

THE ZOIST.

No. LII.

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- I. *Reichenbach and his Researches*: the principal "Laws of Sensitiveness," abstracted from Reichenbach's work, *DER SENSITIVE MENSCH*, by ALEXANDER J. ELLIS, B.A., Trin. Coll., Camb.*

(Concluded from No. LI., p. 242.)

"In 1801 he made his grand discovery of the law of interference of undulations of light. In that year, and in the two following, he read memoirs to the Royal Academy which established the theory on grounds that have since been almost universally recognized as irrefragable. It was because they were so conclusive, very probably, that the *Edinburgh Review*, which, in those days, would allow no one to be in the right but itself, determined to 'put down' Young. The tomahawk was entrusted to Mr. Henry Brougham—now Lord Brougham—who ran a muck at Dr. Young in the reckless manner which was then characteristic of the reviewers. The following is a specimen of the amenities of the reviewer;—

"We demand, if the world of science which Newton once illuminated, is to be as changeable in its modes as the world of fashion, which is directed by the

* In the motto on p. 255 of *Zoist*, No. LI., I am reported in a quotation from an Edinburgh paper to have "contended that it would be as absurd to resist the electric telegraph because we were ignorant of the fundamental laws of its operations as to reject curative mesmerism because we had not discovered the laws which regulate it." It could have only been in the hurry of attempting to condense somewhat lengthy remarks that such nonsense could have been imputed to me. The substance of what I did say was that it would be as absurd to refuse to employ the electric telegraph, because we are in ignorance of the fundamental laws and nature of electricity, as to neglect to use curative mesmerism because we did not yet know the fundamental laws and nature of general mesmerism. We do know how to use the telegraph, although much yet remains to be discovered respecting it, and we do know how to mesmerise curatively, although very much still remains to be learned. We are not ignorant of all the laws of electricity, although we cannot systematize those we know under one general law. We are also not ignorant of all the laws of od, although those hitherto discovered may all prove secondary. The nature of electricity and od are, and will probably ever remain, equally obscure. But if we refused to apply our knowledge while yet imperfect, we should be a very unhappy, miserable set of mortals.—A. J. E.

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nod of a silly woman or a pampered fop? Has the Royal Society degraded its publications into bulletins of new and fashionable theories for the ladies of the Royal Institution? *Proh pudor!* Let the professor continue to amuse his audience with an endless variety of such harmless trifles, but in the name of science, let them not find admittance into that venerable repository which contains the works of Newton, and Boyle, and Cavendish, and Maskelyne, and Herschel.'

"Further on, Dr. Young's hypotheses are 'children of a puny sickly nature, which have scarcely stamina enough to subsist until the fruitful parent has furnished us with a new litter, to make way for which he knocks on the head, or more barbarously exposes' the old. They are afterwards called 'awkward gambols,' 'clumsy hypotheses,' 'dull inventions,' and so on. At last, however, the reviewer stumbles upon something in the third memoir which common sense told him could not be got rid of by abuse. It is the account of an experiment made by Young, the deductions from which were of themselves almost sufficient to establish the correctness of the undulatory theory. It is what Bacon would have called a *crucial* experiment. What is to be done with this? It upsets all that the reviewer has said. What can the reviewer do? Burn what he has written, says an honest man. Not at all. There is another resource—to deny it. 'Conscious,' says Young, in his most triumphant reply, 'of inability to explain the experiment, too ungenerous to confess that inability, and too idle to repeat the experiment, he is compelled to advance the supposition that it was incorrect.' It is humiliating to be obliged to add, that Lord Brougham's ribaldry had the effect of checking the advance of the undulatory theory. The *Edinburgh Review* then tyrannized over public opinion, and there was no appeal from its decrees. *Young wrote a calm, philosophic reply, utterly unanswerable in its logic, of which one copy sold.* This discovery, which Lord Brougham derided with his utmost powers of sarcasm, is one 'which has proved,' says Sir John Herschel, 'the key to all the more abstruse and puzzling properties of light, and which would alone have sufficed to place its author in the highest rank of scientific immortality, even were his other almost innumerable claims to such a distinction disregarded.'

"Some time after this, Fresnel, without knowing, there is reason to believe, anything of the discovery of Young, brought forward the theory in France, and supported it, and carried it out with wonderful mathematical precision. Young always did justice to the merits of Fresnel, and the two philosophers, after a little skirmishing, came to a right understanding on the value of their respective shares in the great discovery. It was not Young, however, but Fresnel, who received a medal from the Royal Society some years afterwards for his scientific labours on the subject of light."—*DAILY NEWS*, Oct. 29, 1855. Notice of the "Life of Dr. Thomas Young, F.R.S., &c., one of the eight Foreign Associates of the National Institute of France. By the Very Reverend George Peacock, D.D., Dean of Ely."

Section II.—ODIC PHENOMENA OF VISION.

Part I.—Sensitive Vision.

I. Power of Vision and Intensity of Odic Light.

91. All sensitives cannot see odic light in equal degrees, nor does the same sensitive see odic light from all objects in equal intensities. Sensitive vision is not confined to any age, being found in young children and aged men, but is neither so commonly nor so greatly developed as odic sensation.

92. The first essential for developing the power of odic vision is the *absolute exclusion of all ordinary light, however faint*. The slightest traces of daylight, or even of candle-light, shining through a narrow chink and reflected four to

six times before reaching the sensitive, is enough to impair or totally destroy his odic vision. Even the sunlight on a shutter, however carefully the light is excluded, rapidly penetrates it, like the candlelight through our hands. Reichenbach has had three dark rooms built, and uses only the middle one of the three, which is guarded by double doors and curtains between them, with cushions to fill up the openings of both doors.

93. In this darkness sensitives begin to see after various lengths of time according to their degree of sensitiveness; the very sensitive in five or ten *minutes*, the weakest in from two to four *hours*. After vision commences, it gradually improves and reaches a maximum. They first see shapeless woolly masses of light from their own hands, and convince themselves of its objectivity by seeing it move when they move the hand. Sometimes they see the hand as a dark silhouette in the midst of a lightish cloud.

94. Novices who come into the dark chamber for the first time are often awkward, and do not recognize objects which they afterwards readily distinguish. This resembles the facts of ordinary vision in uncertain lights. The same person does not see equally well at all times. Short and long-sightedness have no effect on odic vision so far as power is concerned, but affect the distance of vision. When the odic light covers a large space but is of weak intensity, it is best seen at a distance, and scarcely perceived near. Observations with odic vision are accompanied with labour, and soon tire the sensitives. The impression remains much longer on the eye than that of ordinary light, and hence pauses must be made between observations. Odic vision is also subject to sudden remittances and intermittences, which must be always looked for. Sensitives are frequently deceived as to the distance of objects seen odically.

II. *Strengthening and Weakening of Odic Visions.*

94. Odic vision is *weakened* by eating, especially by a full meal (hence the afternoon or evening is a bad time for observations), sitting, walking in the open air for some time, weariness from any exertion (as from observing), a sound sleep, coldness, catarrh, closing the eyes, using spectacles, exposure to strong sunshine for some time previously (this is enough to blind the best sensitives), the sight of blue light generally, long continuation of observation, the approach of *unlike* poles to parts of the sensitive bodies (this often destroys vision till the unlike pole is removed), conduction of od from a left hand through a copper wire wound round the body of

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the sensitive, the inductive effect of a galvanic current on the brain and eyes placed on the right of the stream, folding hands or crossing legs, down passes, and generally all *nemetic* effects (par. 88, No. L., p. 239). These actions explain the frequent intermittences of odic visual power.

95. Odic vision is *strengthened* by fasting (hence the early morning is the best time for experiments, especially if sleep has not been sound), standing, catamenia (one of the strongest intensifiers), pregnancy and, apparently, lactation, recovery from syncope, spasms, warmth (a comfortable temperature is indispensable to the success of experiments), sight of blue for seeing yellow, and of yellow for seeing blue objects, the first glance (continued inspection with a view to greater accuracy often confuses), approach of *like* poles to parts of the sensitive's body (by which means vision when intermitted may be frequently restored), inclosure in a metal wire or dress (armour), conduction of od through a copper wire from the *right* hand of the operator, inductive effect of the galvanic current when the brain and eyes are on the *left* of the stream, up passes, excitement of passion, and generally any *soretic* effects (par. 87, No. L., p. 239).

96. The application of *unlike* poles to the *eyes* strengthens vision. "Hence we have a means of testing the power of vision without resorting to many hours sitting in the dark chamber," says Reichenbach. "We have only to take a person into a tolerably dark place, as a cellar, or very dark room, and to make him place his right hand for a few seconds on his left eye, and his left hand on his right eye. If he possess odic visual power, he will see a flash of light on removing his hand."

Part II.—*Permanent Odic Conditions.*

I.—*Visual Odic Statics.*

A. *Man as an object of odic investigation with reference to visual phenomena.*

97. The whole human body is seen to glow in an odic atmosphere, which magnifies it and makes it appear a white ghostlike monster. The head is seen surrounded by a "glory." There is a bright spot just over each eye and on the upper part of the cheekbone. The chin also shines. The eyes emit no light in general, but when exertion (such as a sudden rise from a stooping posture, pressure or a blow) produces a subjective sensation of light, the sensitive perceives a flash of equal duration. Mental excitement which produces a so-called "brightness of the eyes" also allows them to be seen odically.

Generally the head looks like a death's head with holes for the eyes. The nose, ears, cheeks, lips and teeth have but a moderate glow. (The breath glows strongly, and if not held, makes the mouth and teeth *apparently* shine, and deceived Reichenbach at first). The hair and back of the head behind the ears have much glow.

98. The shoulders were generally soon seen. The sternum is bright. The female breast (in milk) is dark above, bright over the areola, very bright on the nipple. The pit of the stomach is very bright. On the abdomen are various bright and dark and spots. The depression of the navel is dark, but it is surrounded with a bright ring. The spine is marked by a stripe of light. *All* sensitives could see the light of the hands. The following is the order of brightness about the arm from least to most:—The whole arm, the left arm, its inside generally, armpit, elbow joint, the wrist, the hand in general, the palm, the fingers in general, the finger joints, the finger tips, the nails, the points of the nails, the roots of the nails (brightest). All sensitives could see their thighs and legs through their clothes, which seemed as a transparent gauze. The knee was one of the brightest spots. The feet bore about the same relation to the legs as the arms to the hands.

