND's *Journal der Practischen Heilkunde, &c.*, for the year 1815.

There is also a variety of other publications, in which the phenomena in question are fully examined.

men—has left us an exceedingly valuable work upon the subject, containing a full account of many curious cases which were treated by himself, according to the magnetic method, with the occasional assistance of his friend and colleague, Dr OLBRUS, the astronomer, and other physicians of Bremen;—in which he expounded his own theoretical and practical views of the more remarkable phenomena.* Many learned and interesting publications, upon the same subject, afterwards followed in rapid succession, sanctioned by the names of GMELIN, HEINIKEN, MEINERS, TREVIRANUS (author of the *Bio-logie*), STIEGLITZ (physician to the King of Hanover), HUFELAND, BÄHRENS, KLUGE, ENNEMOSER, BRANDIS (physician to the King of Denmark), ZIERMANN, PASSAVANT (a very eminent physician of Frankfort), ESCHENMAYER, KIESER (Professor at Jena), NASSE, &c. — all of whose works contain most valuable expositions and illustrations of the doctrine, along with many curious and instructive cases. Several zoo-magnetic journals were also established, at various periods, both in France and in Germany, and conducted with great intelligence, talent, and research. Among these, the *Archiv für den thier-*

* In 1787, Wienholt published a small work, entitled, *Beitrag zu den Erfahrungen über den thierischen Magnetismus*; and, in 1802–1805, his largest work, entitled, *Heilkraft des thierischen Magnetismus, nach eigenen Beobachtungen*; in three volumes 8vo.

In the year 1845, the author of this treatise published a translation of WIENHOLT'S *Lectures on Somnambulism*, with copious notes and illustrations.

ischen Magnetismus may be particularly distinguished, as containing a perfect mine of curious facts, ingenious theories, and instructive information upon the subject.

The Germans, too, have had their magnetic controversies; but these have always terminated in fresh triumphs to the cause of truth; and the question regarding the reality and importance of the more remarkable facts, and the utility of the practice, has been long since set at rest among the physicians and philosophers of that country.

But while the study and practice of Animal Magnetism were thus advancing with such rapidly progressive steps upon the continent of Europe, Great Britain, in solitary pride, stood wholly aloof from the interesting investigation. This apparent coldness and indifference may be, in some measure, accounted for upon various grounds. The interruption of all regular intercourse and communication between our island and the greater part of continental Europe, during the long continuance of the French revolutionary war, could not fail to prove highly unfavourable to the reciprocal interchange of ideas, discoveries, and improvements in science. It was precisely during that period, however, that the investigation of Animal Magnetism was prosecuted with the greatest ardour and success by our continental neighbours, and that the larger proportion of the more remarkable facts were gradually brought to light by the indefatigable labours and diligent inquiries of scientific men. During the

same period, England fell far behind the rest of Europe in the pursuits of physiological and psychological science; and, even at this hour, we have probably still a great deal of leeway to recover. The strictly physical sciences, especially mechanical science, were almost exclusively cultivated amongst us, and the fashion of the times assigned an undue preponderance to the solution of certain questions of mere curiosity, or to inquiries of which the results were only calculated to subservise some temporary and tangible interests. Psychology, or Mental Philosophy—the most interesting study to man, considered as an intelligent, a rational and responsible being—had almost entirely ceased to be cultivated in England, as an independent department of knowledge. That branch of science, indeed, has been long at a discount in this country. Psychology, indeed, may still be considered as almost a *terra incognita*—Zoo-Magnetism was, for a long time, scarcely known amongst us even by name. The few who had heard of the last-mentioned science, totally ignorant of its real essence and objects, were in the habit of associating it with the suspicious name of MESMER, the reputed quack, and the alleged refutation of his medical and scientific heresies by the French Academicians in 1784. The facts themselves were totally unknown or discredited, and therefore they could not be adequately appreciated; and the general results were calculated to generate surprise, and scepticism, and ridicule, in the minds of those who had not followed the pro-

gressive steps, by means of which they had been gradually elicited. Moreover, the value of these facts, and of the results, could not be estimated in sterling money, and, consequently, they could only be represented by a cypher in an Englishman's ledger. Accordingly, when a clever and intelligent man, MR CHENEVIX, attempted, many years ago, to attract public attention to this neglected subject, his exertions utterly failed. His was truly a *vox clamantis in deserto*—he could scarcely get any person to listen to him, far less to follow out the investigation. His experiments and illustrations produced no permanent impression of conviction—he found no influential patrons or disciples. Nay, his own character escaped not entirely unscathed. He was generally regarded, we believe, as little better than a mere enthusiast, a fanatic and a visionary, although, in reality, no mean tyro in the physical and experimental sciences. Many years have not elapsed since our philosophers, physicians, and physiologists have condescended to devote any portion of their time and attention to the investigation of this most interesting subject of inquiry, which may be said to have been actually forced upon their notice. The author of the present historical treatise published, in the year 1833, a small volume, in which he gave a summary sketch of the labours of the foreign physicians in this department, along with a translation of the then recent Report of the Committee of the French Academy of Medicine, which was followed, two or three years afterwards,

by the publication of *Isis Revelata*;—the latter publication presenting a more enlarged view of the whole subject. About the same period, several foreign practitioners of the magnetic method came over to this country, showed our countrymen the processes, and exhibited some of the more remarkable phenomena. We are sorry, however, to be obliged to observe, that these gentlemen were not always treated with that courtesy which they were entitled to expect from their brethren of the medical profession and their allies. But, at all events, the ice was now broken, or rather the seed was now partially sown; and, accordingly, it is from this period that we may date the commencement of the serious study and occasional practice of Animal Magnetism in England.

We may mention the names of several gentlemen of medical and scientific reputation, who, at an earlier period, had given their more or less explicit sanction to the magnetic system, or, at least, to the serious study of the subject; but, upon this occasion, we deem it sufficient to signalize only those who have condescended to follow out the inductive investigation of the facts. Of these, we may assign a distinguished place to the Doctors MAYO and ELLIOTSON. DR MAYO'S celebrity as a physiologist renders his services of great importance to the Magnetists, and he has given us some able and orthodox expositions of the character and tendency of the science. Of the magnetic labours of this gentleman,

we have given some account in the Preface to this treatise, and we would earnestly recommend his exposition of the magnetic doctrines to every student of Magnetism.

Dr ELLIOTSON, whose talents and zeal have been long and successfully exerted in the cause of Mesmerism, and who has given unequivocal proofs of his devotion to the interests of scientific medicine, deserves much credit for his unwearied industry in the expiscation of the magnetic facts; but it is much to be regretted that this otherwise ingenious gentleman should have been induced to lend his countenance to certain philosophical views of the subject which are repugnant to our moral feelings, and which, assuredly, are not legitimately deduced from the phenomena of the science.

Mr BRAID of Manchester has practised the Mesmeric method, according to a peculiar method of his own, which he denominates *Hypnotism*; and this learned and most ingenious physician has brought forward many very curious facts and illustrations which well deserve the attention of all who take an interest in the investigation of the subject. But Mr BRAID, too, learned and ingenious as he is, does not appear to us to have sufficiently consulted the writings of his predecessors in magnetic science; and has been induced to patronize certain views which we conceive to be inconsistent with the real state of the facts. Upon very inadequate grounds, too, he is disposed to reject all those extraordinary

facts which have not been elicited by his own practice, but which have been incontrovertibly established by the researches of others.

The valuable and amusing work of Mr TOWNSEND, we believe, has been favourably received by the public. A number of other British authors have recorded their experience in the practice of Animal Magnetism. We anticipate much advantage to the interests of magnetic science from the ingenious labours of the learned PROFESSOR GREGORY of Edinburgh, who has already greatly distinguished himself, and enlightened the inquisitive public, by his valuable inductive researches into the *arcana* of this hitherto neglected branch of philosophy. His intimate knowledge of chemistry, and the other branches of experimental science, eminently qualify him for the successful investigation of the facts and principles of magnetism; and his industry is commensurate with his talents. When we happen to differ in opinion from this learned and philosophical physician, upon any particular point in the science—for even Doctors sometimes disagree—we cannot avoid a lurking suspicion that we ourselves may be in the wrong.

Many professional physicians in England now admit the essential facts, and devote themselves, occasionally, to the study and practice of the Mesmeric method, while several competent individuals in private life, and in public station, have given their distinguished patronage to the investigation; and the public generally have been taught to

appreciate the manifold advantages of the treatment. The foolish objections, in a religious point of view, formerly urged against the system, by ignorant and over-zealous ecclesiastics, have been ably and most successfully obviated by several learned, intelligent, and pious clergymen, among whom the Reverend Mr Sandby holds a distinguished rank ; and the practice of the art, although the hostility of a certain portion of the medical profession has not entirely subsided, may now be considered to have been placed far beyond the reach of interested cavil or malevolent invective.

CHAPTER LV.

HAVING thus far endeavoured to trace the origin and progress of the science of Animal Magnetism, we may now proceed to another and very interesting branch of our inquiry, by laying before our readers a somewhat summary account of the more remarkable phenomena which have been elicited by the practice of the art. Independently of the directly curative effects of the processes, these consist, principally, of the very extraordinary modifications of the animal organism, which are occasionally developed in somnambulism and the ecstasic affections.

These peculiar modifications of the functions of

the organism, as many of our readers may probably be aware, are occasionally induced by natural or constitutional causes—they sometimes make their appearance as the concomitants of other morbid or abnormal conditions of the system, and they are frequently manifested as more or less certain effects of the magnetic processes. Indeed, the characteristic nature of this peculiar affection—Somnambulism or Ecstasy—appears to have been little understood or appreciated, until it was found capable of being artificially produced, in a variety of instances, in the course of the magnetic treatment. It was then discovered to consist in a complete suspension of the corporeal sensibility in its usual organs, accompanied with a very extraordinary development of the sensitive, spiritual, or intellectual faculties, and, occasionally with other phenomena of a very singular and almost incredible character. These phenomena we shall endeavour to describe with as much accuracy as is attainable in the respective circumstances of their manifestation, as they have been severally developed in the processes of magnetization.

I. MEMORY. Upon awaking out of a fit of somnambulism, whether natural or artificial, it may be observed, the patient retains no recollection whatever, of anything that occurred during the paroxysm, or *crisis*, as it has been called. This temporary abolition of the memory is a constant accompaniment of what has been called the *perfect crisis*; and it may be considered as a decisive

proof of the change to which the entire organism has been subjected. This phenomenon, however, is not altogether peculiar to somnambulism, but has been occasionally observed to occur in cases of temporary delirium, in insanity, and in several other morbid affections. But it is a very remarkable circumstance in regard to this particular phenomenon, that although, when awake, no recollection remains of anything that occurred during the fit, the memory of all that took place in a former fit generally recurs in a succeeding paroxysm. The patient thus manifests a double personality. The individual, in short, is an entirely different person when asleep and when awake. The author has adduced some striking examples of this curious phenomenon both in the present treatise and in *Isis Revelata*; and a great variety of other instances will be found in the works of the magnetic writers. By the vulgar, we believe, these cases, amongst others, are classed among what they are pleased to denominate the *speciosæ miracula*—the marvels of Animal Magnetism. But the same phenomenon, as we have observed, occurs in the natural or spontaneous affection.

II. A remarkable faculty, developed in somnambulists, consists in their minutely accurate appreciation of time—a faculty so striking, and so fully demonstrated in a vast variety of instances, that no doubt can be rationally entertained upon the subject. If a somnambulist is asked how long he ought to be left asleep, or at what particular moment a cer-

tain medicine ought to be administered, and if he indicates a determined period, we have no need of any clock or watch to ascertain the precise moment: the somnambulist himself will inform us when the time has elapsed, with the most astonishing exactness. We witnessed, upon one occasion, the manifestation of this faculty in a female patient, who, previous to her trance, was, for particular reasons, requested to sleep exactly ten minutes, and no longer; and she actually slept profoundly, and awoke, with a slight apparent effort, precisely at the very moment when the appointed period expired by a watch held in the hand of one of the persons present. During her sleep, it was found impossible to rouse her by any sudden or violent impression made upon her sensitive organs. All physicians, indeed, who are acquainted with the principles and phenomena of Animal Magnetism, are perfectly aware of the absolute necessity of paying the most minute attention to the time of administering medicines prescribed by somnambulists in their own respective cases; the slightest neglect, or deviation, is frequently followed by the most unpleasant consequences.

III. The total abolition of all external sensibility in somnambulists and ecstasies, has been fully demonstrated, in a vast variety of instances. We have already noticed this peculiarity in the Convulsionaries of St Medard; it has been exhibited by fanatics and ascetics in all ages; and the phenomenon has been so frequently witnessed in the

magnetic practice, that we feel it quite unnecessary to enter into farther details upon this subject.

IV. The instinct of remedies for particular diseases, which, in some rare instances, has been manifested without any apparent access of the somnambulistic or ecstatic affection, and is occasionally observed, as we have already remarked, in cases of ordinary sickness, is frequently developed, in a very extraordinary degree of delicacy and acuteness, in those abnormal states of the organism. Under this category may be included all those cases, in ancient and in modern times, in which remedies for particular diseases are said to have been suggested in dreams, of which many instances are reported to have occurred in the Egyptian, Greek, and Roman temples. It has been remarked, also, that patients, not unfrequently, manifest a decided longing, not only for such medicines, but for such diet, as are most appropriate in their particular complaints, and an aversion from those which are useless or hurtful. In this respect, their indications may generally be considered infallible. The author has adverted to some instances of the development of this instinct, sometimes, apparently, whimsical, in *Isis Revelata*.

In the sleep-waking affections, this instinct is occasionally manifested in a very extraordinary degree of acuteness and delicacy; and individuals, in these states, frequently prescribe for themselves, or for others, certain remedies, and even articles of diet, which the physician is disposed to consider as either inert or even noxious. In somnambulism,

the patient occasionally prescribes for himself remedies for which, in his waking state, he entertains the greatest aversion; and, on the other hand, he insists upon his attendants withholding from him other substances which he is fond of in his waking state. When ignorant of the proper names of the remedies which his instinct suggests, he describes them in such a manner as enables the physician to discover the particular article; and if several medicinal substances are placed beside him, he immediately recognises and selects the appropriate article, and distinguishes it from the others. He also determines the exact doses requisite in his own particular case, and afterwards knows very well whether they have been properly administered or not. WIENHOLT mentions some cases of this description, which fell under his own observation. One of his clairvoyantes had prescribed for herself a very large dose of CROCUS, which was intentionally diminished, as being considered too powerful. On taking the medicine, in her waking state, she did not discover the deception; but as soon as she fell into the *crisis*, she immediately remarked it, and bitterly reproached WIENHOLT for it. When he, at length, perceived that he could no longer deceive his patient, and she insisted, he gave her, at last, the whole dose, which, as she had previously assured him, was followed by no bad consequences.

That very learned and eminent practitioner, Sir J. D. BRANDIS of Copenhagen, physician to the King of Denmark—one of the most distinguished

medical authorities of his age—relates a case of a similar, but even more striking character, in his interesting and instructive volume, *Ueber psychische Heilmittel und Magnetismus*, p. 129.

A female somnambulist prescribed for herself a medicine containing, amongst other ingredients, spirit of camphor and oil of juniper. This prescription having been otherwise deemed insignificant, the doctor's son, by mistake, ordered spirit of camphor and *spirit* of juniper from the laboratory. BRANDIS himself perceived the mistake, but remarked that it was of no consequence, as the patient could not possibly discover it. In her next sleep, however, the patient observed to the son that a great mistake had been committed in the prescription—that the *spirit* instead of the *oil* of juniper had been placed upon her stomach; upon which BRANDIS remarks, that if the gustatory organs of all the chemists in the universe had been introduced into the *ganglion solare* of the patient, they could not have enabled her to distinguish the difference by the taste.

Upon another occasion, the same patient prescribed for herself, during her sleep, twenty-five drops of a liquid medicine, partly composed of opium. The nurse, fearing that the dose might be too large, silently and secretly, and without the possibility of being perceived by the patient, poured out twenty drops; and the latter, notwithstanding, remarked the deficiency, when she took the medicine.

There are some cases recorded, in which the patients have discovered symptoms of diseases in their physicians, as well as in other persons, and proscribed for them with the most beneficial effects. A vast number of instances of the manifestation of this sanative instinct will be found noticed in the writings of the magnetic authors, sufficient, of themselves, to fill a respectable volume. At present, we can only afford space for the preceding scanty illustrations. Before taking our leave of this branch of our subject, however, we may conclude by observing, that the manifestation of this faculty by their patients has frequently proved exceedingly offensive to many physicians, who considered it beneath their professional dignity to be placed in such a relative position towards them. But to these gentlemen we would earnestly take the liberty of recommending the example of their celebrated predecessor, HIPPOCRATES, and the observation of their professional brother, KLUGE, the latter of whom reminds them that this relative position of physician and patient is only apparently, and not really new; for all medical duty never was any thing else than a mere care-taking (*curare*), and nature herself accomplished the healing process—(*mederi*). The sole business of the physician, therefore, consists in placing the diseased organism in such a condition as may enable it to restore the healthy *crasis*.

This instinct of remedies appears, as we have seen, to have been very frequently manifested in the ancient Temples of Health; indeed, the mini-

tering priests would appear to have placed great reliance upon it; and the phenomenon itself was generally ascribed to the favour of the particular deity who presided over the institution. *ÆSCULAPUS*, it is said, sometimes prescribed for his patients very extraordinary remedies, which even appeared dangerous; and the same thing occasionally occurs in regard to the prescriptions of the modern magnetic somnambulists. But, in both cases, these prescriptions have generally been found to be efficacious, and never hurtful.

The prescriptions of somnambulists, indeed, occasionally appear very fanciful; and yet they uniformly seem to be guided by an unmerring instinct. Thus, the *MARQUIS DE PUYSEGUR* had a female patient who, in her somnambulism, prescribed for herself a dose consisting of *seven grains of tartar emetic, in an orange*. *PUYSEGUR*, for a long time, declined to administer this dose; but, at length, overcome by her importunities, he assumed the appearance of consenting. But in order to be assured of her perfect lucidity, and to place himself beyond reproach, he arranged half a dozen of oranges in the following manner: In the first, there were two grains of the emetic; in the second, three; and so on, in regular order, until the last, which contained seven. He then presented to her the least dangerous. "This does not suit me," said the patient. The second was presented, which she also rejected; and, soon afterwards, she impatiently threw them all down, one after the other, until she

came to the last, which she seized exultingly, and exclaimed: "*This is what will cure me.*"

Somnambulists are frequently found capable of prescribing for other patients, as well as for themselves; but in many cases this faculty may be feigned when it does not actually exist; and in such cases, therefore, the physician must be upon his guard. The remedies prescribed upon these occasions, however, are, generally, at least, harmless; but great abuses, no doubt, may thus be practised by quacks and empirics. A regularly educated physician, nevertheless, who possesses a competent knowledge of magnetic science, may employ this method, with great advantage, especially in cases of difficult *diagnosis*. We could adduce many well-authenticated instances, in which this method has been most successfully employed. But great caution must be observed in resorting to it, when it is proposed to be adopted in regulating the subsequent treatment; that is to say, we must be perfectly satisfied in regard to the actual lucidity of the somnambulist.

