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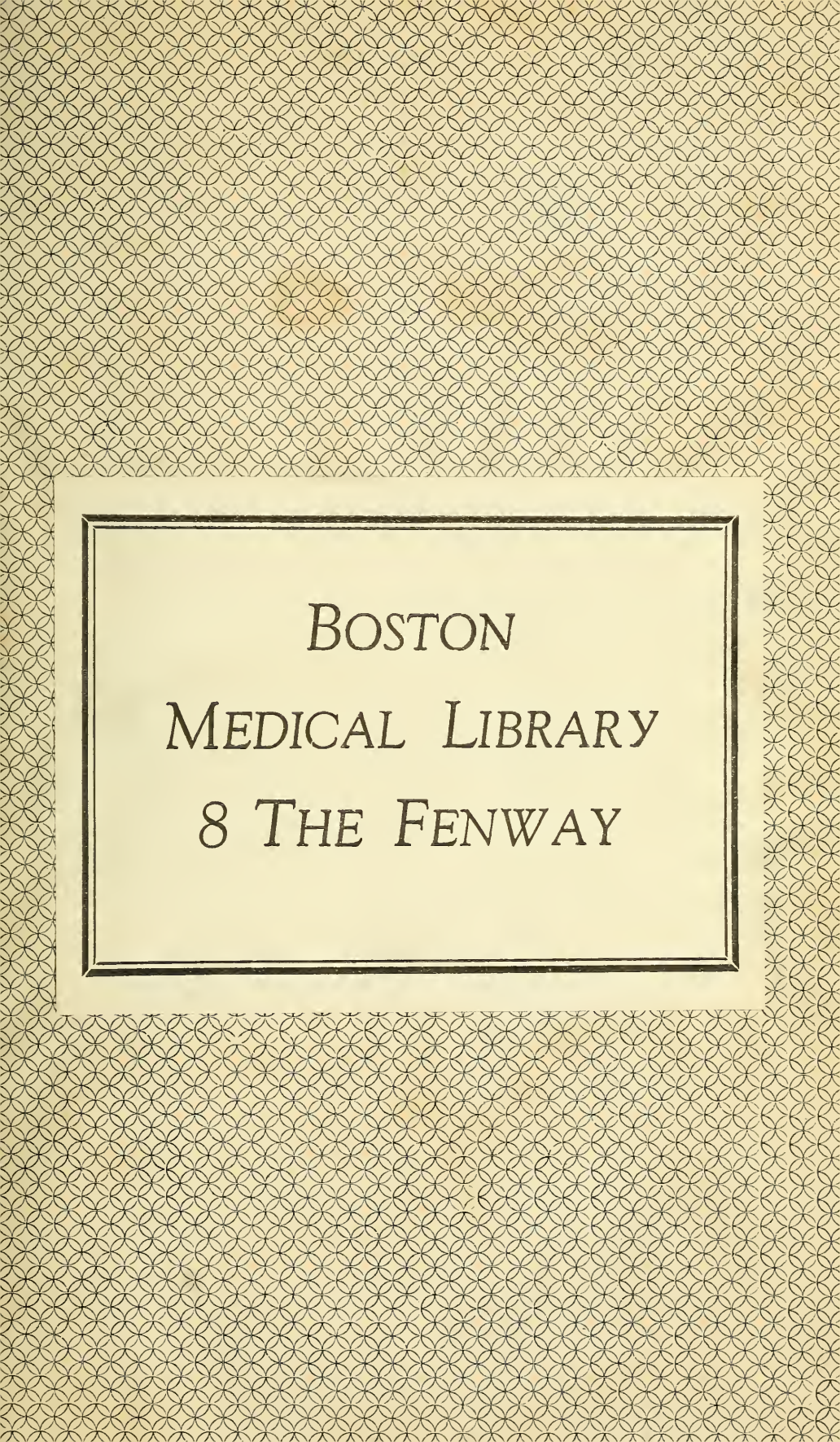
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AN HISTORY
OF
MAGIC, WITCHCRAFT,
AND
ANIMAL MAGNETISM.

Οὐ γάρ τι νῦν γε κἀχθεις, ἀλλ' αἰεὶ ποτε
Ζῆ τοῦτο, καὶ οὐδείς ὄϊδεν, 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.

A N H I S T O R Y
O F
M A G I C , W I T C H C R A F T ,
A N D
A N I M A L M A G N E T I S M .

B Y
e
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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 psychological 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 Croesus, 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 perspicua-

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: “MNE MOSYNE; 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 præjudicial 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 acceptation 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 traditionary 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—*θεοπραξία θεϊόν*; 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-

liarily 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 SIBEANS, 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 états*, &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 ultramundane 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 ecstasticam, 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 theosophic 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 psychological 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 presentunt.*

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—*ὀϊωνιστικὴ*—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 ζευμα 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 *ἵπνοβατία*;—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, PARACELSUS, 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 somnambulistic 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.

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“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—finis 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.

LUCRETIUS, the poet, was subject to fits of insanity. TASSO composed poetry during his severest paroxysms; LEE, the dramatist, was subject to insanity; and BABÆUF 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—instantive.

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. CLAUDIUS, 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 magnates 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 ecstatics 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 præsigire, 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.”

NASIUS 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 campo, 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 subtle, 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 acceptance 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 viminale*, 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 Almamor 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 PHILOSOPHUS 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 Zoö-magnetic 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 ecstasy, 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.

⁹⁹ 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.*—JABLONSKY; *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 ecstacy ; 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 conviciens; 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 unhallowed 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 EMPEDOCLES καθαρμοι, SOCRATIS DÆMONIUM, PLATONIS το αγάδον.*

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 (Πᾶσιον), 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 *Iphiclus*, 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 rebukes 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 *εγκοιμησις*, 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. THOMASIVS 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 (*Tripod*), 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 ΠΥΘΙΛÆ (*Pythoresses*)—a designation derived from ΑΠΟΛΛΟ *Pythius*, or the Soothsayer. That these *Pythoresses* 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*—VENTRILLOQUA 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 *σίος*, God, in the Æolic dialect, and *βουλή*. will or counsel. Others derive it from *σίω*, *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.*

SERVIVS *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.; SÆTONIUS, 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. SÜETONIUS (*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-bye, 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 *ἐρμηνεία του ποιήτου της θύανουας* of PLATO'S *Ion*, and the explanation of the ecstatic discourses of the Manticks, in the *ΤΙΜÆUS* 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 *ἐνεργουημένοι*. 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 Pythoresses 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 ecstatic 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 *propheesied, 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 immanem 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 ecstatic 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 dispo-

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 *Salvadores*, 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 psychical 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 *Abrunes*, and, subsequently, *Fæas*, or fairies. TACITUS, probably by mistake, calls them *Deas*. The word *Fæa*, or *Fæ*, appears to have been derived from the Greek *φάω*, to speak, whence are also derived *φάτις* and *φάτιης*, 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—*Albrune*—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 *Φαρμακωργία*. 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 sagiando dictæ, quia multæ 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 ecstasie 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 develope 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 THOMASII, *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 XX XI.

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 præsumserit, 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 *Demonomagie*.

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 INSTITOR—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 wanting 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. (*Me sapius 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. DEGOUT, 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:—*Ecclesie 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 *Variae Historiæ*, &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 accustomedly take upon them *great cures*, and things of great difficulty, in which they partly use sorcery and witchcraft." This is, probably, the first interdiction, 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 *morbus 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 *Morbus 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 Banbury, 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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