99. "Genitalia virilia Dom. G. Anschuetz me desiderante exacte examinavit. De lumbis usque ad testiculos utrimque lineam lucentem vidit decurrere. Testiculi apparuere clarissimi. Etiam penis lucebat, multo minus tamen splendens. Erecto autem eodem lux multum intensitate auxit. Glans tum præcipue clara eminebat et, ut digiti, in directione penis lumen flammæ simile emittebat, par illi ipsi longitudine. Fasciculum id lucens colore subcœruleo vestes ipsas penetravit, pene rubro colore splendente, et in album prope fumum transiit, similem emanationibus lucis extra digitos manum pedumque apparentibus. Vapor autem iste lucens fumo similis trans regionem genitalium præsertim propagatus visus est. Difficillime est, queror, investigationes hujus generis de organis vivis in particularibus ample persequi. Hoc tamen cum certitudine ex illis a me peractis eruit, genitalia sedem esse generalem magnæ vis lucendi odicæ, præsertim vero in statu erectionis."—§§ 1763-4.

100. The glow is stronger on naked than on clothed parts, but the sensitives see their limbs *through* their clothes, and the glow as a shining mist *over* the clothes. This mist rises from all parts of the body and ascends towards the ceiling, but the darkest, or least light parts are the cheeks, just under the zygomatic arch, the m. pectoralis just above the nipple, the under part of the m. deltoideus on the arm, a spot on the back where the scapulæ terminate, a spot about the middle of the calf, one on the footsole where the ball terminates towards the

hollow, where the heel touches the ground, under the left lobe of the liver, the line of the m. rectus femoris, and the whole gluteus maximus, that is, the more fleshy parts where nervous plexus and cutaneous nerves are least frequent.

101. The internal organs are only seen by middle or higher sensitives. The blood shines visibly to moderately sensitive persons through the bloodvessels, muscles, fasciæ and skin, so that the blood within the body is seen by a sensitive without. The bones are similarly distinguished by a peculiar grey light. The nerves are the especial centres of odic light. *All* the nerves, sensor, motor, vegetative and animal, shine, and are visible not only through the skin, but even from the deep-seated parts. The most brilliant parts of the body are those in which the nerves are principally accumulated. On these phenomena must depend the introvisual power of certain sleep-wakers.

B. *Man as Polar.*

102. As man is on the whole polar according to three axes, his odo-luminous emanations are different for the different poles, reddish yellow light coming from the left, front and under or positive parts, bluish darker light from right, back and upper or negative parts.

103. When like poles approach each other they darken each other's light, unlike poles strengthen the light. Hence persons approaching face to face appear darker. But if unlike poles *touch*, then the two axes become one, the touching point is one of indifference and absence of light, while the distant poles are brighter.

104. As touching the sensitive hand or arm in different positions produces various feelings, so it also occasions different luminous phenomena. The light is lessened or increased according as the right or left fingers were placed upon the larger nerves or muscular fasciæ. In the case of unlike pairing, contact with the nervous plexus of the arms produced shorter flames from the fingers; like pairing, longer; the reverse holding good for contact with muscles. Touching the brachial plexus produced as great an effect as touching the hand itself. We see from this that the odic streams from the hands are less a local than a general, apparently cerebral emission. It is impossible to pursue these beautiful experiments into further detail here.

II.—*Visual Odic Dynamics.*

A. *Visual effects of the odic charge out of and into the human body.*

105. In every case where a charge of od is given light is

produced, whether the charge take place by contact or approach. In experiments on *table-turning* made in the dark chamber these effects were beautifully produced. The table was odically charged by the hands; the charge acted so-cretically on the sensitive feeling; both fingers and hands produced a luminosity on the table, causing its surface to be covered with a white glow; the feet also co-operated in charging the table. This charge concentrated itself in the column on which the round table rested. In the middle of the table, in continuation of this column, arose a column of hazy light, of the thickness of a man, which finally reached the ceiling, and there produced a large bright spot. In all these processes the positive and negative od did not destroy each other, but merely mixed. In a second and more successful experiment, the odic light increased considerably when the table began to turn (in the first experiment the table did not turn), both on the table and the table-turners. It became coloured with the hues of the iris, and was darker from men than from women; being greyish-blue from right hands, and yellowish-red from left hands, similar colours arising from the feet. The foot of the table traced out lines of light on the floor (see below, par. 124, e). The act of taking part in table-turning not only made the performers brighter, but increased their odo-visual powers. [Professor Faraday is requested to explain these results by his mechanical theory of table-turning].

B. Attraction and Repulsion.

106. Unlike hands, which mutually attract or produce the sensation of attraction, excite one another, producing light and giving a charge. Like hands which produce the sensation of repulsion, mutually darken each other.

C. The Pass.

107. Without making passes in the dark, half their nature cannot be understood, as the vague sensations are here explained by vision. The operator's fingers become brighter as he passes over the principal seats of the nerves.

108. *Effects of placing fingers on a sensitive's shoulders.*—In general. Odic charge from the fingers to the shoulder, progression down the arm, emission through the fingers into the air. No neutralization of od, but where blue and red od met a bluish red was formed.—In particular. Unlike pairing, *a*, right fingers on left shoulder—dark spots, at first dullish glowing hands, afterwards brighter, breaking out into blood-

red odic vapour, *b*, left fingers on the right shoulder, dark spots, redder hands and finger flames. Like pairings, *c*, left fingers on left shoulder,—all redder, brighter hands, *d*, right fingers on right shoulder,—all bluer, brighter hands. Similarly with the feet. When the fingers were retained some-time on the shoulder, the brighter light ascended the whole arm. As the fingers were applied a shudder ran down the arm.

108. *Passes over the Arms.*

a. Increased luminosity on the limb in advance of the hand, accompanied by decreased luminosity behind the hand. This is a general law for *all* descriptions of pass, up or down.

b. The advanced light extends at once from the beginning of the pass over the whole limb, but the darkness only extends over the portion actually passed over and quitted.

c. The brightness is greater and the darkness deeper for like than for unlike poles ; and also,

d. When the pass is made over the inside; but the contrary, when over the outside.

e. Up passes with like poles give brighter light and less darkness than down passes.

f. The light produced by the right fingers is duller ; that by the left, brighter.

g. The dark places disappear more slowly on the inside than on the outside of the arm.

h. For unlike poles the light is bluish-red, for like negative poles blue, and like positive red.

i. In down passes, the colouring and intensity of the light increases until the hand has advanced, with blue flames to the elbow joint, with bluish red over the forearm, and with red to the wrist ; as the hand proceeds the flames diminish, and vanish when it has passed the finger tips.

k. The flames at the finger tips are longer, or rather thicker, round, and lumpy for the down pass.

l. The fumes are stronger for red than for blue light.

m. The darkness from down passes with like individual fingers is stronger and more lasting than from unlike.

n. Down passes carry the odic stream through the points of the fingers into the air, up passes drive it into the brain.

o. The legs bear the same relation to the pass as the arms do, the knee answering to the elbow, the toes to the fingers.

p. Passes made by the sensitive over himself follow the same laws.

q. A rod held in the hand answers to a lifeless prolonga-

tion of the hand ; it may be compared to claws, feathers and fins, and behaves in the same manner towards the pass.

109. *Passes over the whole body.*—When Reichenbach stood or lay in the meridian, *with head to north*, the unlike down pass darkened the whole of his natural glow, so as to make him for a short while invisible to the middle class sensitives. Up passes, on the contrary, immediately restored his light. Continued and repeated up passes increased this light till it became an iris, clothing him in prismatic colours like a living spectrum, violet and blue at the head, green at the pit of the stomach, yellow in the thigh; orange below the knee, red at the feet. The head had a blue glory, red flames and fumes emanated from the points of the toes. When he lay *with head to south*, up passes covered him with an iris, in which the order of colour with respect to his body was inverted, the feet being now blue and the head red. All kinds of passes, made in the direction of the latitudinal axis over his arm stretched out in the meridian, made it shine with the prismatic colours. Compare the case of magnets, &c. (*Researches, &c.* Dr. Gregory's translation, p. 309, ff.). The up pass over the whole body therefore differs from the pass over individual limbs, darkening these, but brightening the whole body.

D. Separation.

110. The pain occasioned by separation (par. 39, No. L., p. 130) is a phenomenon resulting from the charge produced by contact. On a sudden separation the unlike extraneous od received from the charge is driven out. This is proved by the colour of the emitted odic flame, which for some time is the same as that of the part from which the hand was separated, but gradually disappears, and is represented by the usual colour belonging to the part.

111. In the case giddiness, arising from whirling round (which Reichenbach has found to occur as rapidly in the dark chamber as in daylight, and hence is not occasioned by the effects of rapidly altering the adjustment of the eye for ordinary vision), Reichenbach found that the light on the body became of a uniform grey, and seemed as if composed of worms knotted together and writhing about, a phenomenon which lasted nearly a quarter of an hour, and seems attributable to the mixing of the continued discharges of light.

K. Velocity of Odic Light.

112. This has not yet been accurately measured, but it is never too great to be comfortably followed by the eye.

Part III.—*Transient Odic Conditions.*I.—*Transient Odic Conditions produced by internal changes in the body.*A. *During perfect Health.*

113. Muscular exertion, which is known to be a source of heat and electricity, is one of the most powerful sources of odic light. Reichenbach considers that it is a question for future consideration which of the three is primary and which secondary in this case. Excitement of the skin to perspiration is also accompanied by an increase of odic light.

114. "Testimonia, quæ de lucis phænominis ante coitum vel sub coitu de diversis hominibus collegi, fere omnia in eo conveniunt, ut illæ lucis apparitiones tanta functionum vitalium exaltatione miro modo participant. Si in viro libido exardet, id mediis in tenebris a sensitivis subito percipitur. Primum oculus nitidior fit, tum fulgens, quandoque imo adspectu terribilis. Huic proxime accedunt phænomena manuum, quæ multo magis odice refulgent flammæque odi eorum digitis prodeuntes duplo plus consuetam longitudinem superant; deinceps totum brachium, pectus, imo totus vir in omnibus suis partibus auctum exhibet splendorem, idque tanto magis quanto fervidioris, ut dicunt, fuerit temperamenti, aut quo vehementius cupiditas ejus obstaculis obviis fuerit incitata. Sub tali rerum facie penis erectus totus quantus refulget, longe maxime circa glandem; simul digitorum facultatem adspiscitur ad apicem oblongum lucis effluvium, flammam odicam exhalandi, quæ longitudinem pedis, imo brachii, attingit, quod in tenebris imo per vestimenta conspicitur. Juxta memorata viri pariter ac mulieres, nullatenus sibi contradicentes, accurate mihi enarrabant.

"Maritus quidam et uxor, ambo fere pari ratione mediocriter sensitivi, mihi referebant, se ambos sub coitu toto corpore nitescere, ita ut id densa sub caligine fere esset horribile obtutum. Insimul pudenda mulieris cum partibus contiguis lucido quasi vapore circumfunditur. Penis vero si retrahitur, glans rubicundo splendore odico, reliqua vero pars penis cærulea luce apparet. Ille ipse rubor tantus est, ut similis carboni candenti ex nubecula albicante cernatur. Sub ejaculatione spermatis mirabilis emanat splendor. Nitor per totum corpus amborum diffusus diu adhuc remanet, nec post horam integram penitus evanuit."—§ 2027.