The following anecdote, which has been preserved in the records of Animal Magnetism, presents a very curious instance of the development of some of the phenomena to which we have last alluded.

It is well known that MESMER established several magnetic institutions at Paris, for the benefit of the poor, and of the more wealthy. In these, he was assisted by several other physicians, and, particularly, by his friend and pupil, Dr ARNAY, whom he

had cured of liver complaint by the magnetic method. Now, Dr AUBRY had a patient, called *Marguerite*, a girl of about twenty-five years of age, who could only be magnetised, and rendered somnambulist, by himself. One morning, in the absence of MESMER, M. AUBRY observed the arrival of two persons, who announced themselves as foreigners. One of them asked his permission to be allowed to witness the treatment, conversed with the doctor, expressed the interest he felt in magnetism, the incredulity he could not help entertaining in regard to the phenomena of somnambulism, and his desire to see some of the magnetic effects produced.

M. AUBRY waited until the girl *Maryguerite* was placed in a state of crisis; he then placed the hand of his visitor in that of the somnambulist. Scarcely was the *rapport* established between the two persons, when the somnambulist said: "Sir, you are a foreigner."—"I am," said the latter; "but I wish to know whether you can discover any disease in me."—"You frequently have oppression in the chest."—"True."—"Do you perceive the cause of this?" said the Doctor.—"I do," answered the somnambulist; "the gentleman had his arm broken, in consequence of a fall, three years ago."—Here the countenance of the stranger expressed the most profound astonishment, and he made an affirmative sign.—"You are considerably affected by the temperature," added the somnambulist; "you don't always suffer pain, and this is fortunate for you, for your complaint is incurable."—

She then prescribed some remedy, which she believed would alleviate the pains when they became troublesome.

The other gentleman was the physician of the former. He had no notion of magnetism, and no faith in it. The confidence of his companion had made no impression upon him, and his physiognomy alone was sufficient to make the party aware of the contempt he felt for the annunciations of the somnambulist. The person consulting had perceived this, and wished to have him placed *en rapport* with the modern Pythia. "Come now, Doctor," said he, "take your turn—consult. Perhaps this young lady may inform you of something you don't know."—The physician consulted, but with some repugnance, and placed his hand in that of the somnambulist. Scarcely had a few minutes elapsed in silence, when his countenance became pale, his eyes closed, he slept, and did not awake until a quarter of an hour had expired. From the looks of the bystanders he became aware of what had happened, and rushed furiously out of the room, without uttering a syllable. The curiosity of his companion, however, being now more than ever excited, he said to the somnambulist: "Since you have so well discovered that I am a foreigner, endeavour to see what fate is reserved for me in future."—After collecting herself for an instant, Marguerite said to him: "Take care of yourself, Sir; you run the risk of being assassinated!" The stranger trembled, but immediately recovering

himself, he said to M. Aubry: "Sir, although I cannot explain the possibility of such phenomena, I am now sufficiently convinced of their reality, and return you my thanks; and regret that I cannot obtain farther explanations, for I take my departure to-morrow. If I were at liberty, I should certainly put off my journey, in order to learn from you how to direct a somnambulist, and to profit by her advice." The Doctor then said that M. MESMER had strongly recommended to him to ask the names of all strangers of distinction who did him the honour to come to see his processes; "and I request you, Sir, not to allow him to remain ignorant of yours." "Sir," answered the stranger, "I am the COUNT DE HAGA." Now, the COUNT DE HAGA was no other than the King of Sweden, GUSTAVUS VASA, who was assassinated at a ball, in the year 1797.*

CHAPTER LVI.

WE now proceed with our classification of the magnetic phenomena.

V. MORAL INERTIA.—This is the title under which Dr BERTRAND comprehends a class of very curious phenomena, which frequently occur in the

* See *L'Histoire du Somnambulisme*, &c., par AUBIN GAUTHIER, Tom. II., pp. 216, &c.

natural, as well as in the artificial somnambulism, and which constitute one of the most constant and peculiar characteristics of that extraordinary affection. We have some doubts, however, whether this rubric has been properly designated—whether it accurately expresses the characteristic nature of the peculiar state it is intended to denote.

In somnambulists, generally, the *moral* feelings are peculiarly powerful and delicate; and we suspect the French physician has substituted the term *moral* for *intellectual*. In somnambulists, the intellect would appear to be subjected to the sensibility; but the *moral sense*, which is in a great measure *instinctive*, so far from being in abeyance, frequently manifests itself in a more exalted and a more delicate form and degree, than usual, during the suspension of the corporeal sensibility and the strictly intellectual faculties. The distinction is apparent from the very phenomena which Dr BERTRAND arranges under this class. The somnambulist, or ecstatic, abandoned to his own internal feelings, is frequently ignorant even of his own personality, and exerts no influence over the manifestations of which he becomes susceptible. When interrogated, he exhibits no astonishment in regard to his new state of existence. This phenomenon may be compared with what occasionally takes place in dreaming, when we are affected by a multitude of singular and often incoherent internal sensations, which would cause the greatest surprise in the waking state, but produce no such feeling

during our sleep. For this reason, the somnambulistic or oestatic affection, when not duly attended to, or when improperly treated, may be allowed to degenerate into actual and even permanent insanity; the internal sensibility, at length, entirely overpowering and superseding the intellect. Of this state we have numerous examples in all the most eminent religious fanatics, in whom an acute but depraved sensibility generally succeeded in entirely annihilating the reason, and substituting the oestatic for the rational life. Examples of these states are so numerous that we have no need to refer to particular instances.

VI. *Communication of the symptoms of diseases.*

—A great many instances of this phenomenon will be found in the writings of the Magnetists; and Dr BERTRAND admits that he repeatedly ascertained the fact, in such a manner as to dispel all doubt upon the subject. “There are probably few persons,” says that author, “who have had an opportunity of observing even a small number of somnambulists, who have not also seen them feel, upon simple contact, the pains of those patients with whom they have been placed *en rapport*. The impression they receive, however, is, for the most part, merely momentary, and they very rarely preserve, on awaking, the symptoms communicated during their sleep.” This phenomenon probably lies at the foundation of the *diagnosis* and *prognosis* of somnambulists, which has been so much ridiculed by ignorant medical men. CARRÉ DE MONTGERON

mentions that it was no uncommon circumstance for the convulsionaries to be smitten with the diseases of others, without previously knowing whether the individuals were actually diseased, or the nature of their maladies. They were only made aware of the circumstances from the feeling of pain in the same parts. On the other hand, the sick, who witnessed this curious phenomenon, believed themselves to be freed from their maladies, when they had thus passed into the bodies of the convulsionaries.

VII. *Communication of thought.*—This is one of those magnetic phenomena which have been regarded with the utmost incredulity by the uninitiated, and yet it is one of the most notorious and the best attested. Even the cautious and sceptical Dr BERTRAND became so satisfied with the evidence of its occasional manifestation, that he could not withhold his assent to it; he admits that he became convinced against his will.

In the Roman Catholic Church, this phenomenon was regarded as one of the most indubitable proofs of possession. Accordingly, it appeared among the Nuns of Loudun, the Prophets of the Cevennes, the Convulsionaries of St Medard, and in many of the ecstasies, somnambulists, and mystics of all ages; and that, too, under all religious persuasions, however opposed to each other in their peculiar tenets of belief. Before these phenomena became subjected to the crucible of philosophical investigation, too, this particular phenomenon, along with all the

other magnetic manifestations, was accounted miraculous; and, for a long period, it would have been heresy to believe otherwise. The fact, indeed, was equally admitted at Rome and at Geneva; and we have abundant evidence of its having been known and accredited from the most ancient times. This fact, too, enables us to explain another phenomenon of not unfrequent occurrence, which is also occasionally manifested in the same affections, viz., the understanding of unknown languages, of which many instances have been commemorated.

CARRÉ DE MONTAIGNON, the historian of the French Convulsionaries, says of one of these individuals—and he relates it as a very surprising occurrence—that “it frequently happens that, in her ecstasies, she understands the meaning of every thing that is said to her in any language whatever, and is enabled to give appropriate answers to all questions.” In these circumstances, it is pretty evident that it is not the *language*, but the *thought*, which these individuals comprehend. The alleged fact of *crisiacs* having actually spoken in languages which they had not previously learnt, and of which, consequently, they had no knowledge in their normal state, we should be disposed to consider as exceedingly doubtful, incomprehensible, and by no means satisfactorily attested; although there certainly are some curious instances of its alleged occasional manifestation. But we are placed in a world of wonders, and it is frequently difficult for us to determine what to believe and what to reject.

In a previous part of this treatise, we have adduced some examples of the alleged manifestation of this faculty among the religious ecstasies; and we must leave our intolligent readers to form their own judgment upon the subject.

The magnetists are not in the habit of exercising their patients in the unknown tongues; and the following anecdote, related by BERTRAND, confirms the view already taken of this matter. "The following fact," says he, "was communicated to me by an exceedingly well-informed physician, who was too soon carried off from science and his friends.* He attended a somnambulist who manifested the most extraordinary phenomena, and who understood him when he spoke to her in Greek, in Latin, or in English. One day he began to read to her some lines in English, when she exclaimed: 'What do you wish me to understand by that jargon?'—'But,' answered the magnetiser, 'I spoke to you lately in the same language, and you answered me.'—'Yes,' replied the patient, 'but it was your thought I understood—not your language.'"

VIII. *Magnetic vision, or vision without the use of the eyes.*—We now come to speak of a magnetic phenomenon, which, when the author first announ-

* The individual here alluded to, we presume, is M. GEORGET, a young and promising physician of Paris, who had been, originally, a determined sceptic in regard to the magnetic phenomena, but, subsequently, became a complete convert, and left behind him the most decided testimony of his altered convictions.

ced it, several years ago, excited the utmost scepticism, and no small portion of ridicule, among the philosophers and physiologists of this country; and which, at one time, could not be alluded to in society, without exciting a perfect ebullition of pleasantry and *persiflage*. He who had the boldness to hint at the mere possibility of such a strange phenomenon, even in the presence of men of scientific habits and attainments, laid himself under a violent suspicion of actual insanity. But all this scepticism, and ridicule, and wonderment, was the result of pure ignorance—ignorance of the nature and conditions of the problem, and, consequently, of its solution. Vision, in particular circumstances, without the use of the eyes—having its origin in a certain abnormal pathological state of the organism—is not, in reality, a discovery of the Magnetists in particular, who have merely enlarged the evidence which may be adduced in support of the fact. The fact itself appears to have been known in ancient times; and, at all events, undoubted instances of its occasional occurrence had attracted the attention of physicians, philosophers, and poets long before the cultivation of Animal Magnetism as a science; when the phenomenon became demonstrated to the satisfaction of thousands; and incredulity upon this subject, at this time of day, betrays utter ignorance or ludicrous obstinacy. The author, however, deems it unnecessary to enlarge upon this subject at present, having formerly adduced more than sufficient evidence upon this particular

point, in the Appendix to *Isis Revelata*, No. II., and in his translation of WIENHOLT'S *Lectures on Somnambulism*. We may mention, however, that Dr BERTRAND, and, indeed, a vast number of other intelligent and competent individuals, were most inveterate sceptics in regard to this phenomenon in particular, until they became reluctantly convinced by the irresistible force of the evidence, as well as by personal observation of the fact, in circumstances which admitted no suspicion of deceit or misapprehension.

In the preceding pages of this history, as well as in other works, the author has had occasion to adduce several instances of the exercise of this faculty, and to advert to the opinions of many authors upon the reality of its occasional manifestation. The fact itself, indeed, appears to have been popularly known at an early period, and to have attracted the notice of the poets, as well as of the philosophers in past times. AURELIUS PRUDENTIUS, a Latin poet of the fourth century, has left us a glowing description of this curious phenomenon. In his *Hamartigenia*, we find the following beautiful and appropriate lines upon this subject :

*Errat quis qui animas nostrorum sine oculorum
Estimat.
Illis circa acies, nec pupula parva, sed ignis
Trajector nebulae, vasti et penetrator aperti est.*

*Nil ferrugineum solidum nec tumentibus obstat.
Nocturnae cedunt nebulae, nigrantia cedunt
Nubila,—praetenti cedit teres arca mundi.
Nec tantum aërios visu transmittit hiatus*

*Spiritus, oppositos secl transit lumine montes ;
 Oceani fines atque ultima littora Thyles
 Transulit, volucresque oculos in Tartara mittit.*

.....

*Expertus dubitas animas percurrere visus ?
 Abditis corporeis oculis, cum sepe quietis
 Illos seperatis, cernat mens riva remotos
 Distantesque locos, aciem per litora, per Astra,
 Per Maria intendens : Nec enim se negrepat ipsa
 Ante obitum riva ex artibus.
 Viscera secl secl manens speculatur acutis
 Omnia luminibus : Nullo obice rerum
 Disclusi ante oculos subjectum prospicit orbem, &c*

It is impossible, we conceive, to give a more correct or a more elegant description of the faculties which are developed in somnambulism, than that contained in the foregoing verses of PRUDENTIUS. To us they are peculiarly valuable, as affording demonstrative evidence of an intimate knowledge of these phenomena at the period in which the poet flourished.

In concluding this chapter, we shall take the liberty of transcribing, from an old author, the following curious case, which seems to bear, in some measure, upon the phenomenon of vision without the assistance of the eyes. Our transcript is extracted from the German *Archives of Animal Magnetism*; vol. viii., No. 3.

“ NASUS OCULATUS.

“ Cum de Tobia oculis a recremento herundinum obocentatis actum a nobis fuerit, non reticebo historiam quæ humanum captum videtur superare, et

quæ a Clar. BALDO, amico præcipuo, idoneis allatis testibus PLATERO et J. RUNGIO, lib. 15, præx. disp. do vis. symp. verbis HENRICI SMETII, oculati testis, lib. 5, Miscel. mod. Ep. 13, hoc pacto descripta omnino extat.

“ Cœcum quendam, inquit, utroque oculo orbum, naso pro oculis utentem vidi, cujus beneficio objecta omnia discernobat. Is dextro oculo ante annos multos, cum puer esset, privatus fuerat; tandem juvenis factus (rusticus erat) ex coraso in palum dum ligneam fastigiatum delapsus, vultum impexit, ut nasum una cum oculo sinistro, gona, palpebraque utraque et supercilio disrumperit adeo fæde, ut *Chirurgus oculi globum avulsam prorsus crederet, eumquo palo inhasisse. Cicatrice tandem inducta, post annum ab accepta plaga, dum in gramine apri-catur, forto lucem, ac flosculorum candorem humi animadvertero occæpit per nasi cavitatem. Et jam per quinque, aut sex annos continuos visionem eo modo exercuit, ut quidquid offeratur, naso oculato distinguat exactu sed despectando, suspectando enim lucem ferro nequit.*”

IX. *The prophetic faculty.*—This phenomenon has been most frequently manifested in regard to all those organic modifications which take place in the individual during the course of his complaint and treatment; but, occasionally, especially in some of the more exalted states of the ecstatic affections, it may extend to other objects, even at a great distance of time or space, as may be perceived in some of the instances we have already had occasion to

refer to. This fact appears to have been very generally known and appreciated in ancient times, and it has been noticed by ARETAEUS, ARISTOTLE, PLATO, PLUTARCH, PORPHYRIUS, and also by many of the more modern physicians—such as the author of the treatise, *De Vaticiniis Aegrotorum*; CABANIS; PROFESSOR MOREAU DE LA SARTIE; UNZER, in his *Artz*; DESEZE, in his *Recherches sur la Sensibilité*, and various other authors. The Magnetists have had an opportunity of witnessing a vast variety of such cases, which are frequently developed in the course of their practice.

The manifestation of this faculty appears to depend upon a certain instinct, which is most remarkably developed during some peculiar, more or less abnormal, organic states of the individual. The author has adduced several well-attested instances of this prophetic faculty, in *Isis Revelata*, and the experience and research of the modern Magnetists might enable us to lay before our readers many additional examples of prevision and prophecy, both in the natural crisis, and in the case of those individuals who have been subjected to the magnetic processes. But these would occupy too much of our space; and, besides, the task has been already performed to our hands. M. DELEUZE has written a special treatise upon the subject of *prevision*; and a vast number of corroborative instances will be found on consulting the voluminous works of the magnetic authors. We are perfectly aware, indeed, that a great deal of scepticism

and prejudice has hitherto prevailed in regard to the reality of these phenomena ; but it is exceedingly difficult to get rid of the facts, without impeaching all human testimony, and rendering all historical evidence, at least, suspicious. What are we to be allowed to receive as truth, and what must we reject as falsehood ? We must not permit ourselves to be determined by capricious motives. Testimony, in many cases, is the only criterion upon which we can rely.

CHAPTER LVII.

We proceed with our enumeration and analysis of the principal magnetic phenomena.

X. *The instinct of remedies.*—This is a phenomenon which is not entirely peculiar to the ecstatic affections, whether natural or artificial, but which has been frequently witnessed in diseased persons, who do not manifest any other indication of sensitive or intellectual excitement. It consists of an apparently natural feeling or presentiment, in certain suffering individuals, of those substances, whether of aliment or medicine, which are most appropriate in the case of their particular complaints, and most conducive to their alleviation or cure ; and this peculiar instinct has been occasionally manifested by some persons, not merely

in their own respective cases, but, also, in regard to the diseases of others.

This peculiar instinct appears to have been very frequently developed, probably by artificial means, in the ancient temples of health; indeed, it would seem to have been one of their principal attractions. In the Christian monasteries, we again meet with the frequent manifestation of a similar faculty; as, also, among the convulsionaries and *crisiacs* of a subsequent period. Moreover, we find the same faculty occasionally developed, in modern times, in the magnetic somnambulists. It is also not unfrequently exhibited in the course of the development of various natural diseases.

Medical men, in general, affect much scepticism, and betray a good deal of jealousy in regard to the manifestation of this faculty. Even the otherwise candid Dr BERTRAND speaks with considerable reserve upon this point; but he admits that he has nothing positive to say upon the subject; while, at the same time, he does not pretend to deny the occasional manifestation of such a faculty; nay, he even admits that somnambulists sometimes prescribe for themselves not unreasonably. But—and herein we agree with the learned Doctor—he condemns the conduct of those practitioners who make a trade of holding indiscriminate consultations with somnambulists—or *quasi-somnambulists*—on the diagnosis and treatment of the diseases of other persons. This last practice, we admit, may degenerate into mere quackery and imposture, and may lead to

serious, or, at least, to very unpleasant consequences. The practice never ought to be resorted to without the sanction of a duly qualified physician, who is, at the same time, acquainted with the nature and phenomena of the magnetic states. That in the magnetic *clairvoyance*, a knowledge of important matters, which are totally unknown in the ordinary waking condition of life—for example, the most suitable remedies for particular diseased states, and, especially, for the treatment of anomalous complaints—is sometimes suddenly awakened in somnambulistic patients, is a circumstance abundantly attested by many undeniable instances of the actual occurrence of the fact; but this faculty is not a constant and necessary attribute of every state of somnambulism, or ecstasy. When this *clairvoyance* is pure, and divested of all foreign admixture, the annunciations of the somnambulists—who sometimes actually *feel* the diseases of the patients submitted to their examination, or, at all events, by some means or other, contrive to discover the seat and sources of the particular malady—may be regarded as the voice of nature, and, therefore, it may be pretty implicitly relied upon, as the dictate of the internal sense of the patient himself, or of the individual consulted; and, in such cases, the practised and skilful observer can hardly be deceived. But similar prescriptions, in the case of other patients, cannot be safely acted upon unless with great precautions.