B. *In Disease.*

115. Violent cold on the skin destroys the odic light, but on the re-action the light becomes more powerful than ordinary. Gentle cold washing, from which the re-action is almost immediate, increases the odic light. Chills appear to increase it positively, as an exposure of the right (blue) side to a chill changes its colour to an intense red. Friction

on the other hand increases the odic light. Inflammation and drunkenness (while it lasts) do the like; when the drunkenness is over the light is much weaker than usual. In the case of coryza, a large long clump of (positive) light seems to emanate from the nose. In general catarrh various parts of the body shine more, apparently indicating inflammation. Even old wounds shine more brightly than other parts.

116. Spasms afford some of the finest examples of odic light, and gave Reichenbach himself for the first time an opportunity of seeing this light with *his own eyes*. The following experiments deserve therefore to be given at length. (Vol II., p. 181).

“§ 2048. The finest and most remarkable luminous phenomena were very lately presented to be by spasms. I had Frl. Zinkel⁽¹⁶⁴⁰⁾ and Schwarz⁽⁶⁸⁾ in the dark chamber. I placed a flat transparent crystal of sulphate of lime (selenite), about five inches long, on the point of Frl. Zinkel's left middle finger, so as to balance. She soon felt its accumulative, soretic re-action. I requested her to keep still, and those peculiar twitchings, which always accompany these experiments, soon began, first in the fingers, then in the hand and arm, and afterwards in the form of jerks over the whole body. At the same time the crystal became much brighter from the large odic charge it received, and finger and hand increased in luminosity. This increase proceeded to such an unusual extent that Frl. Zinkel at last called me to her, asserting that *I could not help seeing something too*. To my delight and astonishment *I actually beheld light rise out of the darkness*.* At every convulsion of the sensitive I saw a light spot arise from the point where the crystal rested on her finger. I saw this through the body of the crystal itself. It was as large as the surfaces in contact, that is, roundish and about half an inch in diameter. It was repeated at every fresh spasmodic convulsion, and immediately disappeared. The brightness lasted about a second. The intensity was sufficient for me to see it distinctly, after having been about two hours in the dark. It was not uniform for every appearance, but was at times brighter or fainter, according to the strength of the corresponding spasm. The light had the appearance of a whitish spot, like that of putrefying wood (*Scheinholz*), tolerably well defined, and uniformly bright over the whole surface. It disappeared gently, and seemed to shade off into darkness as it came and went. It gave out no light around it that I could observe, and had no resemblance to the hard lightning-like velocity of the electric spark. Frl. Zinkel, however, saw more; not only her hands, but the whole crystal appeared to her much brighter at every spasm, the two poles much more luminous, and the polar flames longer. This was also seen by J. Schwarz. This light appeared and vanished in very unequal intervals, now several times in rapid succession, and now with pauses of several

* The advocates of the suggestive theory will no doubt seize upon this point as favouring their views. But let them read on.—A. J. E.

seconds duration. It was not to be mistaken that with every spasmodic jerking twitch something was evolved from the body of the sensitive which passed through the arm into the finger, was communicated to the crystal at the dry point of junction, accompanied by a development of light, and passed out at its poles into the air.

"§. 2049. After I had observed this phenomenon and its rapid repetitions for some time, the finger became cramped. I was obliged to remove the crystal, and prepared to relieve the cramp by unlike pairing of our hands. But as I felt for her left hand with my right in the dark, I was suddenly astonished by a fiery appearance, shining as bright as phosphorus, and brighter than anything that I had hitherto witnessed. I was almost startled at this sudden fire which arose from the contact of my finger with the sensitive's hand.* Meanwhile the cramp had spread very painfully over the whole hand, and was seizing on the arm of the sensitive. To assist her, I felt out for her left fingers with my right, and now I had a new spectacle to observe, for *wherever my fingers came in contact with hers spots of fire appeared*. This lasted some twenty seconds, during which time I saw from forty to fifty luminous spots, of various degrees of brightness, appear and disappear at the points of contact between my fingers and hers. Wherever I came, fire started up. All these light spots which arose from the cramped hand were much brighter than those I had previously seen when the hand was in contact with the crystal. I had to *look at* the latter in order to see them properly. I should have seen the sparks from a distance while my attention was directed elsewhere. The sensitive saw not only the points of contact, but the whole hand unusually bright; this, however, was invisible to me. If during this time she touched her left hand with her own right fingers, spots of light also arose at their points of contact. All this was accompanied by violent shooting and drawing pains on the whole left side, the hands and arms, up to the body, the body itself, back, head and face, causing the features to contract. When the cramp was quieted by my fingers the luminous appearances ceased. Vomiting ensued, and the next day she was perfectly well.

"I have consequently with my own eyes on two different occasions, and in considerable frequency, seen light, generated by internal causes, proceed from a living person. If ever an impression of this book should lose its way and get to Munich, and the present page should fall under the eye of an obliging reader, I beg him to refer Herr von Liebig to the same. It may perhaps be of service to him, if only as a warning against inconsiderate rashness and false statements in public."

* Here then we have a case which was so unexpected as to be startling, and to which therefore the imaginative and suggestive theories are inapplicable. These remarks apply only to Reichenbach's personal vision. The impossibility of suggestion or imagination prompting 161 sensitives to agree for ten years in furnishing Reichenbach with a body of facts reducible to laws such as are here given, all apparent contradictions which did not fail to occur at first (like those in the motions of the moon for example, one considerable error in whose theory was not corrected even at the time of Newton's death), having ranged themselves under intelligible laws of compound action, ought not to require pointing out.—A. J. E.

[Reichenbach proceeds to consider the question of human electricity as the cause of the secondary twitchings in tetanus, and considers that od may rather be the principal agent, or at any rate that it is a factor, or even the immediate cause, being itself generated by the electricity, and that all Dr. Dübois's experiments require consideration and re-institution with this view].

II. *Transient conditions produced by external influences.*

A. *Shining of the whole anorganic creation.*

117. All metallic and electro-positive, that is, all od-positive bodies, are seen to glow, and higher sensitives perceive the odic flames and fumes. Odo-negative bodies shine with a bluish flame. All bodies, amorphous or otherwise, excite odic sensations and give out odic light.

118. *The odic shadow* is a name given to an appearance which produces the effect of a shadow. If a sensitive approached the wall of the dark chamber, he perceived two shadowlike images of himself, one darker and the other brighter than the wall, which had only a delicate glow. The right side darkens, the left brightens, and generally the front lightens and the back darkens a wall—which is odo-negative. If a metallic surface be substituted, the contrary effects ensue, but are sharper. They result from the darkening effects of concurrent like od, and brightening effects of concurrent unlike od (par. 103). This apparent shadow is larger than the real body, on account of the radiation of od, and has been a fruitful source of imputed ghostly apparitions. It is seen as a double shadow on the ground, dark on the right and light on the left. For the same reason the walls of the room act, when near enough, to darken one another, and hence the four corners are always dark and the ceiling seems supported on four dark columns.

B. *Crystals.*

119. *a.* All crystals shine with a constant glow :

b. This glow appears to interpenetrate the crystal ;

c. It is of different intensity in different crystals, varying with their constituents and their size ;

d. It is of different colour, yellow for tourmaline, blue for sulphur, &c.

e. Transparent crystals are also odically transparent in the dark.

f. Bright configurations are seen in the interior of the crystals.

g. The odic glow forms an iris extending from pole to pole.

h. The crystals glow more faintly in the middle and more strongly at the poles.

i. The approach and contact of other odic poles act to increase or diminish the glow.

k. A shining fume (smoke-cloud) surrounds the crystal.

l. The surface is less luminous than the edges, the edges than the corners, and these than the polar points.

m. The poles and corners emit flame-like light and fumes.

n. The intensity of this light is greatest at the positive and least at the negative pole ;

o. It is reddish yellow at the positive, and blue at the negative pole.

p. The flames extend from the smallest visible size to the height of a man or more ;

q. They are accompanied by sparks, and end in fumes ;

r. They are prismatically coloured ;

s. They have a finely fibrous appearance ;

t. They are moveable ;

u. They illuminate other objects sufficiently to cast a shadow.

v. By composition of crystals an odic pile (similar to the voltaic pile) can be built up, exhibiting an augmented development of od.

w. The effect of such a column with some crystals is so great as to illuminate the ceiling of a room.

x. Crystals also exhibit transversal polarity.

y. By charging with the hands, the polar flames of crystals may be increased.

z. The polar flames may be propagated by conduction.

aa. By like and unlike pairings with human limbs, the crystals and the limbs may be made to exhibit obscurations and intensifications of the light.

bb. Similar effects may be produced by mere approach from the left or right.

cc. The direction of the crystal with regard to the magnetic meridian affects its light ; like direction weakening, unlike strengthening.

dd. Polar flames when brought together exhibit deflection and interpenetration.

ee. Odic flames, fumes, and sparks may be driven in different directions, or made to flicker by fanning or blowing on them.

ff. Recognition of colours is partly dependent on the distance of the observer's eye.

gg. Odic shadows (par. 118) may be produced on the wall by crystal poles.

hh. Mixed flames are produced by crossing crystals.

ii. The light of crystals is inferior to that of the hands.

kk. The strength and clearness of all these observations on luminous phenomena is exactly in proportion to the degree of the observer's sensitiveness.

ll. The light from crystals is different in media of different densities, as water and the vacuum of an air-pump.

120. C. *Crystallization as an act* causes a development of negative od sufficient to produce light.

D. Magnetism.

121. On this subject see the Second Part of the *Researches*, &c. The laws are:—

a. Magnetic light is seen in glow, flame, fumes, fibres, and sparks, and is prismatically coloured.

b. The flame is not of a uniform size, but gushes, and seems to stream out in masses.

c. Odic radiation, which coexists to some extent with these luminous phenomena, proceeds continuously in a straight line in the direction of the axis of the magnet from its transverse section.

d. Odic shadows of magnetic poles (par. 118) may be seen on the ceiling at many ells distance (a Viennese ell is about 30·7 inches).

e. Charging of light on other bodies, conduction of light through long wires, concentration of light through convex lenses, movement and flickering of light from blowing, occurs as for crystals.

f. Obscurations and illuminations may be caused by like and unlike pairings with human limbs by contact or approach.

g. Each polar light allows of being separated into the single prismatic colours by placing caps with numerous points on the poles.

h. Terrestrial magnetism can be "paired" as well as artificial, so that right hands flame brighter when held towards the north than when directed southwards; left hands the reverse: the human body when laid in the meridian is blue towards the north, and red towards the south, independently of the direction of head or feet (par. 109).

i. Magnetic light may be conducted from limbs into other bodies.

k. Vertical bodies are blue above, red below.

l. On cylindrical steel rods (round rods), the odic flames take the form of a prismatically-coloured hollow cylinder, in the interior of which other odic colouring is seen, so that

there is an outer shell and an inner stuffing; the first being chiefly conditioned by the effect of terrestrial od, and the second by that of the magnetic od of the rod itself.

m. Non-magnetic and non-odopolar bodies are influenced in their luminous emanations by terrestrial od, whilst odopolar bodies, as magnets and human beings, endeavour to assert an independent odic effect, so that the result is compounded of that and terrestrial odic action.

n. Magnetic light is inferior to the light of crystals, and therefore also to that of the human hand.

E. Electricity.

122. *a.* Every electrical motion or disturbance of electrical equilibrium causes motion in od, exciting odic sensations and producing odic luminous phenomena. The elements of the electrophorus, friction machine, and Voltaic battery or pile, are consequently all luminous as soon as they are set in action. This luminosity increases until the formation of an odic spectrum is complete.

b. The fur, the zinc, and the conductor shone with a whitish light; the resin, copper and rubber were yellow, reddish and darker.

c. Human beings, and all objects placed on the insulating stool and electrically charged, shine with greater brightness; electric charging generates odic light.

d. Electric conduction produces odic light. Conducting rods have an odic glow; metallic plates shine, glow and fume over their whole surface where they develop an odic spectrum.

e. Bodies brought into the sphere of electric action, glow odically from induction;

f. This inductive effect is sufficient to reverse the odic poles, and

g. It increases the flames of crystal and magnetic poles enormously.

h. This holds true, not only for the odic flames and glow, but also for fumes, vapour, fibres, down, sparks, ceiling illumination, &c.

i. The electro-positive pole excites odo-negative phenomena and conversely, both from the conductor and pile.

k. Electrified metals, whether supporters (*træger*) or conductors, become transparent to the higher sensitives.

l. Electrified hands and other parts of the body become transparent.

m. Insulated and electrified metallic bodies are clothed with a distinctly separate luminous appearance—a kind of

photosphere, which is surrounded in the middle by a horizontal roll or pad of light.

n. The Leyden jar shines from its charge, fumes and becomes transparent.

o. The frictional and contact electrical streams generate around their conductors a screw-shaped roll of light, directed from the electro-positive body (*i. e.*, from the conductor or zinc pole of the pile) in a left-handed spiral towards the frictional apparatus or the copper pole. The wire spirals of the electro-magnet themselves exhibit this roll of light.

p. The spark of a jar conducted over a discharging rod makes it shine like lightning, and then glow odically, give out sparks and fume.

q. Even the mere influence produced on conductors placed in the sphere of electric action creates a series of important luminous appearances with large odic spectra.

r. The angle which the spiral of the luminous roll in (*o.*) makes with the axis of the conductor increases with the strength of the electrical current.

s. The approach of like or unlike odic poles diminishes or increases the electrical odo-luminous phenomena, and therefore also the luminous roll.

t. Breathing and blowing increase the electric odo-luminosity, and cause it to flicker.

u. No smell of ozone has been observed to arise from the electric odo-luminosity.

v. There is a remarkable resemblance between the electric light and odic light.

w. The generation of the odic glow, luminous roll, and all phenomena of electric odo-luminosity proceed with the same slowness which always accompanies the formation of odic light.

123. *F. Heat* also produces odic light.

G. Friction.

124. *a.* Hands, finger-joints and tips, and backs of hands, become more luminous when rubbed against one another.

b. Metals rubbed on a grindstone, or filed or rubbed against each other, become much more luminous, produce flames, fumes and sparks at their extremities, and are clothed in a luminous odic cloud.

c. Lead-pencils give a bright mark when used for writing on paper.

d. Glass and porcelain when rubbed on themselves produce great odic flames and a powerful odic glow.

e. Wood rubbed on wood (as when the feet of a table are dragged along the ground) or rubbed on a grindstone, becomes luminous. When rasped or sawed, wood produces luminous dust and splits. Paper shines when rubbed. In sweeping, both brush, hairs, and floor become bright.

f. Sulphur, fluor spar, calcareous spar, sulphates, lepidolite (lithia or peach-blossomed mica), guruhofian (calcareo-carbonate of magnesia), iodine, sugar, camphor, and a thousand other minerals, salts and other solids, become more luminous when shaken by themselves or with other substances in glass bottles.

g. Fluids, as alcohol, ether, petroleum, creasote, acids, and countless others, become luminous when shaken in closed bottles.

h. Water shines with a red light when shaken in glass bottles. It becomes luminous with mere splashing and dashing. When running in pipes it has a red light, and is consequently odo-positive, and this is therefore also the case in its subterraneous channels.

i. Friction under water also produces light.

k. Air is luminous as it streams in and out of bellows.

125. *H. Separation.* When substances are broken, the broken edges appear luminous. *I. Pressure*, whether active or passive, is one of the most powerful sources of odic light, glow, flame, fumes and sparks. *K. Blows* of one substance on another, of a cane through the air, &c., produce light. The same is the case for *L. Stretching*; *M. Change in the aggregate condition of matter*, as from solid to fluid, and fluid to æriform; and *N. Chemical action* of all kinds; as for example, fermentation, mouldering, decay, or putrefaction of organic substances, animal or vegetable, which produces flames, fumes and sparks. Even the dead, although buried, produce this light on the surface of the ground, and thus occasion the superstition of their hovering over their graves. The breath, which, with its watery vapour, carbonic acid and heat, is the result of a chemical action in the lungs, is highly luminous. *O. Sound* is also a source of light, which, when arising from struck glass, is blue, the intensity increasing with the elevation of the pitch, and shines brighter than finger-tips, yielding glow, flames, fumes and sparks.

P. Light.

126. *a.* Common light engenders odic light.

b. This photodic light is produced by sun, moon, or lamp light.

c. It increases the glow of bodies which have been shone on, and makes them transparent.

d. Iron, previously subjected to common light, becomes white and transparent; copper, red and transparent.

e. The power which these luminous rays possess of passing through metallic plates, is so great that they pass undispersed as through glass, and can be collected on the other side. These substances are therefore *odo-diaphanous* (permeable to odic light).

f. Photodic light can be conducted for many ells through wires, and appears as odic glow, flame, down and sparks at the other end of the rods.

g. Sensitive eyes can follow its velocity of conduction without difficulty; it is much greater than for heat, and much less than for electricity.

h. Polarized sun and moonlight obey these laws.

i. Prismatic sun and moonlight obey the same laws, the particular colour being retained.

k. But violet is analyzed into red and blue.

l. Light appears here for the first time as progressing slowly through opaque bodies, and not merely radiating.

Q. *Vital Od.*

127. a. Roots, stems, leaves, flowers, and fruit, are in constant glow during life, so that moderate sensitives can recognize their forms and colours; the leaves in especial emit abundant odic fumes, and the light increases and diminishes with the vital powers.

b. All animals give out odic light.

c. Some organs shine brighter than others.

d. Zoodic light especially proceeds from the principal nervous centres,

e. And streams out at the vegetative extremities, claws, cocks' combs, hairs, tails, and snouts.

f. The eyes are no especial seat of zoodic light.

IV. *Odic Luminous Phenomena in particular cases.*

128. A. *The mutual reactions of odic flames* for magnets, have been considered in the *Researches*, &c., § 401 and fl. (p. 317); and for the human body the effects are nearly the same. The flames are lengthened when unlike poles approach; when they come nearer they are pressed back and thickened out; when contact is nearly formed, they are inverted about their own poles; on actual contact, one flame dips into the flame of the opposite pole.

129. B. *The prismatic colours* of the odic flame from

magnets and crystals are repeated in the polar flames of human beings, and are dependent on the position of the latter with respect to the meridian.

130. C. *The forms* under which odic light appears, are glow, flame, fibres or down (*pflaum*), sparks, fumes or smoke (*rauch*) and rays.

131. D. *Refraction, transmission, reflexion, and polarization*, hold for odic as well as ordinary light.

132. E. *Transparency* to od, or odo-diaphaneity, is occasioned in many substances by various modes of odizing (see par. 126, e).

133. F. *The intensity* of the odic flame is said by sensitives to resemble the faint *outermost* flame of a candle, but the light from different individuals is different without any apparent relation to age. Reichenbach, who is 64 years old, found himself brighter to sensitive eyes than young powerful men.

134. G. *The beauty of the odic light* is a subject of the greatest admiration to sensitives.

H. Phosphorescence.

135. Many odo-luminous phenomena when their intensity is increased up to a certain point become visible to every one, and are then called phosphorescence. This is not the case for all odic light; that from magnets, crystals, hands, or substances in general, has never reached the sphere of phosphorescence. But the odic charge from sunbeams, chemical action, heat and friction, which invariably produces odic light, also produces phosphorescence.

135. Odo-positivity and negativity have also some influence. The bodies which become least phosphorescent from sunlight, and only obtain a short transitory phosphorescence from heat, are odo-positive, as metals and alkalis; whereas all the bodies which readily become phosphorescent are negative, as diamond, compounds of earths and sulphuric acid, fluor spar, heavy spar, numerous salts, high oxides, as sugar, crystallized vegetable acids, &c. The glow-worms are also negative. It has been shewn by *Seebeck* (*Schweiger's Journal*, vol. xl., p. 129) and *Heinrich* (*First Treatise on Phosphorence*, § 27) that diamonds can be made phosphorescent by exposure to the blue (odo-negative) rays, and even the (faintly visible) chemical rays alone. But Reichenbach made a diamond shine (to a sensitive) by exposing it, while enclosed in a tin box, to the sun, so that the odic and not the ordinary luminous rays could alone reach it, tin plate being odo-diaphanous. Hence, and from other grounds which it is impossible to

detail here, Reichenbach concludes *phosphorence to be merely a high degree of odic light.**

* Instances of light appearing under mesmerism will be found in No. XXIX. Mr. Harley relates of one of his patients, Miss Trant, whom he benefitted most wonderfully with mesmerism, that "one evening, when asleep, she said, 'Oh, I never! I see a light blue flame passing through me; it is stretching the nerves. You must mesmerise the insteps of my feet strongly. I shall get over the injury sustained by the fall. I shall be able to walk across the room and open the door to you in a fortnight's time.' And this was fully verified at the expiration of the time she named, and on the 11th of July, 1848, she walked out of doors for the first time with assistance. On another evening, she said, 'My stomach looks very weak and soft as a jelly. I see the blue flame passing down over it, like a soft, gentle breeze. It is this which does me good. I see the disease passing off the feet like a cloud or dark, thick mist—the light is driving it; I mean the sparks and streams of light which pass from your fingers.' " "When I mesmerise the water she sees sparks of fire in appearance pass from my fingers into it; and, if she looks at it when I mesmerise it, she becomes very drowsy at once."