The prescriptions of the *clairvoyants*, especially

for their own complaints, are frequently of an apparently insignificant character; yet, strange to say, they are almost always efficacious, and never produce any troublesome consequences. Even in the ordinary waking state, we sometimes experience the sudden impulse of a ray of light, which flashes upon otherwise hidden things that are of importance to ourselves. Many individuals, utterly ignorant of the principles and phenomena of Animal Magnetism, have occasionally felt the momentary coarsening of such internal communications. But when called upon to exercise this faculty in the case of others, we cannot always depend upon the same accuracy of the instinct; for there are many confused magnetic states, in which truth may be mingled with error; and such annunciations, therefore, may mislead the bystander; and for this reason, they ought always to be received with great caution. If the study of Animal Magnetism were made a regular and indispensable element of medical education, these matters might be left entirely to the experience, judgment, and discretion of professional men.

It sometimes happens that patients—especially such as have been labouring under phthisical symptoms—fall into a state resembling somnambulism or ecstacy, on the near approach of death. They express feelings and emotions of a pleasurable character, denoting a cheerful hope of ultimate recovery, which deceives not themselves only, but frequently, also, their friends and attendants. It

sometimes happens, too, that while we are lamenting the supposed sufferings of the patient, the latter is actually in a state of blessed enjoyment.*

* "Hope, or the anticipation of pleasure, affects the respiration; and how often do we see patients, in the last stage of pulmonary disease, entertaining sanguine hopes of recovery to the very last!"—WINSLOW; *On Suicide*.

From the same work of this learned and ingenious physician, we take the liberty of extracting the following very interesting narrative.

"We recollect attending the case of a young lady labouring under a disease which produced extreme mental and physical suffering, who exhibited, a short period before her death, some singular phenomena. This lady had not been seen to smile, or to show any indication of freedom from pain, for some weeks prior to dissolution. Two hours before she died, the symptoms became suddenly altered in character. Every sign of pain vanished; her limbs, from being subject to violent spasmodic contractions, became natural in their appearance; her face, which had been distorted, was calm and tranquil. All her friends supposed that the crisis of the disease had arrived, and that it had taken a favourable turn; and delight and joy were manifested by all who were allowed access to her chamber, and who were made acquainted with the change which had taken place. She conversed most freely, and smiled as if in a happy condition. We must confess that the case puzzled us, and that we were, for a short time, induced to entertain sanguine hopes of her ultimate recovery. But, alas! how fragile were all our best hopes! For two hours we sat by the bed, watching the patient's countenance with great anxiety. Every unfavourable indication had vanished; her face was illuminated by the sweetest smile that ever played on the human countenance. During the conversation we had with her, she gave a slight start, and said, in a low tone of great earnestness, '*Did you see that!*' Her face became suddenly altered; an expression of deep anguish fixed itself upon her features, and her eyes became more than ordinarily

Even in the ordinary and apparently healthy state of the organism, we occasionally meet with this instinct of remedies. We have heard of such a thing as a heaven-born physician, meaning, no doubt, an individual who manifested an apparently instinctive perception of the character of diseases, and of the best means of cure. CABANIS has spoken of such cases, of sensitive persons, as having fallen under his own observation. "I have seen patients," says he, "whose taste had acquired a peculiar delicacy, who desired and knew how to distinguish and to choose those articles of aliment, and even those remedies, which appeared to them to be most useful, with a sagacity which, in general, we only observe amongst animals. We see some," he continues, "who are enabled to perceive, during their paroxysms, either certain crises which are at hand, and of which the termination, soon after, proves the justness of their sensations, or other modifications, attested by the state of the pulse, or by still more certain signs."

The conclusion, therefore, to which we are disposed to come, in regard to this matter of the instinct of remedies, is this,—that, in many cases,

brilliant. We replied, 'What?' She answered, '*Oh! you must have seen it. How terrible it looked, as it glided over the bed. Again I see it!*' she vociferated, with an unearthly scream. 'I am ready!'—and without a groan her spirit took its flight."—*Ibid.* p. 103.

Cases of a similar character occasionally occur in the magnetic practice, but they are generally of a more cheerful aspect. It appears to us that dying patients occasionally go off in a species of magnetic trance.

this instinctive feeling is natural and just, and may be depended upon ; but that, in other cases, it may be impure and merely fanciful ; and that it requires a great deal of tact and experience, on the part of the observer, in order to enable him to distinguish the true from the false.

XI. Communication of Thought.—This is also a phenomenon, upon the reality of which much doubt has been entertained ; but, like many of the other magnetic facts, it is capable of being demonstrated by evidence ; and the many unsuspected witnesses who attest its manifestation will scarcely permit us to doubt its occasional occurrence. It has been observed, indeed, by individuals of unquestionable competency and veracity, even in ordinary life ; and the analogous cases which have occurred in the somnambulistic affections are numerous and cogent.

This phenomenon was formerly considered to be one of the most indubitable proofs of possession, which it was necessary to establish before proceeding to the process of exorcism. The same faculty was occasionally observed in ancient times : it appears to have been very remarkably developed in the nuns of Loudun, and in the prophets of the Cevennes ; and it is amply attested by individuals who cannot be justly supposed capable of fraud or deception. One of the witnesses, upon the particular occasions referred to, was the brother of the reigning monarch of France, who found that one of the nuns obeyed an order which was given mentally, without a single word spoken, or any sign given.

In the case of the Covenese prophets, it is reported that Jean Cavalier was converted upon seeing two ecstatic boys, who penetrated into his most secret thoughts. One of the crises discovered that a certain person present at an assembly of the Protestants had betrayed them for a sum of money; and he also charged the culprit with having poison concealed in the sleeve of his coat, which was found to be the case. All this was proved by an individual who was present in the assembly. The same phenomenon was observed among the convulsionaries of St Medard. Numerous instances of the same, or, at least, of a similar character, have occurred among the magnetic somnambulists—among whom, indeed, it has been noticed as a characteristic feature of the affection; and they all bear concurrent testimony to the reality of the fact.

There is also a variety of other curious phenomena occasionally developed in these extraordinary conditions of the organism, which are not undeserving of attention. But enough, perhaps, has been already said to demonstrate the most striking peculiarities of these anomalous states; and we have now, it is thought, brought forward a sufficient number of remarkable and authentic facts, to excite the inquisitive to a farther prosecution of the study in the numerous works of the magnetic authors; and to those authors, therefore, we take the liberty of referring our readers for farther information upon this curious and most interesting subject. Our present work was intended to be chiefly his-

torical : We do not profess to be didactic. Having pointed out the sources to which we have been chiefly indebted for our information, we have put it in the power of all candid and inquisitive persons to prosecute the study in the works of the original authors and discoverers ; and the task, we conceive, will be both pleasant and profitable.

Indeed, the works of the scientific and professional magnetists are now so numerous, that there is no excuse for ignorance.

CHAPTER LVIII.

It is a great mistake, but a very general one, to suppose that the magnetic method of curing diseases by manipulation, and other simple processes, is an entirely modern invention. The author of this treatise has shown, in *ISIS REVELATA*, that there are many allusions to the magnetic treatment in the works of ancient authors, although the method was, for a long period, chiefly employed in secret, as a mystery, in the sacred institutions of antiquity, and carefully concealed from the profane eyes of the uninitiated. Nevertheless, there are many allusions to the practical application of the manipulatory method of cure in the writings of various ancient authors, especially the poets, as the classical reader will discover in the works of ARIS-

TOPIANES, PLAUTUS, and others. But until the resuscitation of the doctrine of Animal Magnetism, these allusions do not appear to have been adequately comprehended. For a long period, indeed, the practice itself would seem to have been considered too sacred to be communicated to the profane; and when alluded to in subsequent times, it was generally treated as a topic of pleasantry. ARISTOPHANES, in his *Plutus*, however, gives a very curious description of the cure of that personage, in a complaint of the eyes, in which he observes, that the first thing done was to manipulate the head of the patient—*καὶ πρῶτα μὲν ἔη της κεφαλῆς ἰσχυρατό*. We have already sufficiently dwelt upon the knowledge of the magnetic processes among the Romans.

Among the ancient nations, generally, manipulations and frictions were much used in medical treatment. GALEN enlarges upon the advantages of these methods of cure. "*Frictio*," says he, (*Lib. 2. de Sanitate tuenda*), "*vim habet solvendi, ligandi, carnem augeti, minuendi. Nempe dura ligandi, mollis solvendi, multa minuendi, mediocris carnem augeti.*"

CÆLIUS AURELIANUS prescribed frictions in pleurisies, in lethargic complaints, in migrains, and headaches. CÆLIUS AURELIANUS; Lugduni, 1569. The same physician characterises these frictions in unambiguous expressions. "We must," says he, "conduct the hands from the superior to the inferior parts, traversing the members successively." (p. 253.) In epilepsy he prescribes partial friction,

manipulating "sometimes the head and the forehead; sometimes the neck and the chest," &c. *Ibid.* He describes these processes as a *blanda defricatio*; and the remark of the author deserves to be noted, that we may cure even by the simple act of holding: *Ut etiam tenendo mediamur.*

These processes are precisely similar to those of the modern magnetisers. Sometimes they magnetise downwards from the head to the feet; sometimes the passes are local; most frequently they are made with the palm of the hand; at other times, the hands softly touch the suffering part.

ALEXANDER TRALLIANUS, an old physician, who flourished in the sixth century, also recommends frictions as a suitable remedy in many diseases; and he describes the process much in the same way, but with some slight variations. After speaking of the medicines employed for the cure of epilepsy, he makes a distinction between the natural or occult remedies, *quorum ratio haberi nequit*, and the artificial. But as he appears to be treating of manipulation alone, his precise meaning in this passage is not very clear, unless he intended to distinguish the simple frictions from the magnetic—the latter requiring an exercise of volition, and a strong desire to relieve the patient from a particular impediment to health. The latter species of manipulation he seems to have in view when he speaks of the energetic volition of the operator, and observes that a powerful intention enables him to succeed in pro-

ducing the desired effects. *Et revera id quo intendunt assequantur.*

The following observation of TRALLIANUS we would recommend to the attention of all physicians:—" *Verum cum nonnulli naturalibus, quorum ratio haberi nequit, quæque alligari solent, oblectentur, eisque uti desiderent, et revera id quo intendunt assequantur, conveniens existimamus, studiosis de his quoque nonnulla percensere, ut medicus omni ex parte ad opem ægris ferendam sit instructus.*"

ALEXANDER TRALLIANUS was a Greek physician; and it was from the Egyptians that the Greeks appear to have derived their medical and magnetic science. PROSPER ALPINUS, in his book on the Egyptian medicine, confirms the statements of TRALLIANUS, and, with the latter, he distinguishes an ordinary medical or gymnastic friction from a mysterious manipulation. After observing that frictions had been much employed in Egypt from the most remote times, he adds a chapter, entitled: *On the Secret Remedies which the Egyptians used for the Cure of Fevers.* Among these secret remedies, the manipulatory processes were again included—they are particularly recommended for the purpose of exciting perspiration, and even for curing pestilential fevers and small-pox; these frictions being administered gently, along with certain liniments. This remedy, he adds, is transcendent, and there is none more familiar in Egypt.—PROSPER ALPINUS, *de Medicina Egyptiorum*; Lib. iv., cap. 15. The same

author also mentions frictions as a secret remedy in the treatment of dysentery ; and he asserts that this method had succeeded in inveterate cases, which would not yield to any other remedies. He also describes the particular methods employed in the administration of these frictions.

Such simple methods of cure, however, have never, we believe, been held in much estimation by the faculty in modern times ; but it would appear that the members of the profession have been occasionally beaten off the field by the ungraduated quacks. We may refer to the following example in the case of the Spanish Cardinal XIMENES.

In his old age, his Eminence fell sick, and called in the doctors. But their efforts proved fruitless, and they gave up the case as hopeless. In this emergency, the Cardinal was advised to call in the assistance of a certain old wife, and to make trial of her skill. His Eminence was sceptical and reluctant, but at length yielded. The lady was secretly introduced to him, and after having felt his pulse, assured him that she should restore him to perfect health in the course of eight days. Her sole stipulation was, that, during that period, he should have nothing to do with the doctors, which was assented to. She then proceeded to employ frictions with certain liniments, and in this way she succeeded in performing a complete cure upon the Cardinal within the time prescribed. XIMENES, thus cured of his fever, returned to the active duties of his office, and resumed his natural gaiety.

Now, the foregoing case is by no means a solitary instance of effectual relief being given to sick persons by apparently inadequate means, and by individuals destitute of medical science; and we hope that our very good friends, the doctors, will condescend to exhibit a little more respect, than they are wont to do, for old wives and their therapeutic skill and medicinal appliances.

For our own part, we are disposed to be of opinion that, in many cases of disease, much less of the ultimate effect depends upon the character of the medicines prescribed than upon the peculiar idiosyncrasy of the physician who prescribes them. The magnetic temperament is of more efficacy in the cure of diseases than all the drugs enumerated and classified in our Pharmacopœias;—and the magnetic method of cure is of far more general use in practice, inasmuch as it may be employed in almost all the diseases to which the animal frame is subject.

CHAPTER LIX.

Of the reality of Animal Magnetism, as a fact in nature, no well-informed man, it is thought, can now entertain a rational doubt, since the phenomenon has been fully confirmed by the honest testimony of hundreds of intelligent and distinguished men, and may be traced in the annals of history

from the remotest times. The business of every writer on the subject, therefore, must now consist in such a verification and classification of the authenticated phenomena as appear to be necessary for the purposes of science. The principal facts, themselves, indeed, are now placed beyond the reach of scepticism; although it may still be possible to enlarge the sphere of the theoretical and practical application of the system. These facts, it is true, may be viewed in different lights by different minds; but these differences merely affect the particular inferences and conclusions to be drawn from the premises, and do not afford any good ground for impeaching the facts themselves.

Now, we cannot, and will not conceal our own deliberate conviction, that the facts to which we have alluded, are decidedly favourable to our assumption of the existence of a spiritual nature in the human constitution; nor can we permit this conviction to be shaken by any arguments that may be adduced by the advocates of universal materialism.

Mind is not matter, nor can it be logically proved to be a mere property of matter in any of its forms of development, although these elements may, in the plan of divine wisdom, reciprocally act and react upon each other—as light and heat are diffused throughout the material universe. We may, indeed, be unwillingly brought to agree with the materialists when they grasp mind with their hands, and exhibit it to our corporeal optics—but not till then. The fact of the exercise of vision without

the use of the eyes, and at incredible distances, is utterly incapable of being explained upon the hypothesis of universal materialism.

The sceptics, however, object to the phenomena of clairvoyance, on the ground that they are not constantly exhibited by all somnambulists in the same degree, and at all times. But this appears to us to be irrational. The state in question is not, in every instance, invariably the same. Clairvoyance is not a constant accompaniment of every form of somnambulism, but may be manifested at one moment, and lost in the next. This affection, too, may also be imperfect in its form and development. Hence the occasional mixture of truth and error in the responses of somnambulists, which may sometimes mislead, but which, at the same time, may be discovered by the proper tests. A state of continued clairvoyance—probably resulting from a peculiar idiosyncrasy—is a rare phenomenon; and, in most cases, it may be easily disturbed, or totally lost in a moment. Hence have arisen most of the objections to the reality of the phenomenon; and these temporary clairvoyants, in consequence, have been frequently, but unjustly, pronounced to be impostors. Clairvoyance, as a permanent constitutional affection, has been chiefly manifested by natural ecstasies.

In the observation of somnambulists, therefore, it is an error to conclude that because they may sometimes fail in giving correct answers to our questions, or fall short of satisfying our curiosity

in the result of some particular experiment, they have a studied intention to deceive us. This is an error too common among those who are imperfectly acquainted with the nature and modifications of the affection. Somnambulism itself, too, is a variable state, and not to be found, at all times, in the same degree of intensity. Certain circumstances, of which we are ignorant at the moment, may affect the lucidity of the patient, and occasion erroneous responses, without any intentional deception. This circumstance, therefore, of the occasional alternation of truth and error, or even of the predominance of error, in the annunciations of somnambulists, is not always to be ascribed to intentional deception, but to the variability of the affection, or to the eagerness and importunity of the bystanders. As long as the affection continues pure and undisturbed, we may expect to find all that is unadulterated and truthful; but as soon as the somnambulist life is disturbed or confused by any cause whatever,—*e.g.*, by imprudent experiments, or unfavourable influences,—there will naturally arise error, embarrassment, and internal blindness, which are frequently produced by those rash and sceptical intruders, who wish to lead the patient into casual error, or apparent deception, under the pretext of testing the reality of the affection. It is probably for these reasons that the magnetists are so frequently averse to the promiscuous intrusion of strangers during their delicate magnetic experiments. The most perfect somnambulists may thus

be momentarily, or even permanently, led into error, by unfavourable influences, without any intentional deception; and it is, therefore, the duty of all intelligent magnetists to guard against those causes of disturbance, by which even the most profound philosopher may sometimes be led to form erroneous judgments, and to draw unwarrantable conclusions. Ignorant persons ought not to be permitted to interfere in these delicate operations, but should have the good sense to trust to the intelligence and candour of the honest and experienced magnetist. *A priori* judgments upon such matters are utterly worthless.

We are accustomed to see material medicines only prescribed in diseases; and when these diseases are not cured by such treatment, we pronounce them to be incurable. But to medicine belongs everything that possesses a medicinal virtue—a healing property; and we are bound to make use of everything in nature which experience has taught us may be useful in medical practice. It is not the interest of the physician, but that of the patient, which is to be primarily regarded. All, or most medicinal substances are confessedly poisons, and, even in curing or alleviating diseases, they may leave unpleasant effects behind. Magnetism is not liable to this objection. Its action, on the contrary, is temporarily soothing, and permanently corroborative. Many diseases have been cured by the magnetist which had previously resisted all the appliances of medical skill.

There has been a great deal of argument for and against the theory of a *magnetic fluid*. A majority of the magnetists appear to be favourable to the assumption of such a fluid, relying, partly, upon the testimony of sensitive patients, and, partly, upon its analogy with the other imponderables in nature—the mineral magnetism, electricity, galvanism, &c. The decision of this vexed question does not appear to be a matter of much consequence in practice; but the partizans of a fluid of one kind or another seem to be supported by the general analogies of nature. The objection that this particular fluid is not objective to the senses, appears to be of little value. There must be some active principle in operation, which is capable of producing the demonstrated effects; and if this operative principle be not a fluid—an imponderable—what is it? In this case, it is presumed, we can reason only from analogy. The theories of imagination, imitation, &c., have long been exploded, as incapable of explaining the facts. But the action and reaction in the processes of Animal Magnetism must necessarily have some cause, be it what it may; and, with Newton, we call this cause a fluid, and must do so until convinced of our error by a greater philosopher than Newton.