Others have made similar observations.

In No. XXI., p. 225, Dr. Elliotson, in his detail of the case of Miss Barber, whose cancer of the breast he cured with mesmerism, says, "I have now to record a striking fact. While I am drawing up her rigid arm in the waking state with her eyes free, she sees as soon as the limb begins to ascend, but not before, a colourless stream pass from it to my hand, of the same breadth as the number of the points of the fingers which I employ at the moment. Though I cover the part with a shawl, single or folded, the appearance is equal. This statement may be relied upon as securely as the phenomena in the chemist's laboratory. If I stiffen her body and then make tractive passes from it, as soon as it advances, the stream from it is seen. If I draw with both hands, there are two streams side by side from the part. The farther I stand from her, the fainter the stream appears; and, if at a great distance, there is no visible stream, nor traction. She compares it to moonlight, and it is stronger in the dark. She sees the same from my hand if I dart it at a stiffened part, but not till this begins to relax. On darting my hand at a part not rigid, there is no such appearance. In tractive passes, the stream seems to wave back towards her when my hand moves towards her again before the next tractive pass. If I breathe upon a stiffened part she sees no stream of light."

In No. XXXII., p. 372, we find that in the Calcutta Hospital, "Many people, not sensitives, saw light as of fire pass between the hand of Mr. Alin and the head of his subject, whom he was attracting."

The Rev. Jeffery Ekins, whose mesmeric benefits to his fellow-creatures do him so much honour and are recorded in *The Zoist*, says in No. XLI., p. 85, "On being told at the Infirmary that the matron could perceive a change in the water when mesmerised, I said I should like to try if I could see anything myself. Accordingly we both watched the water together, I having previously told her not to tell me what she saw: when we both exclaimed at once that a change had taken place. After Mr. Capern had pointed his fingers over the water for a few seconds, there appeared a dancing light on the surface (like what is seen over a corn-field on a hot day): then the water was put into an undulating motion, which began to increase, and afterwards a nebulous form like an inverted cone slowly descended from the surface of the water towards the bottom of the glass. I have made these observations at the Infirmary three or four times. The other day when I was watching the matron mesmerising some water for a patient, I distinctly saw the undulating motion."

The statement in No. XL. alluded to by Mr. Ekins is by an anonymous writer, S. E. de M., who is however well known, and it is very interesting, but too long for insertion here. In No. XLIV., Mr. Ekins gives fresh examples observed by himself and two ladies.—*Zoist*.

Section III.—*Odic Phenomena of the senses of Smelling, Tasting, and Hearing.*Part I.—*Smelling.*

136. Sensitives have generally a finer smell than non-sensitives, and are overpowered by odours which affect others but slightly or not at all. Heliotrope, flowers in a bed-room, leather, copper, brass, tin, lead, verdigris, palladium, chromium, alkaline smells, blue cabbage, sulphuretted hydrogen (which last—the gas that flavours rotten eggs—Reichenbach singularly enough finds rather pleasant than otherwise!), chromic acid (the last even in an hermetically sealed tube), &c., were all found overpoweringly disagreeable. The smell of men, especially of sick persons, also affects them. The sunlight produces a peculiar smell of burning, which can be transferred from one object to another, and is even soluble in water. The poles of a magnet have a strong smell; the positive or northward pole having an acid, and the negative or southward pole an alkaline odour.

Part II.—*Tasting.*

137. The taste of sensitives is very acute. All copper, or condiments, drinks or any food prepared in copper or brass vessels, have a disagreeable sweetish-bitter flavour. The tongue is latitudinally polarized, and must therefore be considered odically as a double tongue, and hence in tasting the side of the tongue used should be noted. An hermetically-sealed tube of chromic acid laid across the tongue produced a strong pungent reaction on the right side and none on the left. Similar odo-polar pairing between the tongue and substances or poles of crystals and magnets produced a bitter, dissimilar a pleasant taste without bitterness. If a slip of copper be placed below and zinc above the tongue, and they be brought together, it is well known that a sour taste is perceived on the upper surface of the tongue, not because the zinc is positive, but because the positive character of the zinc causes the upper surface of the tongue to be negative, and therefore the taste sour. Hence the electric agrees with odic taste.

Part III.—*Hearing.*

138. The hearing of sensitives is very acute and easily affected. Very high sensitives hear a sound as of the rubbing of paper or the rustling of dry leaves from the ends of a crystal. Others hear the sounds of magnet poles, which they

compare to the last dying sounds of a tuning fork. The subject has not yet been fully investigated.

Section IV.—*The general properties of Od.*

139. A. *Radiation.* Compact (*geschlossene*) invisible pencils of odic rays flow from odic poles, but radiate in all directions from other sources. These odic rays traverse metals, stones, wood, &c., and when proceeding from a spectrum preserve all the prismatic peculiarities. They are refracted on their passage and partly absorbed. They are reflected from polished and unpolished bodies.

140. B. *Atmosphere.* All bodies are surrounded by an odic atmosphere distinct from the odic radiation, and varying in its quality with the specific constitution of the bodies.

141. C. *Zones.* The odic emanations proceeding from poles and the odic atmospheres differ at different distances, both quantitatively and qualitatively. The first zone extends to about a span from the body, the second barely a hand's breadth. Then follow two or three zones of unknown breadth. The whole of these may extend to a width of two paces. Then comes a zone of about a short pace in width, followed by one of indefinite extent.

142. D. *Odic Localities.* Od is conducted more easily through solids and fluids than through the air, but radiates more rapidly through air. The intensity of odic emanations from magnets is proportionate to the intensity of their magnetic emanations, and takes place especially at the edges and corners. Odic emanations prefer sharp edges and points, similarly to the electric. Od spreads over surfaces. A charge of od produces no polarity, and is thus distinguished from both magnetism and electricity. Odic emanations are ejected with a certain velocity in the direction of the longitudinal axis of their polarization.

143. E. Copper and iron wire are good conductors of od, but do not conduct magnetism at all. In this point then od differs essentially from magnetism.

144. F. *Odic Intensity.* The distant effect of metals of the same mass increases faster with their thickness than with their breadth. On comparing the effects of different weights of substances Reichenbach found that in round numbers 1 part by weight of sulphuric acid (sp. gr. 1.82) are odically equivalent to 2 parts by weight of chloride of sodium (common salt); and 10 parts by weight of the same sulphuric acid are odically equivalent to 9 parts by weight of amorphous sulphur. These results, deduced from numerous experiments, are the first and only *measurements* yet made, and commence

tic action of od excites the cerebro-spinal and depresses the sympathetic systems, while the nemetic action of od depresses the former and excites the latter.

Part III.—*Is Sensitiveness a talent or a disorderly action (verstimmung) of the nerves?*

147. Reichenbach concludes from a discussion of the results of his experiments that sensitiveness is on the one hand a condition of suffering health (*leidender Gesundheit*), and notwithstanding this, on the other hand a high physical and intellectual talent or faculty which elevates its possessor.

Part IV.—*Somnambulism and Spasms.*

148. Space prevents anything like an abstract of this long chapter (Vol II., pp. 546—702), in which somnambulism is considered with respect to its physiological and psychological origins. There is only space for the conclusion, and one or two scattered points.

149. *General Conclusion.*—Somnambulism may be analyzed into two formally different but simultaneously combined conditions. It is not a simple disease to which a direct treatment is applicable, but a compound and very complex phenomenon. Its foundation is sensitiveness, without which there can be no somnambulism. It is consequently an inborn capacity, which is aroused and augmented by extraneous and accidental physical and moral disturbances of the health. It is essentially *odo-negative* in its nature, more or less combined with *odo-positive* and *soretic* influences from without or within. It is a mixed *odo-negative* and *odo-positive* condition of the nervous system, of the brain.

150. *Sense of Light.*—The higher sensitives have their eyes generally closed when in the somnambulistic condition, but nevertheless perceive external objects in their proper form and colour, and can do so better and more clearly in the dark than in the light. The objects appear as it were transparent and are perceived through other objects, and thus the interior of the body itself may be seen. This perception is not so distinct as that of ordinary healthy vision in daylight. The commencement of an explanation of these phenomena is furnished by the *odo-diaphaneity* of all bodies, metals, glasses, the human body and nervous system, that is, their permeability to odic rays, considering the whole nervous system as a single odic eye.

151. *Somnambulistic Mental Excitement.*—After showing that *soretic* action increases cerebral affection and sensorial

odo-apperception but weakens and destroys clairvoyance, and nemetic action the reverse, Reichenbach proceeds to consider *Phreno-mesmerism* with which it would appear that he is personally unacquainted, as his observations turn upon a newspaper article on the subject, and he adduces no experiment of his own. He concludes, that all the effects ascribed to phreno-mesmeric action are due to soretic actions on the nerves, and especially the cutaneous nerves.*

* As it may be interesting to the readers of *The Zoist*, a complete translation of the paragraph alluded to in the text is subjoined. At the same time the translator cannot but regret that in his anxiety to overthrow materialistic views, Reichenbach should, so contrary to his wont, have ventured to apply his theory to particular cases where he apparently had not himself experimented.