A great many of those phenomena which, in former ages, mankind were in the habit of ascribing to the action of particular gods and demons, and, in subsequent times, to the arts of sorcery and witchcraft—and, in still more recent times, to

the direct agency of God or the devil—may now be explained upon the principles of Animal Magnetism; and this agent itself may henceforth be considered as one of the most important secondary causes in nature; thus superseding the immediate and continual interference of the Deity in the petty affairs of the universe, and attributing all the operations of nature to one grand, universal, inscrutable, and coherent plan of divine power, wisdom, and foresight. All the phenomena of Animal Magnetism, Electrometry, Rhabdomantia, &c., are but a portion of the wonderful scheme of the Almighty Creator of all things, and, as such, are worthy of our serious study and admiration, however incomprehensible by the limited capacity of man. It is our duty to examine, to admire, and to adore. In this, we presume to think, there is neither atheism, infidelity, nor impiety; nor can it be truly said that genuine philosophy is inconsistent with a rational worship of the great Author of all created being. The atheist is a natural fool, or a philosopher gone mad.

The magnetic states, we may observe, may be occasionally induced by certain cosmical, atmospheric, or telluric influences, which it is difficult to recognise and classify; they may sometimes be produced by internal or mental emotions; and, at other times, they are engendered in the individual idiosyncrasy by causes which we cannot immediately discover or appreciate. In some instances they have assumed an epidemical type. They are most

frequently developed, artificially, by the application of the human hand, or by certain other material appliances. History abounds in examples of all these methods of exciting the magnetic affections. The influence of the human hand in producing these states, as we have elsewhere observed, appears to have been very generally known, and frequently exercised from the earliest times; and it is curious enough that the Greek word for surgery (*χειρουργία*) denoted a manipulatory process. The artificial excitement of a superior order of intellectual or spiritual powers, as a consequence of such manipulatory processes, appears also to have been known to the ancient world; nor did the circumstance escape the perspicacity of mankind, in these early ages, that, by means of such artificial contrivances, a higher species of intelligence might be acquired, than that which is possessed in the ordinary normal state of the organism; and that other science (*scientiæ*) might thus be obtained, than that which is acquired through the instrumentality of the senses in space and time. And whatever attempts may be made to explain away these facts, by individuals who have neither investigated the subject themselves, nor availed themselves of the investigations of others, numberless phenomena are presented to our view, from the most remote antiquity downwards, resting upon the most unimpeachable evidence, which deserve, and must ultimately receive, the most serious attention of learned, inquiring, and dispassionate men. The most strenuous efforts of

the most ingenious among the materialistic philosophers will never succeed in eradicating from the minds of the rational portion of mankind, the firm belief in a higher order of intelligence than the organic and the sensual :

"Naturam expellit furca licet, usque recurret."

CHAPTER LX.

WE are frequently asked : What are the uses of Animal Magnetism? We answer boldly : These uses are twofold. 1. This method of treatment affords us the means of speedily and effectually curing a variety of diseases, which are either deemed incurable, or difficult of cure, by the ordinary medical appliances. 2. The science conducts us to new and most important views of the animal constitution, and discloses many valuable truths which were previously unknown or disregarded, or, at least, misinterpreted ; in short, it conducts us to a more accurate appreciation of the compound nature of man—body and spirit—the material and the moral ; and demonstrates their mutual relations, and their intimate dependence upon each other.

"Mens agitat molem, et magno se corpore miscet."

Moreover, physicians of the highest intelligence inform us that they have been enabled, by means

of the magnetic methods, to cure a variety of diseases of many years' standing, which had previously refused to yield to all the appliances of the ordinary therapeutic skill. Although not a member of the medical profession, the author of this treatise can vouch for the actual occurrence of cases of this description under his own eye. And can it be said that such facts are unimportant, and undeserving the notice and study of the physician? Can philosophers, too, be indifferent to those moral phenomena which are so frequently manifested by magnetic patients, and have been so amply described in the annals of the science? Strange state of matters! The analysis of a mineral, or of a plant, excite a vast deal more interest amongst our physicians and philosophers, than the highest and most valuable endowments of the human species! In short, in the present state of matters, the human subject stands, as an object of interest, in the very lowest sphere of created being.

It seems important to observe, that the magnetic power and susceptibility sometimes exist in different forms and degrees in different subjects; but this observation does not apply to the case of magnetism alone; it also extends to the administration of the ordinary medical substances. It is a vulgar observation, that one man's meat may be another man's poison: So, also, may the magnetism of one man be inefficacious, or even hurtful, in certain cases, while that of another operates beneficially. Much may depend upon idiosyncrasy of temperament.

If, as has been sometimes alleged, experience shows that many metals, and metallic preparations, which operate injuriously upon patients of a peculiar magnetic constitution, have the same effect upon them in their ordinary state, this matter may be easily understood. But additional observation upon this subject is much required. It is by no means a matter of indifference, in the ordinary treatment of diseases, what kind of medicines are exhibited, and to whom we administer them; and the same observation applies to magnetism. By improper magnetisation, it is possible that a patient might be injured for life, or sent prematurely to the grave. This circumstance has induced some persons to recommend that magnetism should only be resorted to in extreme and desperate cases. But we are not cognisant of any bad effect which has ever resulted from the application of this remedy; and the experienced physician and magnetist will know how to avoid all unpleasant consequences.

A great expenditure of argument, or rather of argumentation, has been occasionally employed by the sceptical adversaries of the system, for the purpose of demonstrating that Animal Magnetism is not a *science*. Now, what, we may ask, is science? To our mind the word denotes knowledge in general. In its more restricted sense, it signifies a general principle, or law, or series of laws, from which certain consequences are capable of being legitimately deduced. In such cases, the principle, or law, must be shewn to exist in nature;

and the consequences must be strictly and legitimately deduced from the principle. But, excepting in the case of mathematical truths, which must be taken as universal, and received as axioms, all other principles are liable to controversy; and, in regard to these, the utmost length at which we can arrive is a high degree of probability. When we say that two and two make four, we announce a fact in which everybody agrees, because the conventional forms of the expression are identical. But when we assert that certain causes produce certain effects, we announce a debateable proposition which requires to be proved by evidence of the fact, and may possibly be liable to exceptions; and of this nature are the alleged phenomena of Animal Magnetism. When we say that certain processes, *in general*, produce certain effects, we do not announce an universal and invariable sequence of cause and effect—not an absolute and unconditional proposition; and our conclusion only applies to those cases in which the requisite conditions are fulfilled. But if, under the necessary conditions, the effects invariably follow, we are then entitled to lay down a general proposition as an element of science. Now, this is precisely the case in regard to Animal Magnetism. We do not assert that—in the present state of our knowledge—all individuals are equally capable of being affected by the influence of the magnetic processes, under every possible condition. But what we do allege is, that most, if not all men, and even animals, in general, are susceptible of the influence

in question in a certain degree, corresponding, probably, with the natural constitutional *crasis*. To be more explicit—certain persons, in a perfectly sound state of body, are scarcely susceptible of being magnetised at all; that is to say, they experience no effects from the operation; whilst others, infirm, or diseased, or having within them a tendency to morbid action, are, in general, more or less easily affected. Experienced magnetists have endeavoured to point out the exceptional cases. We are not quite certain, indeed, that all mankind may not be, in some degree, susceptible of the effects of Animal Magnetism; or that experience has yet developed the whole scope of its influence. But to assert that Animal Magnetism is not a science, because the whole conditions of its exercise and results have not yet been completely ascertained, appears to be not a little preposterous.

It is only at a comparatively recent period that any attempt has been made to collect and generalise the whole of the known facts; and until this shall have been accomplished, we cannot hope to possess a completed science. With regard to causes, we know nothing more than that the influence, and the susceptibility, are properties of the animal constitution—and what more can be required?

Indeed, we have the more reason to be astonished, and gratified, at the actual progress of magnetic science—slow and considerate as it has been—when we reflect how obstinately, and how virulently, it has been assailed, upon various grounds, at every

step of its advancement. It has been compelled to contest every inch of the ground upon which it now stands.

We have thus seen that, in a practical view, Animal Magnetism is one of the oldest sciences in the universe; it appears to have been cultivated in the most remote ages. The Chaldean priests cured diseases by the imposition of the hands; and the same process is commemorated in the most ancient historical document we possess—the Bible. Indubitable vestiges of this practice are found in the monumental records of ancient Egypt, as among the Magi of the early eastern world. The temple-sleep in the fancies of ISIS, SERAPIS, and other medical deities, was, in all probability, produced by magnetism. NAAMAN, the Syrian, was magnetically cured of his leprosy by the prophet Elisha—(2 Kings, v. 11); although by a method different from that which the patient had anticipated. The priests of Brahma, in India, cultivated this science of manipulation during many centuries; and the doctrines of ZOROASTER give us good grounds to suspect that the Parsi, in Asia, like the Egyptian priests in their sacred mysteries, possessed a knowledge of magnetic science. The Greeks appear to have derived their knowledge of magnetism from the eastern sages, and, in their turn, communicated it to the Romans. The Jesuit missionaries brought the magnetic mysteries from India to Europe. (See the works of ATHANASIUS KIRCHER: *Magnes Universalis*, and *Mundus Mag-*

neticus.) MESMER received the first *impetus* towards his subsequent magnetic career from Father HELL at Vienna. The doctrine of Animal Magnetism, therefore, is one of the oldest in the universe; and it has been the most generally, and the most sedulously cultivated among mankind, in all ages, and throughout all portions of the globe. It has likewise been the most carefully preserved; although occasionally obscured by false notions, prejudices, and misconceptions, in regard to its true nature and legitimate objects. In this more enlightened age, let it be our endeavour to hand it down to our posterity in a nobler and a purer form.

CHAPTER LXI.

As soon as the essential facts of Animal Magnetism were discovered, the salutary influence of the processes must have become apparent in their effects upon the human constitution; and this influence, therefore, must naturally have been employed for sanatory purposes. In reality, we find that the method has been so employed, for such purposes, in a rude or more methodical manner, from the very earliest ages: It was, in fact, the primitive medicine. In the most remote times, we find that *touching, rubbing,* and other manipulatory processes, were very frequently employed.

for the alleviation of pain, and the cure of diseases; and that these practices constituted the principal element of medical appliance.

In the early stages of society, however, this method, and its effects, were viewed as something supernatural and miraculous; and, therefore, placed beyond the confines of mere human science. When revived in modern times, it was still regarded, by the greater proportion of medical men, with great scepticism, as something totally inexplicable upon any recognised principle of therapeutic science; and it was, therefore, almost unanimously decried, scouted, and ridiculed, as a noxious remnant of heathenism, magic, and necromancy. The modern discovery of MESMER, dimly foreshadowed by some previous mystical inquirers into the recondite *arcana* of nature, and the less obvious endowments and susceptibilities of the human constitution, was, for some time, ridiculed and rejected, as a mere puerile or mystical hallucination; and it was only after the facts developed began to force themselves upon public notice, and to solicit the attention of scientific men, that they were thought worthy of a serious refutation by the learned sceptics. These facts, indeed, at first assumed, in the eyes of the scientific men of the age, the appearance of a mere system of mysticism and mental hallucination; and the most strenuous endeavours were made, by the most eminent physical philosophers of the age, to demonstrate their inconsistency with the more obvious and acknowledged laws of nature.

In the meantime, however, MESMER—who may be justly denominated the modern discoverer of the science—made many intelligent and uncompromising converts to the new truths; and the question at issue being simply a matter of fact, it may be thought that the controversy between the Mesmerists and their opponents might have been easily and satisfactorily decided by experimental inquiry. But this simple method of deciding the question was not adopted. Unfortunately, MESMER, at an early period of his career, had chosen to associate with his facts a peculiar theory upon which he attempted to explain them. Upon this theory the antagonists greedily seized, and thus endeavoured to shift the question from its primary and substantial foundation, and to place it in the category of a merely fanciful speculation. MESMER and his adherents, indeed, placed their reliance principally upon the facts developed by the practice of the art; their antagonists, on the other hand, sought to annihilate the facts by invalidating the Mesmeric theory. In these circumstances, no satisfactory solution of the question, or termination of the controversy, could be anticipated.

In the meantime, MESMER attracted many active, enlightened, and influential adherents to the new views; and these converts, most judiciously abandoning all idle speculations, exerted themselves in promoting the practical investigation of the facts; while these facts were speedily multiplied to such a degree, that scepticism became utterly ludicrous, in

the eyes of all sensible and unprejudiced inquirers. Our celebrated Scottish bard has said, that

“ Facts are chiefs that winna ding,
And downa be disputed ; ”

and so it has proved in regard to Animal Magnetism. The facts, indeed, have now become so numerous, and so unimpeachable, as to be rendered invulnerable by the sharpest sword of scepticism.

Of these facts, the most important and the most valuable, perhaps, is the now unquestionable cure of many serious and inveterate diseases by the magnetic methods. This discovery, indeed, has been most pertinaciously impeached and resisted by the regular disciples of HIPPOCRATES and GALEN, as if they conceived they were fighting for their patrimonial inheritance of dogma—*pro aris et focis*. But they are rapidly losing the battle, and they see it, and, seeing, tremble on their stilts. The complete victory of the magnetic methods is scarcely now even a question of time—the ultimate result is no longer doubtful. If the opponents of the practice do not speedily stretch forth the right hand of fellowship to the magnetists, their occupation, like that of Othello, is gone.

We do not mean to assert that the entire system of medicine, as now practised, is in danger of being utterly subverted, as many medical gentlemen appear to apprehend. Learning, science, and skill will still maintain their value : Much of the knowledge previously acquired will still continue to be useful, indispensable : But the theory of disease, as

well as the *rationale* of cure, must undergo many important modifications. Homœopathy,* hydro-pathy, and other systems, are already pressing hard upon the interests of the regular faculty. The science of Animal Magnetism has disclosed some secrets which the candid and liberal physician will, sooner or later, feel himself compelled to acknowledge as important and highly useful truths, which must not be overlooked or disregarded. It will not do for the modern disciples of GALEN to assert, as some have done, that the truths developed by Animal Magnetism were previously known. If that were true, how did it happen that the disciples of MESMER were so long opposed, and persecuted, and ridiculed by the members of the medical profession? If medical men knew the truth, why did they oppose, and endeavour to counteract or stifle it at its birth, and during its progress? This, as we have remarked in our preface, is a stale trick. That the faculty vigorously opposed the

* Some curious proceedings lately took place in the *Senatus Academicus* of the University of Edinburgh in relation to Homœopathy. A very able and argumentative pamphlet was published by a Homœopathist upon this occasion, the writer describing himself as AN ALUMNUS, whose unanswerable arguments appear to have settled the question. See "THE NEW TEST ACT: A Recent Conspiracy against the Medical Practitioners of Homœopathy," &c., by AN ALUMNUS. Edinburgh, 1851;—also a "Letter to the Patrons of the University on the late Resolutions of the Medical Faculty, by WILLIAM HENDERSON, M.D.," &c.—Dr Henderson, we understand, is esteemed as one of the most learned and successful practitioners in Edinburgh.

introduction of Animal Magnetism, and ridiculed the facts elicited by that science, is matter of history. In Britain, especially, these prejudices prevailed in a very remarkable degree, and for a long period of time. The learned of this country, be it to their credit or discredit, were the last who occupied themselves with the magnetic inquiry; and, even at this moment, they seem unwilling to abandon their prejudices.

Although the very curious and useful facts, developed by the proceedings of MESMER and his disciples, had become notorious throughout Europe and America, little or no attention was paid to them in England, until very lately. They could scarcely be even alluded to without exciting a sneer. Upwards of seventy years have now elapsed since MESMER announced his discovery—many hundreds of volumes of facts and illustrations of the doctrine have been published to the world; and it is only within a very recent period that any serious attention has been paid to the subject in this country, and that chiefly by unprofessional persons. Facts are now, for the first time, gravely announced, and theories are propounded, which have long since found a general acknowledgment and solution on the Continent. Our medical men, with few exceptions, look grave and sceptical upon the subject; and, so far as we are aware, no very serious attempts have yet been made, especially by medical practitioners, to introduce the method into their treatment of diseases. How is this to be explained?

Surely, at this time of day, no enlightened physician can now persist in ascribing the magnetic phenomena to supernatural and miraculous powers. By what influence, then, are these phenomena produced? And can it now be asserted that the magnetic influence possesses no power over the animal organism, no efficacy in the treatment of diseases? Scepticism upon these subjects can be easily obviated by simply appealing to an overwhelming multitude of decisive facts, authenticated by men of the highest scientific attainments; and it can be easily demonstrated by irrefragable evidence, that Animal Magnetism is, in reality, the most universal, as well as the most powerful and the safest remedy in nature. For what reason, then, has this most efficacious remedy been so long neglected in England? We must allow the physicians themselves to answer that question.

By some, indeed, this powerful remedy has been said to be a poison; by others it has been denounced as quackery. Now, it may possibly be all this in ignorant and unskilful hands, but it is not so when properly administered by those who have been regularly taught how to use it. Besides, do not the regular doctors themselves occasionally make use of mortal poisons? Are not opium, and arsenic, and iodine, and belladonna, and almost all medicinal drugs—are they not poisons? and, nevertheless, are they not actually exhibited in medical practice, as counteractive agents? But, in point of fact, Animal Magnetism is not a poison; and it never

can prove dangerous in the hands of those who know how to use it. Indeed, its greatest advantage is, that, when prudently administered, it is perfectly innocuous, and is followed by no dangerous reactions. It may be administered to the merest children, with as great safety as to adult persons. The faculty, no doubt, have been narrowly and anxiously watching the proceedings of the magnetists ever since the introduction of the method into this country; yet I am not aware that they have been able to bring forward a single authentic case of abuse.

But, independently of its directly curative powers, Animal Magnetism possesses other claims upon our serious attention. The practice of the art has developed many curious and most interesting facts, relative to the economy and susceptibilities of the animal constitution, and the affections to which it is occasionally liable. In this latter view, it becomes equally attractive to the philosopher as to the physician; and it has enabled us to explain, upon philosophical and psychological principles, many striking phenomena, which had been previously regarded as mystical and supernatural, and, therefore, placed beyond the reach of human speculation—such as religious mysticism, fanaticism, clairvoyance, &c., besides throwing important lights upon the whole theory of diseased or abnormal action of the vital processes—as in delirium, insanity, &c.

It has been a common practice, indeed, especially among the more recent sceptics, to attempt to shew

that the phenomena of Animal Magnetism are no new discovery, because these phenomena, especially somnambulism, have been known to physicians and physiologists for ages; nay, they have even taken the trouble to collect cases of this description with a view to discredit the alleged magnetic discoveries. But while engaged in these researches, they do not appear to have been aware that, instead of discrediting, they were actually corroborating the doctrine of Animal Magnetism. The professors of this doctrine are most anxious to shew that the phenomena in question have existed since the creation of the world; and the greater attention which is paid to this investigation, the more evidence shall we obtain of the reality and universality of the facts. By such means, indeed, as those we have alluded to, the truth of the magnetic facts is not invalidated, but corroborated; while, at the same time, in the progress of the enquiry, the miraculous character of the occurrences is disproved.