"§ 2891. Some savant of the 'gross realistic school'—among whom are some physiologists like Herr Vogt and especially numerous chemists like Herr von Liebig, who have found that salt is decomposed and urea compounded in the human body in the same way as they can perform the operations in a retort, and have thence most inconsequentially concluded that man with body and soul, skin and hair, is nought but a product of affinitive development and consciousness in all its forms a result of corporeal organisation, a function of matter,—people, that is, who have never penetrated deeply into an investigation of the intimate nature of consciousness, conception and thought, but nevertheless account themselves fitted and justified to draw the most hazardous conclusions,—have *inter alia* laid great stress on the results of the English investigations on somnambulism, and hence an essay by Herr Cotta has appeared in the *Augsburger Allgemeine Zeitung*, entitled 'AN EVENING WITH ELLIOTSON,' which has occasioned much sensation and has appeared to be capable of lending a peculiar support to materialistic views of the constitution of human nature. I consider it therefore proper to give my opinion upon it, and consequently all similar cranioscopic investigations in the somnambulist state. Dr. Elliotson of London is incontestably profoundly acquainted with somnambulist phenomena, and the world should be grateful to him for his instructive labours. As reviewer and translator of a part of my writings into English [a mistake, apparently arisen from the appearance of translations and reviews in *The Zoist*], and as one acquainted with the anatomy of the head, there were some important considerations which ought not to have escaped him when he raised the question whence the various grimaces and gestures (*Grimassen und Gebährden*) arose, which appeared on his placing his forefinger on different spots of the head of a highly somnambulist person. For as soon as we apply the odic measuring staff, all these circumstances put on another appearance, and the realistic hypotheses which Dr. Elliotson and the German physicists suggest, vanish as morning mists. Our skull certainly incloses the brain and consequently the instruments of our mental powers, but is that all which we have to consider in the head? Has not one factor been overlooked, viz., the subcutaneous and cutaneous nerves? Is not the whole skull covered with them as with a net? There are the two frontals, the two trochlears, the two temporals, the two great aurals, the two posterior aurals, the two small and two large occipitals, all subcutaneous nerves, branching in all directions into the skin and concurring like rays towards the crown. They are all divided into two halves, a left and a right, that is an odo-positive and odo-negative, and arising from the brain communicate immediately with it, and stand in rapport to it. Now we know from the doctrine of odic 'pairings' and the pass, and from the examples there adduced of the great effects which external contact of the head or passes in different directions over the head produce in sensitives, that the least 'similar' or 'dissimilar' treatment immediately excites violent re-actions in the sleep-waker. We know further that there is an immense difference between the influence of a determinate limb, or finger, applied to the right or to the left side, drawn in the

152. *Sensitiveness* bears the mark of predominant odopositivity, and is consequently based on a want of natural equilibrium of the odic poles. A person in whom this equilibrium normally exists is a *non-sensitive*, and any one in

direction or against the direction of the nerves, kept for a longer or a shorter time in action, &c. If Dr. Elliotson, *e. g.*, brings the tip of his right finger upon the right side of the head of a sleepwaker, so as to be diametrically opposed to the great aural nerve, he will produce a continually more painful effect upon his sensitives the longer he keeps it there. The effect will be 'similar' and soretic, and moreover, through length of time, will become equivalent to an overcharging. This must be in the highest degree intolerable to the sleep-waker. Moreover it will rapidly re-act accumulatively on the brain, and affect the parts lying at the entrance of the nerve into the brain and about its course. But this will not be in that part of the brain beneath his finger, but in some other distant places. Hence if he ascribes the patient's demonstration of pain to an effect on the portion of the brain beneath his finger, he is clearly deceived. That part of the brain is perhaps not affected at all. The emanations from his fingers work, as we have seen in the course of these investigations, much more quickly in the immediate path of the affected subcutaneous nerve than through the mass itself. The skull, a uniform amorphous mass of calcareous matter, is certainly by no means opposed to the passage of od, but it is incomparably less favourable to it, and more slowly pervious than the nerve in the direction of its path, and whatever observations I myself could make on the odic action on the head, I always found that the effect on the subcutaneous nerves was predominant both in time and strength. But if Dr. Elliotson altered the position of his finger, brought it on to the other side of the head, or employed a finger of his other hand, or instead of placing *against*, put it *in* the direction of the nerve, or laid it where it could act simultaneously on two or more nerves, or held it nearer or further, or dwelt a shorter or longer time upon one spot, or attacked this or that nerve, he would by all these changes continually produce different sensations in the patient, at one time pleasant, at another disagreeable, now acting rapidly now slowly, now exciting and rousing anger, now soothing and soporific, now a mixture of pain and pleasure, tepidity and coolness; and if he then chooses to interpret this play of the actions as marking sensations of joy and sorrow, religion and wickedness, and so forth, his fancy is perfectly free to choose (*und wenn er dann dem Gebihrdenspiel Empfindungen von Freude und von Leid, von Religion und von Bosheit und was immer unterlegen will, so hat er in seiner Phantasie den freiesten Spielraum dazu*). If it then really happens that the odic influence of his fingers penetrates into and through the skull, the charge certainly spreads over the whole cranium according to the laws of odic charges in continuous bodies, acts on the whole brain at once, and finally at the place of the finger on the underlying spot of brain, and thence on all the neighbouring parts simultaneously. This effect must then be so complicated, that no reliable conclusion can be hazarded respecting the portion of the brain underlying each separate point, and hence we have nothing more certain for judging of the action of an alteration in the position of the finger on the head, than its effect at any place on the corresponding subcutaneous nerves. That this admits of no opinion concerning the portion of brain under the finger, and still less upon its mental signification, which indeed cannot be brought into the question at all in such a process, is self-evident. Hence all the extraordinary things which Dr. Elliotson has advanced in this way as problems of psychology, clearly repose on an incorrect connexion of cause and effect. Their explanation must be sought in a totally different manner, and their consistent solution belongs wholly to the laws of od. There is not the least fraction of gain then to be gathered in on this field for the hylo-zoists."

It is quite certain that the considerations advanced by Reichenbach will require to be weighed in all phreno-mesmeric experiments and duly allowed for, but the actions of the phreno-mesmerised patients are so consistent, so different from

whom it is more or less disturbed, and the odo-positive predominant, is a sensitive. The cause of this destruction of equilibrium is as yet only a matter of conjecture.

Part V.—*General mental condition of Sensitives.*

123. Without entering into particulars, the general conclusion which Reichenbach draws is, that the mental powers of sensitives are more excitable and more vivid, but are less powerful, than those of non-sensitives.

[This concludes a tantalizingly brief abstract of a most remarkable book, which all mesmerists who can read German will probably purchase and study. The utmost that such a short analysis as has been given in these numbers of *The Zoist* can hope to effect, is to make the practical mesmerist aware generally of the odic polarities of the human body and their effect on the pass, and to shew him that however difficult it must ever remain to assign laws to the mutual action and reaction of two such complicated objects as human beings, we are not without a *beginning* of knowledge on the subject, which for the present we must be content to eke out with careful empirical observation and consequent rules. To the collection of such empirical laws—true only between narrow, and not always known, limits—the attention of the practical mesmerist should now be carefully directed. The condition of the art of medicine, in which one agent (the drug) is *inorganic*, shews on the one hand the great difficulty, and on the other the partial success, which we may hope for from such a course. Those who have the leisure and the acquirements to institute experiments like Reichenbach's cannot do better than imitate his example, and let us hope that he will

mere "grimaces and gestures," and so consonant with the cerebro-physiological disposition of the brain by Gall, and so distinct from mere expressions of pain and pleasure, because characterizing whole conversations and series of connected actions, that Reichenbach's explanation is clearly insufficient, whatever the correct explanation may hereafter prove to be. It must be remembered that Reichenbach's experiments upon *mesmerised* patients are as yet very few and incomplete. It is possible, nay very probable to judge from what we know of *mesmerised* patients, that the condition of artificially induced somnambulism may cause great modifications in many of the laws of od. Is it necessary to say that if both fact (which is undoubted) and theory were established in this case neither the one nor the other could affect the *vexata questio* of materialism? If any such experiments could bear on the question those of Reichenbach would be just as conclusive in favour of materialism as those of the phreno-mesmerists. But the point of materialism consists in making organic beings obey inorganic laws alone, and these experiments, if anything, tend to prove that they obey vital laws in addition to inorganic laws, and hence, if anything, to upset the old rude notion of materialism, without however in the least degree establishing so-called spiritualism.—A. J. E.

long be preserved to us to pursue his ingenious, scientific, and most valuable researches on a subject with which his name is imperishably connected.—A. J. E.]

Nov. 14th, 1855.

NOTES BY THE ZOIST.

We have considered it a duty to lay before our readers this account of the latest publication of Reichenbach's views and experiments, and beg to express our great obligations to Mr. Ellis for furnishing us with it. Of the accuracy of Reichenbach's doctrines as a whole we give no opinion. Some of his views are doubtless correct, but of others we have great doubt, and some we know to be incorrect. We fear his fault is in supposing that what he has observed are general truths, and not facts peculiar to individuals, nor indeed frequently temporary peculiarities. Of mesmerism he appears to know very little, and if he had studied the volumes of *The Zoist* he would not have written many things at which a well-informed mesmerist must smile. In his remarks upon phrenomesmerism he is sadly in error. The excitement of different mental faculties by touching over or pointing to different portions of the head gives no more support to materialistic views than all the admitted physiological and pathological facts of the brain and its functions. Every physiologist now allows that the brain is the organ of the mind: and every physiologist now allows that different portions of the brain have different mental faculties. As mesmerism can be directed with effect to individual portions of the limbs, trunk, and face, so can it be directed with effect to individual portions of the brain in some persons in the mesmeric state; and even when some persons are in their usual state. There is no hypothesis here, but plain facts. According to the emotion excited is the expression of the features; and the word grimace is highly improper in the case. We see no grimaces. The mesmeric, or, if he chooses, the odic force, penetrates within to the cerebral organs and excites them in certain persons—in some contact of the finger with the patient's head is required, in others mere pointing is sufficient. We do not trouble ourselves about sub-cutaneous nerves. What we have just stated is all we know of the facts: and as to pain or any kind of sensation, we have *never* noticed any. No matter which finger or thumb of the ten is applied, or in what order, or whether the point of the nose or chin be applied. We have made *very many hundreds* of experiments of this kind, and in various individuals. The application of the fingers has been varied infinitely, and Reichenbach's fancy that, if Dr. Elliotson were to bring the tip of his right finger upon the right side of the head of a sleep-waker, so as to be diametrically opposed to the great aural nerve, he would produce a continually more painful effect upon the sensitive the longer he kept it there, is a

downright dream, and throws doubt upon some of Reichenbach's other views.

For Dr. Elliotson's experiments upon the excitement of distinct cerebral organs by local mesmerisation, we beg our readers to peruse Nos. III., p. 239; V., pp. 72, 78; VI., p. 229; IX., p. 68; XII., p. 453. The details are *exquisitely interesting*.

Before Baron Reichenbach writes again, we earnestly request him to study *The Zoist*.

The Hufeland Medico-Chirurgical Society of Berlin allowed an account of Reichenbach's labours to be read to them by Dr. Neumann the 31st of last August.

"Among a few biographical notes respecting the Baron Von Reichenbach, it was mentioned that he was known as a geologist and *chemist* before he occupied himself with the inquiries into the nature of *od*.

"Reichenbach's dynamide, his *odo-magnetic* letters, and *Der Sensitive Mensch*, Buckner's sketch, *The Od*, Buchmann's Hydro-meteore, and a paper published the 4th August, 1855, in the *Leipzig Illustrated News*, signed Dr. F., were mentioned as treating of the doctrine of *od*.

"An explanation was given of the name *Od*, of its various species, of the (*talent*) faculty of sensitiveness; the studies of Reichenbach during ten years, and his 13,000 experiments made in relation to the *od*, were mentioned; the polarity of *od* as penetrating the universe, and governing crystals, plants, and animals; the mode and way of conducting inquiries into, and experiments on, *od*, and the precautions to be observed, were shewn.

"With regard to the experiments on *odic sensations*, the *odo-chemical* series of elementary substances was mentioned, and such substances as carbon, sodium, sulphur, copper, zincum, and kalium, &c., enclosed in small glasses, were shewn as being used in such experiments.