Somnambulism occasionally occurs, as it were, spontaneously, *i. e.* without any outwardly apparent cause; and it is then called idiopathic; it sometimes appears, as a symptom, or accessory, in other morbid affections; and it is frequently produced artificially, as in the magnetic treatment. These statements, it is presumed, will not be denied. But the problem, so far as magnetism is concerned, does not hinge upon the fact of the existence of somnambulism, as an organic affection; and the question then comes to be—not concerning the reality of

the particular stato, but the peculiar causes by means of which it may be induced, and the particular phenomena it presents to our view; and these can only be gathered from experience. The magnetists, in consequence of the frequent evolution of this stato in the course of their practice, have been induced to pay particular attention to the various phenomena manifested in the *crisis*, although they do not pretend to be able to discover their causes.

“ Felix qui potuit rerum cognoscere causas.”

The antagonists, on the other hand, insist upon having a cause assigned, or they will believe nothing of it. Is this philosophical? We think not. A fact is a fact, whether we can explain it, or not. Imagination, imitation, &c., have, we believe, long ceased to be regarded as causes of the magnetic phenomena. These causes, then, must be sought elsewhere, and we should rejoice at the discovery. In the meantime, we must just be content to take the matter as we find it—a fact in nature; and endeavour to improve and apply it to its proper uses. Too many important experiments have been made—too many curious and useful facts have been elicited, to warrant a contemptuous rejection of the science. Humanity itself is interested in the progressive investigation of the relative phenomena; and if medicine is to maintain its rank and respectability as a science—if it is to keep pace with the advanced knowledge of the times—it cannot much longer decline an association with Animal Magnetism.

CHAPTER LXII.

DURING the infancy of our knowledge of the principles and practice of Animal Magnetism, much scepticism on the subject of its reality and usefulness was, naturally enough, entertained, both by philosophers and physicians of the old schools. The latter, in particular (the physicians), viewed the new doctrine with much distrust and jealousy; especially when they became aware that the exercise of the art was attended with considerable trouble and anxiety, and, moreover, that it was not likely to become remunerative in a pecuniary point of view. Hence, the members of the faculty, in general, were disposed to lend a willing ear to every narrative of abuse or failure, and to every story that was bruited in regard to the alleged disadvantages of this peculiar mode of treatment. The most absurd and ridiculous tales were ingeniously invented, greedily caught up, and industriously propagated by medical men, with a view to disparage the processes, and to discourage the practice. These arts succeeded for a time, especially among the ignorant and the timid; but, ultimately, the investigation fell into the hands of many educated and well-informed men, beyond the pale of the profession, who had no prejudices to gratify,

and no interests to be affected by the issue of the enquiry; and who, consequently, were influenced solely by a disinterested ardour in the discovery and propagation of truth. From that period, magnetic science made rapid advances, and even many of the members of the medical profession, however reluctant, have been gradually compelled to do homage to those very truths which they had previously affected to regard with indifference or contempt. It is a singular fact that there is not one professional gentleman, however powerful his previous prejudices, who has not, after adequate investigation, been forced into an admission of the material facts of the science.

It is quite true that the practice of Animal Magnetism may subject the physician to much more serious labour, and to a greater expenditure of thought, than the ordinary routine practice of his profession; but if a knowledge of the new science will enable him to cure more diseases, and with more certainty and effect, than by proceeding upon the ordinary principles of medicine, the question must just come to be, whether the interests of the physician, or those of his patients, are to be preferred. No medical man, indeed, can be compelled to adopt any particular mode of cure, of which he may have an unfavourable opinion, upon whatever grounds that opinion may have been formed: But neither is the magnetist to be condemned, or ridiculed, for adopting a mode of practice, which, although varying from the usual routine, he be-

lieves to be more efficacious, and more safe than the ordinary methods. The science of the ordinary physician has been frequently exposed and ridiculed, and that of the magnetist has experienced a similar fate; but no sane man will be induced, by these sallies, to form his judgment in regard to the utility either of medicine or of magnetism. That diseases exist, is a serious and a melancholy fact; and these diseases we must endeavour to cure, or alleviate, by the most prompt and the most efficacious methods. Every process which has been demonstrated by experience to possess a sanatory efficacy, ought to be applied in practice, whether we are able to discover the *ratio medendi* or not. Let medicine and magnetism, then, be cultivated and practised by learned, intelligent, and humane men; and let that method be preferred which is the most successful in the attainment of its objects—the cure of those various diseases which, occasionally, afflict humanity. Let us, in short, have a fair field, and no favour.

The earnest study of Animal Magnetism, no doubt, must introduce a considerable reform, both in the science and in the practice of the healing art; as it has already suggested many new views in regard to the theory of disease and the *rationale* of cure. By many it has been imagined that the introduction of this method would necessarily occasion a considerable addition of labour, and loss of time to the physician; and this circumstance, we have reason to think, has contributed, in no small

degree, to the reluctance manifested by the profession, to lend their countenance to the study of the theory, and to the practice of the art. This question would thus seem to resolve into a conflict between the convenience of the practitioner and the interests of the patient. But time and reflection would probably succeed in reconciling these apparently adverse interests.

Very soon after the promulgation of the great discovery of MESMER, associations were formed for the purpose of facilitating the practice of Animal Magnetism, as a remedial process, under the general superintendence of the discoverer himself, or of some regularly qualified physician. The practical processes were conducted by individuals scientifically trained to the task, and the constant attendance of the presiding physician was not required. Establishments of the same description might easily be formed in this, or in any other country, as has been done, with such eminent success, although, apparently, upon a limited plan, by Dr EISDALE, in India. Individual patients, should they desire it, might be treated privately. Such a system does not appear calculated to increase the labour, or encroach upon the time of the medical practitioner. Besides, in many cases, relief may be given to a patient in an incredibly short period of time; and cases requiring a more prolonged treatment might be disposed of in the manner above mentioned. This proposal, it is thought, can be liable to no objection; nor would it interfere with the interests

of the physician ; while, on the other hand, it would greatly extend his usefulness, while it proved beneficial to society. The physician, moreover, ought to consult the interests of his patients, as well as his own convenience or advantage.

Dr ELLIOTSON'S magnetic establishment in the metropolis, we believe, has been of great benefit to science and to humanity.

CHAPTER LXIII.

THERE is one remaining branch of magnetic science, which has recently attracted a good deal of public attention, both upon the Continent, and, more recently, in this country ; and to which, therefore, we deem it our duty to advert, as shortly as possible, before we conclude our labours upon the present occasion. We allude to the alleged discoveries recently made by BARON REICHENBACH, relative to the existence and occasional action of what he has been pleased to denominate the *Od force*, or *ODYLE*, which have been recently communicated to the British public by my very learned and intelligent friend, Professor GREGORY of Edinburgh, and subsequently examined and illustrated by that most eminent physiologist, Dr HERBERT MAYO.

These philosophical inquiries embrace some particulars intimately connected with the science of

Animal Magnetism, although in a somewhat different phase from that which we have been hitherto contemplating; and we apprehend that we could not more appropriately conclude this historical treatise than by endeavouring to give a summary sketch of the gradual progress and apparent import of discovery relative to this particular branch of our general subject.

The peculiar sensitiveness, or magnetic susceptibility exhibited by some individuals, which renders them liable to be affected, in a peculiar manner, by certain cosmical or *telluric* influences, gave occasion, at an early period, to the introduction of several artificial contrivances, for the purpose of ascertaining the reality and extent of this species of affectability, as well as the practical uses to which it might be applied. The science of *Rhabdomantia*—for it is to this doctrine, principally, that we now allude—is of considerable antiquity; and the phenomena developed by the practice of the art, at an early period, attracted the serious attention of many curious inquirers. The knowledge obtained by an investigation of the relative facts, however, was, for a long time, chiefly used for magical purposes. The instruments subsequently employed in the development of these phenomena were, principally, the magnetic pendulum, the bipolar cylinder, and the divining-rod.

The reality of the phenomena resulting from the use of these instruments, and, indeed, the whole science of *Rhabdomantia*, have been frequently

called in question; and considerable differences of opinion have prevailed, at different periods, in regard to the cause to which these phenomena ought to be referred.

The most ancient notice of the oscillations of the pendulum, according to Professor KIESER, is to be found in the old science of Hydromantia, the *rationale* of which CASPAR PEUCER, in his curious treatise—*De Princip. Generib. Divinationum*—Witeb. 1560, 8. fol. 156—describes in the following manner: *Implebatur cyathus aqua, annulusque, filo suspensus ex digito, librabitur in aquam, atque ita conceptis verbis ponebatur declaratio rei quersita. Si quod preponebatur verum erat, annulus suo motu, non impulsor, feriebat cyathum constitutis ictibus.*

PEUCER mentions that NUMA POMPILIUS was reported to have made use of this method of augury. It also appears that this magical practice was still prevalent in the time of the later Roman emperors; and it is said to have been employed by VALENS, for the purpose of ascertaining the individual who was destined to be his successor in the empire. The vessel used upon this occasion had the letters of the alphabet inscribed round its circumference, and the suspended ring struck, successively, the letters T, H, E, O, D. This decision of the oracle was any thing but agreeable to the temper of *Valeus*, who immediately caused all those individuals who were concerned in the conjuration, together with all those whose names commenced with these letters, and, amongst others, the Count

THEODOSIUS, to be immediately put to death.* Singularly enough, however, the individual who succeeded **VALENS** was **THEODOSIUS**, son of the Count, afterwards surnamed *The Great*.

AMMIANUS MARIETINUS (Lib. 29, c. 1) gives us an account of the ceremonies used in resorting to this species of conjuration or divination; but we might, probably, as well give the name of magic to our ordinary chemical, electrical, or galvanic experiments, as to the oscillations of the pendulum.

It has long been known, as we have thus seen, that a gold ring, suspended by a thread, and held over a glass filled with water to the extent of two-thirds, begins to balance itself, and afterwards to form circles, which extend themselves so that the ring comes to strike against the sides of the glass. Mysterious meanings have frequently been attached to the number and direction of these strokes. It is also known that the ring exhibits similar oscillations when it is suspended over metals, and even over the human hand; a phenomenon which is manifested in another form, in the case of the divining-rod, as we shall presently see. In order to be convinced that this motion of the ring has a purely physical origin, we have been directed to take a piece of fruit of any kind—an apple, for example—

* This inhuman conduct was worthy of the barbarian, who delivered over to the same fate, as a sorceress, an old woman, who had magically cured his own daughter of a dangerous disease, which the physicians had previously pronounced to be incurable.

to place it on its top, and to suspend the ring over the stalk; the rotatory motion will soon be established, and the vibration will be observed from right to left: Turn the apple, and place it on the bottom, or stalk-end; the circular motion will be arrested at first, and will afterwards be resumed in a different direction, *i. e.* from the left to the right. Place the apple on its side, and the motion will be totally arrested. A similar variation is observed when the experiment is made on the different parts of the human hand. Suspend the pendulum over the upper part of the hand—it will turn in one direction; suspend it over the palm of the hand—it will turn in a different direction; suspend it over the hand transversely, and the pendulum will cease to vibrate. The galvanic pile produces the same motions, according as we touch the zinc or the copper pole. All these experiments have been carefully repeated by very eminent physical philosophers; especially by MM. RITTER and AMORETTI. The reader may also consult the work of M. GERNOIN, entitled, *Recherches Experimentales sur un Nouveau Mode de l'Action Electrique*, published at Strasburgh in 1808; and the more recent work of Dr MAYO.

CHAPTER LXIV.

HAD the science of Animal Magnetism merely tended to enlarge our knowledge of the properties and occasional modifications of the framework of the human constitution in some of its more obscure phases, and thus to rectify many of our notions in regard to the physiology and philosophy of the species, it would still have had substantial claims to our serious attention. But this branch of acquirement has still more ample claims to our consideration, when we advert to the practical purposes to which this knowledge may be applied; and in approaching towards the termination of our researches upon the present occasion, we must be permitted to make a few remarks upon the medical uses of this powerful agent.

In perusing the works of professional authors, it is impossible, we think, not to be impressed by the opinions they have almost universally announced in regard to the uncertainty of all medical science. We take the liberty of extracting, almost at random, the following passage from the work of an American physician, which happens, at this moment, to be lying upon our table.*

* This work is entitled: *An Exposition of Quackery and*

“ If we consult the history of medicine, we shall find that the most opposite theories have existed at the same time, and have each been most zealously defended by their advocates ; and these, again, have given place to others,—with almost the frequency and regularity that one crop of vegetation is succeeded by another,—which have been as warmly praised, and as soon exploded and forgotten, as their predecessors.

“ Among those who have been contending for victory and notoriety in our profession, there have occasionally been seen some honest labourers after truth—those whose primary object it was to clear away the rubbish of former theories, and, amid their wreck, to seek whatever material there might be fit for a more durable edifice, and lay its foundations upon a wider, firmer, and more permanent basis. The theories that have been framed to account for the proximate cause of typhus fever, and the consequent treatment of the disease, may be adduced to illustrate the fate of all, or nearly all, fabrics of a kindred character. The humoral doctrine of BOERHAAVE was succeeded by the nervous doctrine of CULLEN, whose splendid reign was in its turn terminated by the appearance of the cerebral doctrine of CLUTTERBUCK, which was again destroyed by

Imposture in Medicine, &c., by Dr CALEB TICKNOR, of New York. It was published in London, in 1839, with Notes, by W. WRIGHT. The author appears to be a very intelligent man, and the book is written in a lively and entertaining style.

the omnipresence of the gastro-enteric doctrine of BROUSSAIS, whose glory is already suffering a partial eclipse by the dothinteric doctrine of BRETTONNEAU, BOUILLAUD, and others of the French masters.* The contrariety of practice consequent upon such discrepant theories—‘ the antiseptics and anti-acids of one school, the anti-spasmodics and diaphoretics recommended by another, the cordials and stimulants by a third ’—whilst the whole of these remedies are condemned by a fourth class of physicians, whose chief remedy, and sole hope, consists in leeches to the head, or some region of the abdomen, &c.,—is but a fair specimen of the uncertainty and fluctuation that has ever attended the practice of the healing art. Such an aspect of affairs may well excite the attention of a philosophical mind, and raise the trite, but important query, ‘ *who shall decide when doctors disagree?* ’ It is needless, in this place, to take a more extended view of the multitude of theories that have prevailed since medicine became a science; they have all shared the same fate, and, like other remnants of antiquity—like the Indian mounds in the

* “ Boerhaave taught that fever was the result of a depraved state of the blood—Cullen, that it was an affection of the nervous system—Clutterbuck, that it was located in the brain—Broussais, that it consisted in an inflammation of the mucous membrane of the stomach, and upper portion of the alimentary canal—while Bretonneau and Bouillaud now teach that it consists in the inflammation and ulceration of certain glands in a portion of the alimentary canal.”
So much for the certainty of medical diagnosis!

distant West of our own country—or the crumbling walls and moss-grown ruins of other lands—serve as mementos of past ages.”

We might easily quote many other authorities in regard to the difficulties of medical diagnosis, prognosis, and the proper administration of remedies in various morbid affections: but this is a matter, we believe, which is universally acknowledged by physicians themselves. The homœopathic system of therapeutics has set all the old maxims of the ordinary medicine at defiance, and yet its success is undeniable. We have heard, indeed, of many attempts to discover and introduce an universal remedy, under the designation of an *elixir vite*, or some other attractive denomination; but nothing of the kind, we believe, has ever realised its pretensions.

In this situation of matters, we may take the liberty of suggesting the processes of Animal Magnetism, as constituting the nearest approach which has hitherto been made towards the grand *desideratum*. We are far from alleging that these processes constitute an infallible cure for all the ills to which humanity is subject; but we consider ourselves quite safe in asserting that Animal Magnetism possesses a truly wonderful power over the animal organism; and that this power manifests itself not only in its effects upon the human system, but throughout the entire domain of animated nature; nay, it is even alleged to have been known to exert an influence over the vegetable world.

It were exceedingly desirable, indeed, that the

practice of medicine could be reduced to some one single and simple principle, in order to enable physicians to avoid that uncertainty which has hitherto prevailed in the exercise of the healing art. Medical men have travelled throughout the entire domain of poisonous substances with a view to the discovery of some article or other which might be found to act as a specific in particular morbid affections; but their labours, although not entirely abortive, do not appear to have been, hitherto, attended with general success. Some time ago, we were much amused by the work of Dr Dickson on the *Fallacies of the Faculty*. We had hoped to find in it a thorough exposure of the prevailing systems of medical practice, and some ingenious method proposed for the safe and effectual cure of all the ills to which the human system is liable. Here, then, is Dr Dickson's grand panacea, (Lecture vii., p. 215)—“ Having obtained all the good which *arsenic* or any other remedy has the power to do in any case, change such remedy for some other constitutional power, and change and change and change until you find improvement to be the result; and when such result no longer follows its employment, change your medicine again for some other; or you may even again recur with the best effect to one or more of the number you had formerly tried with benefit,” &c. “ In all such cases, then, you must change, combine, and modify your medicines and measures in a thousand ways to produce a sustained improvement. Arsenic, gold, iron, mercury, creosote, iodine, opium, &c.,

may all be advantageously employed, both as internal remedies and as local applications, according to the changing indications of the case."

From this it would appear that, in the nineteenth century of the Christian era, the art and science of medicine have become so much improved, that it is now held to be the most useful practice to drench the bodies of patients with all manner of deadly poisons, in order to drive away the disease with which they may happen to be afflicted; upon the principle, no doubt, that one or more devils may succeed in driving out another. And this practice, too, is recommended by learned men, who affect to consider the simple and innocuous manipulations of Animal Magnetism as dangerous and diabolical! "Thus do the *regular* practitioners chop and change about, groping in the dark; and the only distinction is, that all changes made by the faculty are orthodox; but any alteration proposed out of the pale of M.D. is an innovation and a quackery."

Let it not be supposed, however, that we object altogether to the administration of material medicines: No magnetist entertains such an objection; nay, it is by no means uncommon for magnetic patients to prescribe remedies for themselves, and almost always with decided benefit. But what we do object to, and most seriously, is the indiscriminate and hap-hazard exhibition of poisonous substances, without a clear and decided knowledge of the particular effects they may be calculated to produce upon the specific malady, and a reasonable

prospect, at least, of benefit from the application. Experiments are always attended with uncertainty, frequently with danger, and ought never to be resorted to unless in cases of extreme necessity, which cannot very frequently occur. The application of Animal Magnetism is attended with no danger whatever in scientific hands.

It is a mistake, however, to suppose that material remedies are never employed along with the processes of Mesmerism. It happens not unfrequently that Mesmeric patients prescribe medicines for themselves; and it is a curious and a most interesting fact, that the medicines thus prescribed are almost always beneficial, and, so far as we know, have never been found to do any harm. These prescriptions, too, are sometimes apparently trivial, while, in other instances, they consist of poisonous substances, and occasionally in such doses as the scientific physician hesitates to administer. Yet, strange to say, such apparently exorbitant doses—such is the unerring instinct of the magnetic somnambulists—have never been known to produce any deleterious effects; on the contrary, their operation is generally beneficial.

We must do Dr Dickson the justice, however, to observe, that he occasionally makes the most ample admissions in regard to the great imperfection of medical science. Indeed, the greatest fault we find in him is, that he endeavours to get rid of the theories of others, merely for the purpose of introducing a new theory of his own. In other respects,

his book contains many ingenious and useful observations; and it is valuable, at least, in exposing the aberrations of his professional brethren, and the general imperfection of all known systems of physic. When will the profession, generally, be induced to abandon their excogitated theories, and to adopt the simple suggestions of nature?

CHAPTER LXV.

THE very learned and ingenious Aulic Councillor and Professor KIESER of Jena, whose profound and extensive researches in magnetic science are well deserving the attention of all who take an interest in the subject, has called our attention to some important facts and discoveries, which, if duly authenticated, are calculated to modify our opinions in regard to some of the productive causes of the phenomena of Animal Magnetism.

In the first place, he observes that, soon after the discovery of the mineral magnet in ancient times, attempts were made to apply it to the cure of diseases, among the Chaldeans, the Egyptians, the Hebrews, the Greeks, the Indians, the Chinese, &c. For some time, however, it appears to have been regarded rather as injurious, than otherwise, in its effects. GALEN, DIOSCORIDES, and some of the elder physicians, indeed, recommended its appli-

cation in dropsy, quartan fevers, &c., in which cases the magnet can only act as iron, when, as frequently happened, it was prepared in fire; and in the same way it was applied, in later times, by PARACELUS, VAN HELMONT, AMBROSE PARÆUS, OSWALD CROLL, and others, especially in plasters and salves; although, in this form, the magnetic power, as a magnet in respect to iron, was totally lost, as GILBERT, ATHANASIUS KIRCHER, and others, afterwards perceived. On the advancement of the physical sciences, in the 17th and 18th centuries, these methods of applying the magnet were accordingly abandoned as useless, and the magnet was used in mass, or in its artificial state; and then we find the most remarkable phenomena exhibited by means of these processes, and also by the use of amulets, the effects of which can only be explained by the more general virtue of iron, to which, it is believed, we may now attribute the efficacy of the Magnetic Baquet, at one time so much in vogue.

The first account we have of the application of the magnet, as an amulet, is to be found, we believe, in the practice of AETIUS, in the fifth century, and, subsequently, in that of ALEXANDER DE TRALLES, MARCELLUS EMPIRICUS, and others. At a later period, it was used by PARACELUS, and by most of the physicians of that age; and many individuals appear to have been cured, or relieved, by these applications.

The discovery that iron, by means of a peculiar

treatment, may be rendered magnetic, facilitated the use of the mineral magnetism, and brought iron more within the sphere of the supposed medicinal virtues of magnetism. Magnetic iron was employed for the purpose of alleviating the toothache and the earache, as BORELLI observes. KLARICH of Göttingen, about the year 1765, employed himself in investigating the efficacy of magnetic iron, and may be considered as the first individual who made use of metal-tractors, which PERKINS afterwards brought into so much vogue for a time. From this period the external application of iron, in the form of magnetic rods and plates, became more general. Dr CHRISTIAN WEBER, at Walsrode in Hanover, published, in the year 1767, a treatise on the effects of the artificial magnet; and several other publications followed, in which the efficacy of the application of magnetic iron, in the cure of nervous complaints, cardialgias, chronic rheumatism, &c., was more and more confirmed.

Hitherto, however, the application of the magnetic iron had been merely momentary; but Father HELL, at Vienna, now prepared artificial magnets of particular strength; and as it was still universally believed that the curative efficacy of the magnetised iron rods depended upon the magnetic power with which they were impregnated, these artificial magnets came into more general use. In 1774, HELL constructed the magnetic iron in different shapes, in order that these articles might be worn, as a species of amulets, or talismans, on the neck, the stomach,

the legs, the arms, the feet, &c., and, in this way, he produced the most remarkable cures. He believed, moreover, that the different form of the magnets was a matter of considerable importance; and, in respect of the supposed vortices, or spherical currents, he preferred the circular to the common cross form. About this period, MESMER, also, became associated with HELL, and began to occupy himself seriously with the experimental application of these magnets. He discovered that the difference of the poles was a matter of no importance; and having found, at a later period, that the same phenomena could be produced without the use of the artificial magnet, by merely stroking with the hand or the finger, he entirely abandoned his previous notion that the mineral magnetism was, in those circumstances, the solo active principle in the operations in question, and now held that the magnetism of the animal body was the superior agent, the influence of which was roused into action by the particular processes, or manipulations; and that this influence was augmented in consequence of being overlaid with plates of metal, and in the Baquet, by means of gentle friction with the hand, but had, otherwise, no efficacy in itself. This last view, therefore, entirely withdrew his attention from the observation of the independent action of the metals upon the human organism: And although the influence of the metal plates upon the patients had originally conducted him to the discovery of Animal Magnetism, the effects of the metal, as such, upon the animal frame, were now

entirely overlooked, and efficacy ascribed to the Baquet only in so far as it had been previously magnetised and transmuted into a bearer, and corroborant, and conductor of the animal-magnetic agency.

Notwithstanding of these discoveries, however, the application of the artificial magnet was still continued for a considerable period, as is proved by the appearance of several treatises upon these subjects about this time; and M. HARSU, in particular—a naturalist of Geneva—attempted to combine this theory with the discoveries of MESMER.

In all these views and experiments, however, it was generally held, as an incontrovertible principle, that the results were due entirely to the magnetised iron, and were not produced by any of the other metals. That in all these experiments, the animal-magnetic agent scarcely ever came into consideration, appears from the circumstance, that all the undoubted cures were produced, not by stroking with the magnetic bars, but by placing them on the diseased parts, and that the mass of the metal increased the effect; so that HARSU frequently applied several magnetic bars of iron at the same time—each being about two feet in length. But when, in more recent times, and in consequence of the previous discoveries of MESMER, Animal Magnetism came more into vogue in France, as well as in Germany, the application of the mineral magnetism became more and more neglected, and, of late, we believe, it has gone entirely into disuse.

In *Perkinism*, which, at one period, attracted so much attention in England, the same agent appears to have been operative, which, on our hypothesis, is active in the Baquet. At a later period, indeed, it was almost universally believed that the *tractors* of PERKINS operated only through Animal Magnetism. But it may have happened in this case, as in all new discoveries—*e. g.* electricity, galvanism, &c.—that we attempt to associate with them everything that appears capable of being brought within the range of their operation—as Perkinism was frequently deduced from Galvanism.

From a very full and minute consideration of the whole subject, Professor Kieser comes to the conclusion, that the whole efficacy of the use of metals, in the case of their application to the cure of diseases, does not result from any species of magnetism, but that it is the consequence of a peculiar virtue inherent in the metals themselves; and he alludes to certain cases, in which cures were effectuated by the influence of metals alone, without any apparent admixture of magnetism; and he considers this metallic influence as existing in these bodies in a ratio corresponding with their respective masses. Hence, he was induced to designate this influence by the denomination of *Siderism*. This opinion of Professor Kieser's merits consideration; but to attempt to discuss it, at length, in this treatise, would require a great deal more space than we can conveniently afford. We must, therefore, leave it to be investigated by those gentlemen who are

more conversant with such physical inquiries; merely observing, that such a discussion, independently of its other objects, might throw some light on the *modus operandi* of certain mineral waters, in particular disorders of the animal system.

From all these observations, however, it would appear that, besides many other medicinal powers, even the most apparently brute and inert bodies—metals and other mineral substances—may exert a peculiar influence over the animal organism; as they are perceived to act upon sensitive subjects—such as the metal-feelers—by producing certain peculiar reactions, which, according to Campetti, (see *Siderism*, edited by J. W. RITTER,) are analogous to those induced upon the animal body by the operation of Mesmerism; and that they may excite somnambulism by virtue of their own inherent power, and not merely as conductors of any other influence emanating from the human body. The doctrine of *Rhabdomantia* and animal electrometry, therefore, may conduct us to the conclusion that cosmical, sideric, and telluric influences, as they produce sleeping and waking, also generate somnambulism. Nay, may it not be a question whether the Baquet alone may not operate of itself, by means of its masses of metal and glass, independently of human magnetisation? May we not suspect that all the earlier cures by means of the artificial magnet may have been effected by the iron itself, as iron, and not by physical magnetism?

But all these topics belong rather to the science

of medicine (if any such existed), than to general science, and would form a fit subject of investigation to the philosophical physician. The merely theoretical enquirer can do little more than suggest those matters, as a fit subject of study, to those whose previous habits and pursuits ought to render them more capable of prosecuting the investigation, and availing themselves of the results for the general interests of humanity. But, in these times, we fear that medicine is too much regarded as a mere system of empiricism; and that a philosophical physician is held in little estimation by his professional brethren.

CHAPTER LXVI.

THE science of *Rhabdomantia*, in its proper sense, is of considerable antiquity; and, at a pretty early period of European civilization, the phenomena developed by the practice of the art attracted the serious attention of many curious enquirers. The instruments employed in the development of these phenomena, in sensitive individuals, were, principally, as we have already observed, the magnetic pendulum, the bipolar cylinder, and the more simple divining-rod. Of the first of these instruments we have already spoken in a preceding chapter;

and we shall now proceed to describe the nature and application of the divining-rod.

The most celebrated Rhabdomantists recorded by historians appear to have been ZEIDLER, PENNET, BLETTON, CAMPETTI and JACQUES D'AYMAR. The instrument employed by these experimentalists—the divining-rod—consisted, generally, of a simple rod of hazel, or other timber. This simple instrument was held, in a horizontal direction, by the fingers of each hand. In this experiment, too, as in the case of the magnetic pendulum, it appears to be perfectly certain that the mere action of the muscles of the hand, or the fingers, cannot be considered as the essential moving power; because the rod is said to be set in motion even when the two ends are inclosed in tubes, which last are held by the Rhabdomantist; and, in Pennet's experiments, the crooked rod was held upon his two outstretched fingers, in a downward direction; and, nevertheless, it was found to turn upwards. We ought to mention that the principal object of this instrument is to discover sources of water under the surface of the ground, or the position of subterraneous veins of metal. Many experiments were made by ZEIDLER, PENNET, and others, which fully demonstrated the reality of this method.

It is likewise remarkable that, according to the assurance of ZEIDLER and others, the result, as in the case of the magnetic pendulum, appeared to be influenced by the *psychical* power of the operator,

as the rod only moved towards that object which he wished to find; and all motion ceased when the operator opposed it by his will.

This opinion, in regard to the primary cause of the phenomena in question, was subsequently adopted by the ingenious MARQUIS DE PUYSEUR. His theory was that ZEIDLER, BLETTON, and the other *hydroscopes* and *metallascopes*, were subject to a sort of natural *crisis*; in short, to use a modern expression, they were natural and habitual *sensitives*; and he adds, that such individuals, when in this particular state, experience a peculiar sensation when they approach subterraneous metals, running waters, &c. The same opinion, in regard to the causes of these phenomena, was adopted by Thouvenel and other experimental philosophers.*

When the *crisis*, as it has been called, diminishes in intensity, the corresponding phenomena disappear; and this is held to be the reason why the Rhabdomantists occasionally fail in their efforts, and thus afford an antagonist argument to the sceptics, who are ignorant of the nature of the affection upon which these phenomena depend. Similar failures occasionally occur in the manifestation of the prophetic faculty, and they may be explained upon the same principle.

The discussion relative to these curious experiments with the divining-rod, the magnetic pendu-

* See PUYSEUR'S *Memoires pour servir a l'Histoire et a l'Etablissement de Magnetisme Animal en France*.

lum, &c., has been recently revived in this country by that learned and most ingenious physiologist, Dr HERBERT MAYO—a medical gentleman of great mental vivacity and acuteness of intellect—who has resuscitated the investigation of these interesting subjects among the British public, and rendered them generally attractive.

The author of this treatise does not feel disposed to enter into any theoretical discussion on the subject of these curious experiments. Such a discussion would be rather inconsistent with his plan and objects. But upon a review of the whole question, and a careful consideration of all the cognate phenomena, he rather inclines to the opinion which refers the whole of these phenomena, as well as the entire effects of the various magnetic processes, to physico-psychological causes, as in the ordinary exercise of the Mesmeric faculties.

It will, probably, prove more useful, and, perhaps, more agreeable to our readers, if we proceed to the narrative of some one or other of the more remarkable instances in which the faculties in question have been called into exercise.

CHAPTER LXVII.

AMONG the metal-foelers, one of the most memorable was BLETTON of Dauphigny, who lived in the

last century. He was a man without any education whatever, but he possessed the natural faculty of discovering water, at a considerable distance from the surface of the earth, and, also, of recognising its peculiar properties. He could also perceive the different solid *strata*, and distinguish veins of metal.

Upon these occasions, he always made use of the rod. His extraordinary faculty was exercised not only in Dauphigny, but in Switzerland, and in the neighbourhood of Paris. The reality of the faculty he manifested was undoubted, but, as is common with all these sensitives, it does not appear to have been, at all times, of equal intensity. (See THOUVENEL; *Memoires sur la Baguette Divinatoire, le Magnetisme, et l'Electricite.*)

Not long ago, there lived, in Switzerland, a female metal-feeler, CATHARINE BEUTLER. She was stout, of a phlegmatic temperament, and enjoyed uninterrupted good health.* In her early youth, this girl accidentally became acquainted with her extraordinary natural endowment, but seldom made use of it. M. HIPFENMEYER, with whom she lived in the neighbourhood of Constance, and several other well-known learned men—such as EBEL and ZSCHOCKE—frequently observed this faculty in her. She felt springs of water under

* Dr PASSAVANT of Frankfort, from whom we have taken the narrative of this case, observes that it is a mistake to suppose that the persons who manifest the faculties in question have generally weak nerves, or are otherwise sickly.

ground, iron ore, coal strata, &c. She was sensible of the taste of the coal—measured and defined the principal seams, and described their length, breadth, and thickness. In Maasmünster, she once spent two sleepless nights, in consequence of a salt-deposit under the town. The same effect was produced by a mine of quicksilver in the Grisons. The feelings she experienced in the neighbourhood of many bodies were manifested, principally, in the soles of the feet and the tongue. She did not require any rod, or *baguette*, to enable her to distinguish hidden bodies, like other water and metal-feelers. She sometimes, indeed, made use of a small rod, generally of whalebone; but, according to the author of this narrative, this rod was used only for the purpose of assisting her to ascertain more correctly the breadth and thickness of the substances she had already discovered under the surface of the earth. This natural gift did not desert her at any season of the year, or in any sort of weather. But she was more powerfully affected at one time than at another.

In consequence of this endowment, she was also enabled to discover the seat of serious corporeal maladies, and it is said that she could cure them by the touch of her hand, or finger. She might, therefore, be characterised as a magnetic female—a *Sensitive*.

A number of other personages have been historically commemorated, who are said to have possessed similar faculties. The traditionary story of

LANCEUS, as a metal-fooler, among the Greeks, is well known. SNORRO STURLASON informs us that ODIN knew where gold, silver, and iron lay concealed in the earth. DEL RIO tells us that there is a class of men in Spain, called *Zachuries*, who perceive hidden things, under the earth—such as water, metals, and dead bodies; and this fact is corroborated by Hieron. Feijoo. A Portuguese lady, who lived about the beginning of the 18th century, possessed the faculty of seeing objects at a considerable distance under the surface of the earth, and could also discover what was going on in the interior of human bodies. The extraordinary faculties of this lady have been commemorated by many authors. But a full consideration of all these curious narratives would be tedious, and we must therefore leave the subject, with these mere indications, to the farther research of our inquisitive readers.

ZEIDLER, in his *Panto mysterium*, already referred to, along with his friend THOMASius, who wrote a preface to the book, endeavoured to combat the delusion, common in these times—and, perhaps, not yet entirely extinct—in consequence of which all extraordinary phenomena, which it was difficult to comprehend or explain, were attributed directly to the agency or influence of the Devil, instead of being regarded as the offspring of certain physical or psychical causes. The magnetic and rhabdomatic phenomena have always been peculiarly exposed to such prejudices and misconceptions.

The incidents we are about to relate in the following chapter, created a great sensation amongst all ranks, at the period when they occurred; and they appear to be incapable of any adequate explanation, excepting upon the principles we are now investigating.

CHAPTER LXVIII.

ON the fifth of July 1692, a wine merchant, in the city of Lyons, and his wife, were murdered with an axe, and their money was stolen. No particular individual was suspected of having perpetrated the crime. A neighbour of the persons murdered sent for a peasant in the vicinity, whose name was JAQUES D'AYMAR. This man had for many years enjoyed the reputation of being able, by means of the divining-rod, to discover stolen goods, as well as thieves and murderers. Upon these occasions, he was guided by his divining-rod, which might consist of any species of wood, and, in his hands, enabled him to discover subterraneous water, metals, and many other hidden things.

AYMAR obeyed the summons to Lyons; and promised the *Procureur du Roi* to follow in the footsteps of the criminals, but said that, before setting out, he must commence by going into the cellar where the murder had been committed. The *Pro-*

careur conducted him thither. He provided himself with a divining-rod of the first timber that could be found. He then traversed the cellar, and betrayed no emotion except at the spot where the murder had taken place. At this spot, *LYMAN* became affected as if by a violent fever; and the rod, which he held in his hands, became agitated. All these emotions were increased when they came to the spot where the dead body of the woman was found. After this—either conducted by the rod, or by his internal feelings—he went into the chamber where the theft had been committed. From thence he pursued the traces of the murderers, passed through the streets of the town, along the bridge, and always proceeded, upon the right hand side, along the river. Three persons who accompanied him, testified that he frequently became aware of three individuals who had been accomplices in the murder; but, at other times, it appeared to him that there were only two. But he became better informed as to their number, when he entered a garden-house; for there he maintained that the murderers had sat round a table, to which his rod pointed, and had drunk wine out of a bottle which stood in the room, towards which the rod also moved. They wished to be informed by the gardener whether he, or any of his people, had spoken to the murderers; but they could learn nothing from him. The people were called into the house; but the rod pointed to none of them. At length there came two children of nine or ten years of age,

and the rod moved towards them. They were interrogated, and they admitted that upon Sunday morning, three men had skulked into the house, and had drunk wine out of the bottle, as indicated by the diviner.

This discovery induced the attendants to place some confidence in **AYMAR**. To make assurance doubly sure, however, they tested his faculty in different ways; until, at length, they became assured of its perfect accuracy.

After these experiments, some police-officers and other persons were directed to assist him in his search. They arrived at the banks of the Rhone. Here, the marks of footsteps indicated that some persons had gone upon the river. **AYMAR** and his party pursued in a boat. The former discovered where they had landed; he proceeded straight upon their footsteps; and, to the great astonishment of the innkeepers, he discovered the very beds in which they had slept, the tables at which they had sat, and the tankards and glasses out of which they had drunk—in short, everything they had touched.