"Dr. Neumann then mentioned the experiments with regard to the *odic light*, and the difficulties of establishing a dark room in his own house; he described the three large dark saloons in M. Reichenbach's residence, Reisenberg, near Vienna, and said that the whole castle was a large institute, serving for chemical, geological, botanical, and physiological experiments.

"At the end of his lecture, the Doctor entered fully into the phenomena of *odic light* observed by himself in the dark room.

"After a short discussion on the subject of the paper, the president, Dr. Burch (one of the privy council of medical affairs) and the secretary, Dr. Steinthal (one of the council of the public health), thanked Dr. Neumann, in the name of the Society, for having called the attention of the Society to the doctrine of *od*."—From *Athæneum für rationelle Gymnastik*, vol. iii., fascic. ii. Edited by Hg. Rothslein. Berlin, 1855.

II. EXTATICS OF GENIUS.

By J. W. JACKSON, Esq., Edinburgh.

"A special Court of the Guardians of the Poor was held at the Guildhall on Saturday," &c. "The Clerk read the following report:—

"The Committee appointed by the Court on the 8th September to consider a communication made by Mr. Parker in reference to the small number of lunatics cured by the means adopted in the County Lunatic Asylum and in St. Thomas's Hospital, compared with the many cured by mesmerism in India, beg to make the following report:—

"In investigating this important subject the Committee have endeavoured to avoid any influence or partiality towards Mr. Parker's system or prejudice against it. They feel that it is a subject which not only involves an important item of expenditure, but is of far higher consideration if, happily, it tend to ameliorate the condition of those unfortunate persons who are afflicted with the most terrible disease to which humanity is subject.

"The cases which have been brought under the notice of your Committee mesmerically treated by Mr. Parker, having been verified by relations and other credible witnesses, appeared to warrant a still further inquiry into the effects of the system which Mr. Parker advocates.

"Before, however, proceeding in that direction, your Committee thought it desirable to confer with the medical officers of the Corporation upon the subject generally; and particularly upon the cases above referred to, the result of that conference is here subjoined.

"Mr. Warren stated that he was *decidedly averse to the practice of mesmerism*. It may not be injurious except in cases where mesmerism having been resorted to precious time may be lost in using other and more efficient means. The statement contained in Mr. Parker's letter in reference to the per centage of cures of lunacy in the Asylum, contrasted with those effected by mesmerism in India, is erroneous. *There is also no analogy to be drawn between a Hindoo and an Englishman.*

"The Chairman having particularly referred to the case of Eliza Maddock, Mr. Warren said that temporary insanity might be produced by hard drinking or on persons whose system is out of order. *If madness could be cured by mesmerism, the medical profession would have adopted it. He has never known any case of cure by mesmerism, and would not concur or assist Mr. Parker in any case.*

"Mr. Perkins had seen a statement of the case at Lion's Holt. He had seen mesmerism practised in a case of hysterical mania; in such a case it may have a better effect than on others, but the person alluded to instead of getting better, got worse. While this treatment was going on he declined attending, but upon its being given up the party came under his care and soon recovered. Had tried the effect of mesmerism in his own family. *If the complaint be an affection in the head, mesmerism will produce congestion of the brain. He does not believe that mesmeric passes put people to sleep—it produces coma. It may cause depression of spirits and melancholy, and the profession is opposed to the practice of it. As he is bound by oath not to practise anything but what is acknowledged and sanctioned by the College of Surgeons, he ought not to be required to attend any case with Mr. Parker, but should not consider it as interfering with his duty were any persons in his district put under Mr. Parker's care entirely. Mr. Perkins thinks if mesmerism has any power it affects the brain, and would be injurious in cases of insanity.*

"Mr. Cumming had never seen mesmerism *practised except in public*, and so far as he examined it *it appeared to have failed*. Sleep might or might not have been produced by mesmerism. If sleep can be produced by mesmerism after nights of restlessness it may be beneficial. In some instances mesmerism may do harm. Congestion of the brain may be produced by mesmerism if it is done against the will of the person mesmerised, and thereby under the influence of fear.

Is bound by oath not to practise quackery, and he thinks mesmerism may come under that denomination. He declines meeting Mr. Parker in cases where mesmerism is to be employed.

"Mr. James could not give a positive opinion on mesmeric treatment. It has influence on certain persons. *Upon healthy people it would have a bad effect.* Could not give any opinion of its effect in cases of insanity, but *thought it may be injurious.* It would be beneficial to a patient to be put into a sound sleep, but *could not say how far mesmerism would effect this, and he doubts if mesmerism would produce sound sleep—the patient becoming exhausted may fall into a sound sleep.* Should the Guardians feel disposed to put a patient under Mr. Parker's care he could not meet him, but he suggested that the patient should be attended by a responsible person, and that Mr. Parker should not be allowed to give any medicine. He had attended mesmeric institutions in London, where a great deal of deception was practised."

"The Committee conceive that a trial might be made on persons labouring under temporary insanity, by which they may become chargeable on the Poor Rates, or on persons receiving relief.

"There are persons in the workhouse afflicted with continual aberration of mind and attacks of epilepsy; if any means could be resorted to to restore to health or even to shorten the duration of those attacks, the Committee feel that it would be a source of the highest gratification to the Corporation of the Poor."

"A long and warm discussion followed, in which several Guardians expressed a wish to have the experiment tried on a small scale, as they considered the evidence was clear as to mesmerism deserving consideration; whilst others said they had 'no right to play tricks upon paupers.'"

"Mr. Wilcocks made some observations on the great increase of lunatic paupers, and the heavy expenses entailed thereby upon the ratepayer. He then moved, 'That in case of application for relief being made by persons, not exceeding three in number, suffering from temporary insanity or epilepsy, relief be granted for the purpose of their being placed by their friends under the care of Mr. Parker, for such time as the present Committee may think proper for those persons to be under the control of the Committee.'

"The resolution was carried by a large majority."—*Woolmer's Exeter and Plymouth Gazette*, Nov. 17, 1855.*

NO. 3.—SOCRATES.

It has been generally supposed that the persevering study of philosophy is antagonistic to the effective development of imagination. Whether this be a popular fallacy or not, quite certain it is that there are many notable exceptions to the rule. He who would undertake to assert that the poet Shakespeare was not also one of the profoundest thinkers in the sphere of moral philosophy that humanity has yet produced, would exhibit but slender powers for appreciating the real depth and earnestness of those passages in which this wondrous master-spirit reveals his intuitive acquaintance with the subjective sphere of being. True, he does not syllogistically demonstrate or scientifically deduce a conclusion; he is neither dry, nor precise, nor formal in his enunciations of abstract truth. It must be confessed he abounds not with laboured excogitations, nor does he provide us with the slowly

* Exeter's medical staff must truly be a glorious and intelligent corps!—*Zoist*.

elaborated results of severely and cautiously applied principles. His glance is that of an eagle, who from the sublime altitude of the empyrean contemplates those wide-spread provinces which the most accomplished of engineers can only survey in succession with much ado and vast toil, and to whose successful achievement of the task a great diversity of instruments and a vast multiplicity of aids and assistances are an essential prerequisite. He whose more lucid intuitions indeed transcend not both the heights and depths of mere scholastic philosophy has but imperfect claims to the gift of insight. That vision to which the interior life remains unrevealed is scarcely worthy of the name. The bard who has failed to know that most momentous of all open secrets to him, his own soul, yet needs to have his spiritual eye opened. The poesy, in truth, which is not the result of seerdom, more or less, must be considered but as a sounding brass and a tinkling cymbal. And conversely may we not say of the sage, that he who is devoid of the ideal is but the fraction of a man. As well might a wing-clipped barn-door parade itself for the perfection of birdhood, as a merely incarnate deduction, or digesting demonstration, presume to consider itself as a befitting presentiment of humanity's completed wholeness. The sage, like the bard, is ever something of the seer — is in verity a prose prophet.

Who so blind as not to perceive all the elements of a true poet and writer in our own illustrious Francis of Verulam ! What page of prophecy was ever more truthful in the matter, or more sublimely eloquent in the manner of its enunciation, than many which we may find in the *Novum Organum* ! Was there in very truth no celestial inspiration to prompt such far-stretching thoughts, which in effect embraced so much of the glorious futurity of man ? Was there no creative power in that mighty intellect, whose "meditations" furnished the plan of that magnificent temple of knowledge, on whose enduring foundations and never-failing pillars the great and gifted of all subsequent generations have laboured in willing obedience to the design of their architectural chief ? Was there no insight here, no spiritual eye to discern the forecast shadows of coming events ? No gift of tongues wherewith to clothe thoughts so weighty and aspirations so sublime in a befitting vestment of language, whose eloquence still stirs us as with the sound of a trumpet ? What is this great work indeed rightly considered but a terrestrial echo of that interspherical harmony, by whose guiding notes suns and their systems keep step and time in their magic dances through the infinite, where now all is order and beauty, while without

some such directing influence all would be confusion and chaos? And must he not have had a poet's eye and prophet's soul who could so rightly discern and truthfully declare the relationships and sequences of things in that *terra incognita* of science, on whose outermost boundary man had then scarcely set foot? What is prophecy if it be not a precognition of coming events, and who then shall deny to Francis Bacon the gift of seerdom? Poet and philosopher, sage and seer, has not all human culture ever commenced with such grand humanitarian spirits, who could embrace *both* these characters, whose vast circuit of being comprehended at least thus much of perfected manhood? Did not the first law-givers propound their authoritative edicts in rhythmical cadences, and what were the primal creeds of men but deductions of after generations from those revelations of the celestial in which the anthems and other productions of early bards abounded? The weak and unauthorized separation of sage and seer is a poor after thought, to which the colossal minds of the first ages, of whose cyclopean remains in the moral world our existing beliefs are but fragmentary remnants, would never have condescended. They valued the man in his *integrity*, and esteemed *oneness* in the work and *entirety* in the author as a needful accompaniment of all true greatness, without which to predicate perpetuity of any human production were the vainest of fancies.