When the party had arrived at Sanblon, **AYMAR** felt an emotion, and was convinced the murderers were there. He did not, however, make use of his rod to assure himself of the fact, as he was afraid of being maltreated by the soldiers. For this reason, he returned to Lyons, but soon came back with letters of recommendation. But the murderers had left the place before his arrival. His pur-

suod them to Beaucaire. On his way thither, he searched the inns, and recognised the beds, tables, bottles, and glasses which they had used. In Beaucaire, he discovered, by means of his rod, that the murderers had separated when they arrived there. He resolved, however, to follow the one whose footsteps were best indicated by the motion of the rod. At once, he stood still before the door of a prison, and said, with confidence, that the murderer was there. The door was opened, and he was shown from twelve to fifteen prisoners. The rod pointed to one of them. His name was Bossu, and he had been incarcerated eight days previously on account of some petty theft. At first, Bossu denied every thing; but on finding that he had been traced all along from Lyons to Beaucaire, he, at length, confessed that he had been in company with the murderers at all the places indicated by the rod; nay, farther, that he had been present at the murder, and that one of the two criminals had murdered the man, and the other the woman.

The *Procureur du Roi*, in his account of this case, observes that, while in pursuit of the murderers, upon this occasion, AYMAR exhibited much internal agitation, perspiration, and headache. The rod also moved in the hands of the *Procureur* himself; drops of perspiration stood upon his forehead, and his pulses beat violently.

So much for the interesting, and, we think, decisive case of JACQUES D'AYMAR. Other instances have been recorded, although the narratives have not

been so circumstantially related, in which individuals have been found to manifest the same, or similar faculties—such as the Zahuris in Spain, the Portuguese lady, DONNA PEDEGACHE, and various others; but a minute detail of the phenomena of these several cases would probably prove too severe a trial of the patience of our readers.

CHAPTER LXIX.

WE shall now proceed to the last point in magnetic science, to which we shall have occasion to direct the attention of the public; viz., BARON REICHENBACH'S alleged recent discovery of what he has been pleased to denominate the OD force, or ODYLE, which has been subsequently illustrated by the learned Baron himself, by Professor GREGORY of Edinburgh, and by the ingenious Dr MAYO.

For our own part, we were, at first, a good deal puzzled by the introduction of this apparently new element into magnetic science; and we could not very well comprehend the exact meaning of the term under which it was announced. Upon due consideration and reflection, however, it appeared to us that this OD force is nothing more nor less than another name for the *astral, magnetic, sidereal, or telluric* power which had already been am-

ply explained and illustrated by Professor KIESER of Jena, and by other writers on Animal Magnetism; and which had been, long previously, although obscurely, indicated by many of the old magnetic writers—PARACELSUB, VAN HELMONT, MAXWELL, and others—long before the time of MESMER.

“Totus mundus constat et positus est in Magnetismo.”

We are not certain that Sir ISAAC NEWTON did not entertain an opinion similar to this, although we cannot, at this moment, recall the particular passages of his writings in which this opinion was expressed.

In a letter addressed to his learned friend, Professor GREGORY, after the publication by the latter of his Abstract of the Experiments of BARON REICHENBACH, the author of the present treatise observed that the phenomena referred to by the ingenious Baron have been manifested chiefly, if not entirely, by individuals in a sensitive state of the organic system—by individuals, chiefly females, whose sensibility was, at such times, in an abnormal state of excitation, either from natural or constitutional, or from artificial causes. “Of these, the Idio-Somnambulists and magnetic Clairvoyants are the most remarkable; and the great number of the latter who have presented themselves to the notice of the magnetic physicians, since the days of MESMER and PUYSEUR, has afforded abundant facilities for the investigation and verification of the phenomena. Upon the present occasion, the author shall restrict

himself to a few short references, chiefly drawn from KLUGE'S *Versuch einer Darstellung des Animalischen Magnetismus*.

“ It has been demonstrated by a great variety of well observed examples, that the perceptive faculty of *somnambulists*, or *sensitives*, may become so exalted as to enable them to perceive the presence of objects which, from their delicacy or attenuation, are quite beyond the sphere of the sensibility in its ordinary, normal state. Thus, it is not uncommon for magnetised persons to see luminous emanations proceeding from the body of their magnetiser, and surrounding him like a *halo*. These luminous emanations are generally described as being of an azure colour. (See the instances quoted by KLUGE, p. 141.) From some parts—such as the hair, the eyes, the palms of the hands, and, especially, the points of the fingers—these luminous emanations are represented as issuing in regular streams; and their intensity is said to be in a *ratio* corresponding with the energy of the operator. (See KLUGE, *ibid.*) FISCHER mentions that his *somnambulist*, during the magnetic treatment, always perceived a circle of thick mist surrounding himself and his magnetiser, which emanated principally from the fingers of the latter, and flowed towards the former, surrounding him to such a distance that he could not reach through it with his arms. This mist is said to have occasioned an exceedingly agreeable feeling in the *somnambulist*.” (KLUGE, *ibid.*)

“ TARDY DE MONTRAVEL, an early French mag-

notist, made several very interesting experiments upon this peculiar phenomenon. He held the point of his thumb, at some distance, towards that of his somnambulist, upon which the latter saw luminous streams emanating from both thumbs in straight lines; that which issued from the magnetiser's being intensively stronger and more rapid in its motion than the other. When TARDY took a steel conductor into his hand, it appeared to the somnambulist that the luminous fluid was intensively and extensively reinforced and accelerated in its motion. When, instead of the common steel rod, a magnetic rod was used, she perceived a second ray in spiral convolutions, besides the fluid which emanated in a straight line from the conductor. When TARDY directed the steel conductor towards the surface of a board eight lines in thickness, the somnambulist saw the fluid penetrate it, and again re-issue, at the opposite side, with diminished velocity and splendour. When conducted through magnetised water, the motion was accelerated, and the luminousness undiminished. Through unmagnetised water, the motion was also accelerated, but the luminousness, at the same time, diminished. Through sealing-wax and copper, it was arrested—as it were absorbed—and penetrated like a thin mist, without luminousness. Through iron, it penetrated unchanged; but through silver it was thrown back in the form of a vortex, and, as in the case of the sealing-wax and copper, little of it passed through in the form of illuminous vapour. By quicksilver,

it was thrown back with accelerated motion, in so much that the somnambulist, during her magnetic sleep, could never place herself before a mirror, and look at it, without, as she declared, becoming overloaded with the fluid, and being exposed to various troublesome consequences. The fluid passed through gold unbroken, with increased brightness and accelerated velocity."

" I have thus noticed a few of the curious results obtained by TARDY DE MONTRAVEL; and those who are desirous of following out the whole of his investigation, upon these points, are referred to his work, entitled, *Traitement Magnetique de la Démoniselle N.*, vol. i.

" At a subsequent period, Dr NASSE, a very eminent German physician, instituted several experiments in regard to those luminous phenomena, which partly confirmed the results obtained by TARDY, and partly conducted him to new views.

" NASSE'S somnambulist saw the breath of her magnetiser luminous. Wheresoever he touched himself with his hands, she observed luminous emanations. For an account of these experiments by NASSE, I must refer, for the sake of brevity, to REIL'S Archiv., B. ix., and to the *Allgemeine Mediz. Annalen*, for the year 1810.

" Numerous experiments made with a view to ascertain the influence of the various metals upon magnetised and sensitive persons, have been instituted by almost every eminent magnetist, from MESMER downwards. They are exceedingly curi-

ous and interesting ; but a full account of them would fill a volume. I must, therefore, confine myself, at present, to a general reference to the writings of these magnetic authors." (See, in particular, KERNER'S *Seherin von Prevorst*, especially towards the commencement.)

From the concurrent testimony, therefore, of a vast number of philosophers, in all ages, it would appear that there are certain powers manifested throughout the universe of nature, not objective, indeed, to the cognisance of the senses in their normal condition, but continually exerting a remarkable influence over this mundane sphere of being. These powers have been recognised in many phenomenal aspects. In ignorant and barbarous ages, their effects have been contemplated with veneration and superstitious awe ; in more enlightened times, they have attracted the serious attention of the learned and inquisitive ; and they have been brought before the public under different names and designations. The period, let us hope, is not far distant, when these multifarious phenomena will be presented to us in a generally intelligible form ; and as a common and appropriate designation will be required, under which the whole of these curious facts may be comprehended, we should feel disposed to recommend the already well-known name of Animal Magnetism.

CONCLUSION.

IN the foregoing pages, the author has endeavoured to present his readers with a pretty full, and, as he believes, an impartial account of the origin, progress, and principal facts embodied in a science which, in this country at least, has, from whatever causes, been hitherto subjected to much misrepresentation and ridicule. The phenomena to which he has ventured to direct the serious attention of his readers, as will have been seen, are of very high antiquity; they have been observed, under the same characteristic features, throughout all ages, and in all quarters of the globe; and although, at various periods, consigned to neglect, and, at almost all times, misunderstood, and ascribed to artifice, deception, or to imaginary causes, they have never ceased to re-appear under different phases and modifications, and to attract the serious attention of the learned and inquisitive. At all times, too, they have constituted a sad stumbling-block to the philosopher, and a complete bugbear to the clown.

During many ages, indeed, these phenomena were rendered subservient to the purposes of superstition; and they have had the singular fate of

being ascribed, at one time, to the immediate agency of the Deity, and, at another, to the subtle artifices of Satan. It is only at a recent period that these remarkable occurrences have been subjected to the alembic of a sane and searching philosophy; that they have been freed from the dark vapours which surrounded them; that their true nature and value have been discovered; and that the knowledge thus obtained has been rendered, in some respects, practical and conducive to the interests of mankind. That many prejudices in regard to this most interesting subject still prevail, is undeniable; but—

*“ Nil adeo magnum, nec tam mirabile quidquam,
Quod non paulatim minuunt mirantur omnes;”*

and the more these facts are investigated, the more will they be gradually stript of their mysterious character, and the sooner will they be permitted to take their appropriate place among the other important revelations of natural science.

In the foregoing historical exposition, it has been our principal object to lend our assistance towards the accomplishment of this most desirable consummation; and we trust that we may have succeeded, to some considerable extent at least, in dispelling many of those erroneous notions which have been hitherto entertained in regard to this almost forbidden subject of research, and in smoothing the way for future inquirers.

One grand impediment on the path of magnetic research presented itself in the vulgar notion—

almost universally entertained—that the subject in question was, somehow or other, connected with our religious convictions, and that it was, therefore, too sacred to be made the subject of profane speculation. But this objection is completely removed, as soon as we become convinced that the notion in question is fundamentally erroneous; and that the phenomena themselves, although fortuitously invested with a sacred character in comparatively barbarous ages, are merely natural manifestations of the supreme wisdom and goodness of the great Creator and Governor of the universe towards mankind; and like all the other dispensations of Divine Providence in regard to his creatures, are intended for our benefit in their study and application. We should no more think of excluding Animal Magnetism from human investigation, on account of the abuses with which it may have been accompanied in former ages—and even, occasionally, it may be, in our own times—than we should attempt to banish astronomy from the circle of human science, because the study of the starry firmament, which presents to our view such a grand but incomprehensible monument and miracle of the Divine Artificer, was formerly perverted to the purposes of judiciary astrology.

All science, indeed, may be misapplied, and employed for the accomplishment of nefarious and blasphemous purposes; but are we, for this reason, to explode all science, and revert to a state of pri-

mitive barbarism? Shall we attempt to extinguish the sun, because his brilliant rays may occasionally dazzle our eyes?

The author of these pages is profoundly convinced that the legitimate study of Animal Magnetism, when prosecuted in the right spirit, can conduct us to nothing but what is good and useful. Superficial thinkers may hastily take up a different opinion, before they have duly and patiently investigated the subject in all its relations; and prejudiced individuals may conceive that they have an interest in diffusing erroneous impressions in regard to the character and import of the facts revealed by the science. Some physicians, too, may dread the inroad of the magnetic doctrines and method upon their ordinary and established practice. Certain orthodox divines, imbued with more zeal than judgment, learning, or discretion, may be hastily led to conceive that the diffusion of these new lights may trench upon what they may have been led to consider as some of the most important doctrines of the Christian faith. But all such individuals we sincerely believe to be in error. No one truth, or series of truths, can ever be opposed to another, when both are rightly apprehended, and confined within the limits of their own legitimate application. There can be no real antagonism between God's word and His works.

Indeed, the same objections which have been sometimes urged against Animal Magnetism, in this point of view, are equally applicable, and have

been actually applied, by certain fanatics, to the ordinary exercise of the healing art. In point of fact, too, we do not think that there is a single accomplished physician who is not in the continual practice of magnetism, although rudely, and, perhaps, unconsciously, during almost every day of his professional life; and the author has been informed by some medical men that the study of this subject had enabled them to comprehend many curious phenomena in some of their patients which they could not previously account for. A more extensive and profound study of the subject in question, and a corresponding practice, would assuredly tend to enlighten the minds of professional men, and, at the same time, render their beneficent exertions more eminently successful.

Among the medical fraternity, however, it is notorious that, with some eminent exceptions, there exists an inveterate and most sensitive dread of all innovation in the established practice of the profession; which, perhaps, might be not inaptly denominated the *morbus medicus*. Examples are numerous, and universally known. Every new method of medical treatment, however successful in practice, has been scouted and anathematised in its turn. Some of these medical heresies have sprung up, or been revived, even in our own times, and produced no slight agitation among the orthodox practitioners of physic; for example, *Homœopathy* and *Hydropathy*, both of which have been recently introduced and practised with success, to the great

scandal of legitimate medicine. Animal Magnetism, too, is fast encroaching upon the ordinary methods of cure.

But the gentlemen to whom we have alluded ought to reflect that their profession itself appears to have been originally an excrescence; and that it must gradually lose its influence and respect in society, the farther it recedes from the obvious indications of nature, and degenerates into a mere empirical practice. For this reason, indeed, the *science* of medicine—if, indeed, it can be justly denominated a science—makes little progress; the physician, as in the days of PARACELsus, gradually sinks into a state of subserviency to the apothecary, and the patient dies of an over-dose of drugs. Let us attend to what was said, upon this subject, in his own day, by a learned and ingenious man, who was, at once, a physician and a poet:—

“The healing art now sickening hangs its head,
And, once a *science*, has become a *trade*!”

And an able expositor of the views we are now humbly advocating—himself a physician—has, in our own times, frankly admitted that “psychological medicine has been sadly neglected,” at least in England. “We recoil,” says he, “from the study of mental philosophy, as if we were encroaching on holy ground. So great is the prejudice,” he adds, “against this branch of science, that it has been observed that to recommend a man to study metaphysics”—we should, perhaps, have said psychology—“was a delicate mode of

suggesting the propriety of confining him in a lunatic asylum." *

In our humble opinion, however, a pretty considerable infusion of Animal Magnetism could not fail to enlarge the science, and improve the practice of medicine. Many secrets, well worth knowing, have been disclosed by an attentive observation of the phenomena of Mesmerism; and the faculties of man, it is presumed, can never be more beneficially employed, than in exploring and investigating those apparent mysteries of human nature, which tend to inform and expand our minds, to increase our use-

* See the *Anatomy of Suicide*, by FORBES WINSLOW; London, 1810.—This is a very ingenious treatise, well worthy of being carefully perused, not only by the physician, but, also, by the general scholar.—To the above we add the following judicious observations of another very distinguished physician.—“There are resources in nature whereby diseases are subdued without any interposition of art, as is evident with regard to wounds, and even acute diseases, not only in animals, but in the human species; and, therefore, the operations of nature and of art come to be so blended, that it is difficult to distinguish them so as to ascertain what is due to each. It is well observed by some medical writer, that the animal frame differs from all other machines in this, that, when out of order, it can rectify itself. This holds, with regard to prevention as well as cure; for infection, not excepting that of the plague, will frequently disappear spontaneously.” *Sir Gilbert Blane*.—And the same eminent individual observes, in another passage, that “the human body, while it is acted upon by all the causes which affect inanimate matter, is also subject not only to those affections which are incident to animal nature in general, but to those depending on the operation and passions of the mind connected with rationality.” And what a wide field do not these embrace!

fulness in society, and to enlarge and exalt our ideas of the power, and the wisdom, and the beneficence of the mighty Creator and Artificer.

Since the times of BACON and of NEWTON, science, especially in this country, has been principally, indeed almost exclusively occupied with the investigation of external nature; and comparatively little attention has been bestowed by philosophers upon the constitution and endowments of the intelligent and percipient being. We seem to eschew the study of the nature and extent of the human faculties, and of their various occasional modifications of action and passion; as if this particular department of knowledge presented to us nothing but forbidden fruit.* But if man be the last and noblest effort of creative power—the masterpiece of the Divine artist, do not his nature, faculties, and susceptibilities constitute one class of the most appropriate objects that can be presented to our study and contemplation? The starry heavens do, indeed, demonstrate the incomprehensible power.

* “However thorny these questions which relate to morals (metaphysics and theology) may appear, we must approach and handle them; for they are intimately connected with the history of the faculties and operations of the human mind; and these form an essential part of the animal economy. Perhaps it is because physicians have hitherto been restrained from investigating and deciding upon these subjects, by an erroneous belief that they belonged exclusively to another profession, that physiology has so long been an obscure and uncertain science.”—B. RUSK, M.D., *Three Lectures upon Animal Life*.

and the surpassing glory of God ; the firmament showeth forth his handy-work, and the whole universe is full of manifestations of His power, His wisdom, and His goodness. But the study of external nature alone is not sufficient to impress the cultivated mind with an adequate conception of the infinite power, and wisdom, and beneficence of the great Creator. We must look into the wonderfully complicated mechanism of man—we must examine the extraordinary contrivance presented to us in that most marvellous organic structure—the means provided for the exercise of all its faculties—the regular performance of its various functions—the susceptibilities with which it is endowed, and the natural provisions which have been devised for its security and preservation ; in order to become duly impressed with the liveliest sentiments of admiration and devotion towards the mighty Artificer. The study of external nature, indeed, is, for the most part, merely calculated to gratify our curiosity, and to subservise the purposes of our animal wants ; and it may be useful, perhaps, in keeping our faculties of observation, reflection, and reasoning in due exercise. The examination of the physical and psychical constitution of the percipient being, on the other hand, tends to elevate our thoughts heavenwards, and to inspire us with loftier sentiments, both in regard to our present position in the scale of existence, and to our future destiny. Such studies, therefore, as those in which we have been engaged, are not inconsistent with

the objects of our present state of being, or with a rational belief in the reality of our future existence and prospects. On the contrary, they tend to raise our thoughts to the hope of a progressive development of our faculties, and of a glorious immortality hereafter.

*“On homini sublimis dedit, cœlumque tueri
Jussit, et erectus ad sidera tollere cultus.”*

It may be a subject of serious regret that so many of our younger physicians and physiologists should have allowed themselves to be seduced, by a very partial examination of nature, into a belief and advocacy of the demoralising doctrines of materialism, which, independently of our devotional feelings, derive no countenance or support from a legitimate philosophical investigation of the moral constitution of man. On the contrary, we are firmly convinced, after a long and assiduous study of the subject, in all its bearings, that a diligent inquiry into the doctrine and phenomena of this science of Animal Magnetism, in particular, is eminently calculated to confirm our christian faith, and to increase our rational devotion towards the great Creator and Preserver of all things; for there is no subject of philosophical inquiry which has a more direct tendency to elevate our thoughts to the contemplation of our present endowments and ultimate destiny—to increase our admiration of the power, and wisdom, and beneficence of the Supreme Being, in the creation and government of the universe, and

to prepare us for the enjoyment of another, a better, and a more spiritual state of existence.

We may add, in conclusion, that the facts proclaimed by the disciples of the doctrine of Animal Magnetism are not of recent discovery; but have been known and acknowledged at all times, and amongst all the nations of earth. To deny their authenticity now, would be tantamount to a rebellion against the decrees of Providence, and the lessons of Nature. For

Φήμη δ' εὔποτος πάμπαν ἀπόλλυται ἥτινα πολλοὶ
 ἄνθρωποι φημίζουσι θεῶς οὐ τις ἰστέι καὶ αὐτῇ.

HERIQU.

The voice of Nature is the voice of God.

APPENDIX.

IN the preceding treatise, the author did not find it convenient to adduce many examples of the higher phenomena of Animal Magnetism. These are now so numerous, and so fully detailed in other works, that the student can have no difficulty in satisfying himself of the reality of the facts.

Some very curious Mesmeric cases, indeed, were developed at Glasgow about eight or nine years ago, where a considerable degree of interest in the subject was excited among the literary and scientific gentlemen of that city. Some of the more remarkable of these cases, embracing a variety of very singular phenomena, were communicated to the public, in a small but very interesting volume, by the late Mr WILLIAM LANG of that city. In Edinburgh, where the influence of the medical profession is so powerful, the science does not appear to have advanced in a commensurate degree; and even some of those individuals who, at one time, patronised the practical inquiry, found it convenient to abandon the investigation. Nevertheless, there are still some generous spirits, who have never ceased to

look upon the subject with interest, and who, having once become convinced of the reality of the phenomena, and the utility of the practice, continue to lend their countenance to the scientific investigation of the facts, in defiance of the hostility of the faculty.

The following very interesting case, which occurred in this city in the month of June last, deserves to be specially commemorated. A friend and professional brother of the author of the foregoing treatise—MARK NAPIER, Esq., Advocate, Sheriff of Dumfriesshire—has kindly permitted me to make use of his name as the operator in the following very decisive case of Mesmeric clairvoyance. The case, indeed, was made public by insertion in the *Edinburgh Evening Courant* newspaper of 7th August last. The author has had the additional advantage of having the following details corroborated by a personal interview with the narrator, and has been satisfied that no doubt can exist in regard to the perfect authenticity of the facts.

The circumstances occurred on the 2d of June last. Mr N. thinks it proper to premise, that until the evening of that day, he had never seen any one in the state called the *Mesmeric sleep*. He had never been present at any exhibition of mesmeric phenomena, either in public or in private. He had never even heard any lecture upon the subject of Mesmerism, excepting upon one occasion, when Dr Darling performed some curious experiments upon the waking, sensitive subject. In these circum-

stances, he had never attempted to throw any individual into the mesmeric sleep, nor had he ever been himself a mesmeric patient. Moreover, Mr N. also states, that, for a considerable time, his mind was impressed with a conviction that the subject, at least in its more marvellous aspect of *clairvoyance*, was unintelligible to the human mind, and beyond all rational belief, under any amount or quality of human testimony whatever. In short, he appears to have regarded all such exhibitions as ingenious deceptions, or as the result of some fallacy which he was unable to detect. This scepticism, however, was afterwards staggered to a certain degree, in consequence of some subsequent conversations with Sir DAVID BREWSTER, and a perusal of the works of Dr GREGORY. In this state of mind, hovering, as it were, between belief and scepticism, the following circumstances occurred.

On Monday, 2d June last, about eight o'clock at night, Mr N. was seated at tea, in his own house, Ainslie Place, Edinburgh, with his wife, and a young lady, Miss V. No one else was in the room. His aunt, an old lady, between seventy and eighty years of age, was in her own bed-room, in the storey immediately above the drawing-room, where Mr N., his wife, and the young lady were sitting. The young lady, Miss V., was an accidental visitor in Edinburgh, having recently left her parents, in South Wales, where they were then residing. None of the party were talking or thinking of Mesmerism at this time.

Between eight and nine o'clock, the party were unexpectedly joined by two other ladies, who came to inquire for Mrs N. Other individuals afterwards joined the party. One of the two who came last, a lively and intelligent young lady, in perfect health, had, upon a former occasion, been thrown into the Mesmeric sleep by another lady, a friend of her own. This circumstance being known to Mr N., the conversation naturally turned upon that subject. The main facts were authenticated by the lady, a near relative of her own, who accompanied her in this visit.

Under these accidental circumstances it was that Mr N. happened to say—but without any serious intention, at the moment, of making the attempt—“ I wonder if I could mesmerise you ? ”

This proposition, however, was frankly acceded to ; and accordingly, the young lady having been placed in a comfortable arm-chair, and a little withdrawn from the glare of the gas, which was lighted in one of the rooms, Mr N. proceeded to make the attempt, in presence of her own relative and his wife, and Miss V., who constituted the whole company present. As Mr N. had never witnessed a single instance of sleep so caused, he had no anticipation of success. The privacy of the exhibition, however, combined with the probable sensitiveness of the patient, appear to have influenced the result, notwithstanding the inexperience of the operator. The operation was successful. In the course of ten minutes, or thereabouts (says Mr N.), there ensued a

twittering of the eyelids. Immediately thereafter, the patient closed her eyes, reclined backwards in the arm-chair, and appeared to be in a placid sleep. The other ladies then approached, and gently endeavoured to rouse her, but without effect. Nor would she answer when they spoke to her; but when I put the question whether she was asleep—as to which I had considerable doubt, from the smile upon her countenance—she immediately answered, “Yes.”

It then, naturally—I may say, fortunately—occurred to me (continues Mr N.) to test the young lady's power of *Clairvoyance*. This I did in five different localities, suggesting themselves to me at the time, and more or less distant; some of them familiar, and some of them unknown to myself.

1. To a few simple questions regarding her own house in Edinburgh, not very far distant from my own, she replied that no one was in the drawing-room; that her mother had gone up stairs; and that her father had gone down to his study, and was there reading. This proved nothing at the time to those who heard it. But (Mr N. remarks) the answers were all perfectly accurate, as I ascertained on the following day from her father.

2. This first result induced Miss V., an entire stranger to the sleeper—for they had never met before, and their families are not acquainted with each other—to suggest, aside, that she should be asked some questions regarding Pembroke, in South Wales, and a house there, called Whitehall, in which

Miss V.'s parents were then residing. Until this suggestion was made, the operator himself was not aware of the residence of Colonel and Mrs V. Nor had he ever been in Wales; and, consequently, he knew nothing whatever about Pembroke, or Whitehall-house. Neither had the sleeper ever been in Wales; nor had she any knowledge whatever of the V.'s, or their residence. There had been no previous conversation amongst the party that evening on the subject. Consequently Mr X. commenced to put questions with an internal conviction that the attempt was child's play and mere folly.

The sleeper replied, that she could go to a place called Pembroke, in South Wales. Having then been asked if she was there,—her answer was, "*Not yet.*" On being questioned again, she said that she was there. She evinced no disinclination to answer the questions put to her, but expressed great difficulty in *seeing objects*, as if from imperfect vision, or deficiency of light. Several times she complained of a *mist*, as if her powers of observing were thereby impeded; and sometimes she said that the objects which she saw were fading from her sight. It may be mentioned, that the time in Edinburgh was between nine and ten o'clock at night. The evening had been very dusky, and the gas in one of the drawing-rooms had been lighted soon after tea.

The sleeper being then asked what Pembroke was, she replied that it seemed to be a town; that there were "houses about." At first, she called it a large

place, but expressed herself as if seeing it indistinctly; and she, afterwards, said that it was not so large. In like manner, she, at first, spoke of Whitohall-house there, as being a large house, and then said that she saw it "growing smaller." She was then asked to go into a room in the house of Whitohall, and to say what she saw there. Mr N. himself being totally unacquainted with that house, and with the habits of the inmates, scarcely knew how to put any questions about it. The sleeper said she was in a room there; and being again asked what she saw, replied: "A lady and a gentleman." She complained of not seeing the room distinctly; said that she did not think there was light in it; that the lady seemed to have "some work in her hand;" but could not positively say that she was working. She expressed considerable difficulty—as if from imperfect vision—in replying to the question of what kind of room it was. At length she said—"I think it is *owl*." She also said that the lady was dressed *in black*.

Being asked to describe the gentleman, her immediate answer was, "he has left the room." When requested to say where he had gone, her reply was, "He has gone into the *kitchen-garden*, at the *side* of the house." Being asked how he got there, the first answer was, "down some steps." She was then asked if he had made his egress from the house by a door? Here, again, the sleeper expressed doubt and difficulty, as if puzzled to say whether it was by a door or a window; and, at length, she

came to the conclusion: "I think it is a *window*—a window that is *low down*." By this expression, Mr N. understood her to mean a window-door. She again repeated, however, that to reach the garden, he went "*down some steps*." The question was then put, whether *any one* accompanied him to the garden; and the answer was: "There is a dog with him." Being asked—"What sort of a dog?" She replied: "*I don't see it now—it has run among the bushes*."—It may be remarked that the sleeper, throughout, spoke of *seeing*, and *not seeing*, as if she were exerting her ordinary powers of vision; and spoke of darkness, and mist, and obstruction, as if they affected her natural sight.

Mr N. then requested the lady to look out for the dog, and tell him when she saw it. After a short pause, she said she saw it, and that it was "*a spaniel*." Mr N. was not aware that Col. V. had a spaniel; nor did he ask the sleeper whether the dog was a spaniel. On being farther questioned, she said that the spaniel was of "*a light colour, with black spots*." She was then asked to describe the colour of the gentleman's hair; and she answered that it was "*a light colour*." To the question what he wore on his head, the sleeper expressed herself as if much puzzled, and concluded by saying, doubtfully, "I don't think there is any thing upon his head." Miss V. afterwards stated aside to Mrs N. that she could conceive this hesitation to be explained by the fact, that her father was in the habit of wearing a *flat* foraging-cap on the top of his

grey hairs. She also expressed great surprise at the sleeper's knowledge of the garden beside the house, the steps down to it, and, especially, the characteristic, so familiar to herself, of the spaniel accompanying her father. She added, however, that it was not likely that her mother was dressed *in black*; although she might have on a dark dress; a circumstance, however, in which it turned out that the sleeper was right, and the young lady wrong.

At this period, about ten o'clock at night, Miss V. was obliged to leave the party. The sleeper still continuing in the mesmeric state, Mr N. next proceeded to test her powers, for the first time, in localities familiar to himself.

3. In the flat, or storey, immediately above the drawing-rooms in his house, are the family bedrooms. In that immediately above the bedrooms are the nursery-rooms. At this time, there was no one in any of the bedrooms, excepting Mr N.'s aunt—a very old lady, who occupies one of them, and is very much confined to it. The nursery-rooms above were occupied, at this time, by Mr N.'s two children, a boy and a girl, both infants, and two nursery-maids. Mr N. states, from his own knowledge, that the sleeper had never been in any one of these upper rooms, and had never been up stairs at all, upon any occasion. This fact, he states, is notorious to all the household; and it is positively affirmed by the young lady herself. In this state of matters, Mr N. asked

the sleeper to go into one of these bedrooms, and to say whether she saw any thing there. After a short pause, she said she was in a room there; and then, in answer to a series of simple questions, framed so as to lead her as little as possible to the facts, she described the room and its contents, and also what was occurring there at the moment, with perfect and minute accuracy. She described the old lady by her appearance, her dress, and her occupation. She noted the articles upon the chimney-piece, and upon the dressing-table. She described the furniture in the room, both by its character and position. Moreover, she not only noticed the small pictures and miniatures hanging on the walls, but described some of them in detail, with minute and perfect accuracy. The portrait of an officer, in water-colours, hangs above the fireplace. When asked to describe the picture there, she said it was an officer, and that he had "a large black thing in his hand." On being asked to say what that was, she answered, at first, with some hesitation: "I think it is a hat;" and then added, "it is a cocked hat." The hat happens to be disproportionate, and ill drawn. She then described the feather, and the cockade on it; and having been asked to say whether he had anything in his other hand, she replied—"he is holding his sword against his side;" which is a most accurate description.

Once or twice the sleeper seemed to be in error; and I noted the circumstances in my own mind accordingly; but without saying anything to indicate

this. She at first said that the old lady was reclining on a sofa. I knew that there was no sofa in the room. Afterwards, however, the sleeper corrected herself, without any leading, and then said that the old lady was reclining on "an easy chair." It is a large chair, for a sick-room. Again, she said that the old lady was in a loose *dark* dress. I knew that she did not wear a loose dark dress. But, subsequently, the sleeper volunteered the sudden exclamation: "Oh! I see the old lady now—she is all in white."

The explanation of this, which Mr N. did not understand at the time, constitutes one of the most remarkable points in the case. Mrs N. had quietly left the room, to go into the old lady's bedroom. But Mr N. was not aware of the precise moment when she left the drawing-room, as she went out by a door out of sight, while Mr N. was attending to the sleeper. Her presence in the upper room was immediately detected by the patient, who described her by her appearance and dress, and added: "It is one I know." But she did not name her. She also said, that this person was speaking to the old lady; and then she added the exclamation noted above. The old lady having been informed, at this time, of what was going on below, and becoming interested in the recital, rose out of her chair, and stood upon the hearth-rug, in a position which caused the glare of the gas lamp to fall full upon her dressing-gown, which was of a light colour. Previously, she had been buried in the large easy

chair; and as the gas lamp was behind it, her dress was, at that time, in deep shadow. The sleeper had also said that the old lady seemed to be knitting, which she is not in the habit of doing. But when the abovementioned visit was paid to her room, she had her spectacles in her hand, and was rubbing the points of the two handles against each other, which she is in the habit of doing; and this appears to have been mistaken for knitting.

In one other instance, which I had noted (says Mr N.) in my own mind as an error, the error proved to be on my part. According to his imperfect recollection of the disposition of the pictures over the fireplace in this bedroom, the miniature of a lady, in a widow's dress, was placed immediately under the portrait of the officer which the sleeper had described. Mr N. had forgotten that an old painting, on ivory, of the head of some historical hero, hung in that place, and the abovementioned miniature at the side. The sleeper being asked to look at the picture immediately under that of the officer, and to say whether it was that of a man or of a woman, she answered, without hesitation, that it was a man. Supposing this to be an error, Mr N. put the only leading question he had used throughout, and said: "But don't you see the miniature of a lady under the officer?" The answer was: "Yes, *at the side.*" The sleeper was right, and Mr N. was wrong. She accurately described the dress in this miniature; said that the lady had

a cap on; and when asked what kind of a cap, she answered, accurately, "a widow's cap."

4. Mr N. then requested the sleeper to go into a room in the flat above, and to say what she saw. He did not direct her to any particular room. She said she was in a room where she saw "a little boy, and a little girl sleeping;" and that there was a nurse in the room. This was the sleeping nursery, and the nurse had, at that moment, accidentally entered it from the day-room, as was afterwards ascertained from herself. She then proceeded to describe, with perfect accuracy, the situation of the children's beds, the kind of beds, and their relative positions; noting that between the children's "crieks," was placed "a bed," which is the nurse's. When asked if the children had anything on their heads, she said that the boy had not, but that the girl had on a cap—"a cap," she added, "that is open, and I see the fair hair shining through." The little girl (says Mr N.) wears a net nightcap, the meshes of which are wide.

5. The sleeper was then taken to the fifth and last locality, in which her *clairvoyance* was tested, by asking her to go into another room where there was light, on the same flat. She said she was in another room that seemed "to be off" the one last described. This was the day nursery-room, which she proceeded to describe with the same minute accuracy. She remarked two women in the room, and described their personal appearance. She also described, by its shape and colour, the high nursery

fender ; and said that it was drawn aside from the fire. This fact was not known to Mr N. at the time ; but the nurse confirmed it ; she having drawn the fender aside when the children were in bed. There had been recently added to the fireplace of this room some machinery for boiling water. This the sleeper also observed ; and when asked to say what it was, she replied : “ I think it must be for boiling water.”

Here the experiments terminated ; and when the young lady became perfectly awake, she disclaimed all knowledge whatever of anything that had occurred during her sleep. Mr N. then brought down from the bedroom the miniature of the widow lady, which the sleeper had described. It appeared to be quite strange to her ; and she regarded it as if she were looking at it for the first time.

The sleeper's minute description of the localities in his own house, and of what was occurring there at the time, was sufficient to satisfy Mr N. of the reality of the phenomenon which has been denominated *clairvoyance*, as a fact in nature. But the truth and accuracy of the facts relative to the visions of the Clairvoyante at Pembroke in South Wales, presented a subject too important to be overlooked. Miss V. therefore wrote to her mother next day, and obtained from her a complete confirmation of the sleeper's accuracy. When this was reported to Mr N., he also wrote to Colonel V. in regard to the questions and answers re-

lating to his house; and that gentleman—a thorough sceptic on the subject of the magnetic phenomena—returned an answer in the following terms:—

“ Pembrooke, 6th July 1851.

“ Although I am not a believer myself in dreams or visions, sleeping or waking, and although I do not think that *any* discoveries of the nature you describe would affect my belief in this respect, I can have no objection to be an honest witness when called upon, even if my testimony should be considered adverse to my opinion.

“ It is, then, true, at least Mrs V. affirms, that, on the evening referred to, she was ‘working,’ or ‘had work in her hand,’ and that she was habited in a *black* dress. The room is not ‘oval,’ as, indeed, few apartments are, but square, without any projection of the windows. It is true that the gentleman left the room, and went ‘into the kitchen garden,’ which is at ‘the side of the house,’ and that ‘he had a dog with him,’ which ran among the bushes; the dog also was a spaniel; not of a light colour, however, but black, with a *white bosom* and *abdomen*. The gentleman also went down some steps—a mode of building houses much to be commended, particularly in wet weather. He did not leave the house by the window, but by the front door, which has a brass knocker; and the *window* is not ‘low down,’ if by that is meant, that it is calculated to be a mode of egress. The

gentleman's hair, which is white with age, I do not consider truly described as of a light colour; and he did not go out bareheaded, but wearing a forage-cap.

“This is all my evidence, which is the more to be relied on, as my daughter, in writing to Mrs V. on the next morning, mentioned the circumstance, and we rubbed up our memories.”

The patrons of magnetic science are, assuredly, much indebted to my friend, Mr N., for the ingenuity, judgment, and perseverance with which he followed out the particular phenomena of the foregoing very remarkable case, which must, henceforth, take its place—and a very prominent place—in the annals of Animal Magnetism. The facts he describes are related with unusual distinctness, and, evidently, with the most minute accuracy of detail; and the honourable character of the narrator is a sufficient pledge for the truthfulness of the particulars he relates.

THE END.

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