We have been more especially led into this train of reflection while contemplating the extatic life of those primeval master-spirits whose sublime contemplations constitute the true foundation of theosophy in the east and philosophy in the west. Humanity's first teachers, we repeat it, were extatics. To their grander revelations, as to the fountain heads of thought, all later systems of faith and practice owe their origin. He alone who is gifted with the intuition of a seer can speak with the authority of a prophet. The deductions of logic are never enthroned in the conscience, nor will men in the mass, or through the sequence of generations, ever yield loyal obedience, except to the true godsent, whose edicts are issued not from the superficial sphere of conscious excogitation, but the far profounder depths of lucid intuition. Reflection is one thing, inspiration is another; the former affords, as its name implies, but a secondary and derivative species of illumination, it is essentially planetary, while the latter is primeval, solar, and therefore vital. The first may characterize the philosopher, but it is the second alone which constitutes the prophet. We have said that originally sage and seer were one, and that their separation was itself a

declension from the massive greatness of that epoch whose mightier minds have cast their shadow on tradition as gods and Titans. But when the sacred vates became a mere poet, utterly unconscious of his spiritual gifts and holy vocation, and when those mystic elements of the ideal in his higher being, which should have constituted the subject matter of anthems and the figures of prophecy, became but the play-things of fancy or the fuel of passion, how fearful was the degradation, how terrible rather shall we say this desecration, of so chosen a vessel of the sanctuary to the paltry uses of man's vile body feasts. And yet, perhaps, if we think of it aright, even this misapplication of power in the wayward and erring bard is not so wide a departure from the higher path of inspiration as that which we see manifested in the self-sufficient sage, when he descends to the rank of a sophist, and bandies propositions from side to side, not with the exalted aim of arriving at an assured and guiding truth for the right direction of less gifted souls, but for the petty purpose of exhibiting his intellectual agility in the childish game of battledore with ideas for shuttlecocks. A passion-blinded bard, swooping down into the fiery depths of a moral Tophet, on those glorious pinions which should have borne him heavenwards into the region of prophecy, is in some sense an object of admiration as well as of pity. This very power is a redeeming quality, and we feel that the impulse which has carried him on daring wing to such depths of sensuous perversity might yet, in regenerated and rightly directed strength, bear him again upwards to the celestial altitude of prophetic vision and heaven-vouchsafed inspiration. We still look, if even with abhorrence, yet at least with solemn awe and heartfelt dread, on the wreck and ruin of such noble powers. We may listen with horror to his blasphemous adoration of the terrene in place of the divine. We may lament over, but we cannot thoroughly despise, this outcast godson, wandering afar from his brethren and his sire, for, amidst the gusts of his passion and the wailings of his despair, we still at intervals distinguish the echoes of those tones which proclaim that a seraph-harper is present, though clad alas in the sad and degrading habiliments of a ministrant at the altar of sense, instead of the pure and radiant robes of a heavenly hierophant. But of the calm, clear wisdom of the true sage, of his profound revealings from the stilly depths of wrapt meditation, what remnant do we find in the silly and superficial sophist, whose intellectual armoury is the mere shewshop of mind, where the deceptive glitter of cleverness passes for the golden ore of true wisdom,

and the sterling worth of reality is sacrificed to the passing semblance of appearances.

Of such seers and sages, however, as those to whom we have been alluding, but little truth biographical, above all *auto*-biographical remains. We read their careers in their effects, their actions are in their bequests, their lives are in their testaments. Tis true we have a code of Menu, a creed of Gautama Budha, and a very insignificant echo of the first Zerdusht in the second; but of *the book* with its lawgiver upon Sinai, and its zeal-consumed prophet, mounting heavenwards in his fiery chariot, we nowhere, as yet, find a clear and authentic revelation of the revealer. We hear the thunders of command grandly reverberating adown the centuries, and in the wrecks of antecedent faiths we may trace the path of the bolt which occasioned their destruction, but the hand which launched it is generally hidden from view behind those mists of tradition where we know there must be light, as we are sure there is a sun beyond those clouds of the evening west, whose varied hues are but the glory-woven veil of a passing brightness, the jewelled throne of a retiring majesty, withdrawn not for ever, but only till the cycle of another morning shall re-bless the earth with the ruddy radiance of a second day. It is, therefore, of no small value to the effective illustration of these greater spirits, that we are permitted to know something of a minor visitant of the same order, and, if we cannot stand face to face with a primeval Titan or veritable Olympian, we may at least observe and converse with a restorer of truth of no mean order.

The master of Plato and the founder of a school of Greek philosophy, or rather philosophers, whose meditations have been the glory of the western world for more than two milleniums, is not to be despised, even in a comparison with the intellectual giants of remoter ages. SOCRATES WAS AN EXTATIC, and as such in the truest sense of the term, *a master*. His wisdom, self-derived, looked to no other teacher for its origin. To him it was a primal revelation, a god-sent illumination from the interior sphere of trance-life and dæmon converse. Behold him standing wrapt in absorbing thought from morning through the burning day, and out-watching the evening star till the matin light of another dawn, "when as the sun rose he saluted it with a prayer and departed." Whoso beholds not here an indication of seer life has simply not brought with him the power, that is, the requisite knowledge to see. In this one fact, connected as it is with so much beside of corroborative evidence, whole

volumes are revealed to all competent to the study of such manifestations. And then that Dæmon, who *always forewarned him of impending evil either to himself or friends*, what student of the phenomena of extatic exaltation does not here recognize the guiding influence of the interior ego—the unconscious self-intuition of the uncompleted mystic, the inter-communion between the temporal and fleshly-tabernacled mind and the eternal “dweller in the temple?” Is there not also even in his careless endurance of heat and cold, of hunger, thirst, and fatigue, an indication of some approach to that insensibility of the physical system, which has produced in those still more advanced in the extatic condition their forty days’ fasts and their long journeys over desolate regions on angels’ meats? Truly, it is no wonder, that the sculptor’s son could emerge from his father’s shop to be the tutor of Plato and the guide of Xenophon, that he who had no master should become the devoutly worshipped leader of those great and gifted men who have proved themselves the world’s masters. How could sophism do aught but wither in the presence of his spirit, even when this base system prevailed to destroy the life of his body? He was the truth, and lies perished before those veracious utterances in which his every thought was clothed. The prison at Athens was a Golgotha, where the martyrdom of futurity’s prophet sealed the doom of antiquity’s effete bequest of outworn forms. Well do those who write a history of the Grecian schools consider his life and teachings as the beginning of an epoch. Such a man at such a time marked the commencement of an era, which was only intellectual and not religious, because the sent one came not to a people having the theological, but the philosophic mission upon them. He was the prophet of thought, because the race of which he came and the time at which he flourished did not permit him to be anything else. But we doubt not that he who was so faithful to the lesser message would have been equally so to the greater, had Athens been Jerusalem, and Greece Palestine.

Socrates derived from nature a powerful and peculiarly constituted cerebral organization. *His head was large and finely developed, both in the moral and intellectual regions.* The latter is pre-eminently indicative of abstract thought, the reflective faculties being far above the average and altogether preponderating over the perceptive. His face, anything but what might be called Grecian or classical, departs from the line of facial beauty and proportion, not like the Roman, by *convexity*, but rather like that of a Mon-

gol, by *concavity* of outline. Contemplated ethnologically, the impression which he gives is that of a half-caste, who has derived his highly Caucasianized upper head from one parent, and his common place vulgar physiognomy and basilar region from another. With this was united a very mixed temperament, in which, however, the nervo-lymphatic decidedly preponderated. Such a being, although he might be profoundly receptive and deeply thoughtful from early youth, would scarcely attain to radiating energy till the middle of life. While from the imperfection of his development, in fact from the *incompleteness* of his organization, he would ever remain disinclined to the sustained mental effort required for that formal and systematic embodiment of his conclusions which is implied in the production of a professed philosophic treatise or dissertation on a special subject. Discursive and desultory, yet intuitive and original, ironical, eloquent, sarcastic, and profound, as the case required, his almost inspired conversation was, in his higher moments, the spontaneous outpourings of a richly-gifted, self-cultured, and many-sided mind, whose fine native endowments had been exalted by extacy to an almost preternatural beauty, grandeur, and power of manifestation. On such occasions, and they seem to have become frequent, and almost habitual, he spoke with that peculiar force which attaches to and characterizes the *crisiac*, when his communications come directly from the interior and subjective sphere. Then it was that he shone with that self-derived light which ever exerts so magical an influence over duly susceptible minds, and thus converts the otherwise careless hearer or thoughtless pupil into the life-long and devoted disciple. Nevertheless, creative rather than constructive, he needed more prominently developed and more scholastically trained, though perhaps less profoundly meditative, minds among his followers, to act as his interpreters to the many, whether of his cotemporaries or of posterity. An earnest and gigantic, yet after all, imperfectly constituted intellect, he suggestively furnished the germs of thought to others, to whom of necessity he left their farther development and subsequent diffusion. Without befitting and competent pupils as needful and appropriate media, his sublime tuitions, embodying as they do so much of philosophic truth and moral wisdom, would have been utterly lost. But for the scholarly authors of the *Phædon* and *Anabasis*, those sublime and eloquent utterances, which affected Alcibiades even to tears and "made his heart leap up like those of persons who celebrate Corybantic mysteries," even these glorious revelations would

have died away like the matin song of the laverock or the evening anthem of the nightingale, leaving but a sweet remembrance, ever growing fainter and yet fainter among his listeners, and at last dying out in a vague tradition amidst the widening void of space and the ever-deepening gulf of time.

The nearest approach which we have had in modern times to a mind so constituted was in the case of Coleridge, where we find an anterior and coronal development almost equally expanded and exalted, together with a somewhat similar temperament, and a style of physiognomy which, although certainly less inharmonious, was nevertheless very imperfectly developed. And where despite a much more systematic culture in early life, and a much greater *organizing* faculty, we may yet detect the same tendency to avoid the labour and minutiae of composition, and to substitute for it an easy and unstudied yet eloquent and almost inspired oral intercommunication with a few favoured friends, who in this case also seem to have listened rather as disciples, waiting for the oracular and authoritative responses of a master, than as independent critics prepared to question the statements or analyze the opinions of their interlocutor. In so far there was a marked and easily observable, nay we might say a *generic* resemblance between the two "old men eloquent," although by a profound analysis of their respective individualities it would of course be comparatively easy to find many points even of radical diversity. The manner in which *Kublan Khan* was written (from the imperfectly remembered fragment of a dream), together with the character of many of his other productions, such as *The Rhyme of the Ancient Mariner*, are however amply sufficient to shew the essentially extatic nature of Coleridge's higher intellectual manifestations. The exhaustless flow of his conversational power in early manhood, and the seer-like depth of his wisdom in age, his "talk" ever radiant and glorious with at least the reflected light of intuitions, welling up from the mystic recesses of his marvellously-gifted being, a mighty compound of the sage and poet, these and many other indications of a grand interior life, ever bursting through the coarse envelopment of external thought and attainment, are amply sufficient to shew that in the spokesman of Highgate we had the elements of a master-mind that probably wanted but the evocative influences of a noble and more spiritualized, of a more deeply-enthusiastic and profoundly emotional age, to have become fully developed into seerdom, with all its grand prerogatives of prophetic annunciation and authoritative theosophic tuition.

To return however to the subject of our present prelection. We see in Socrates the tendencies and endowments that under other circumstances might have readily ripened into the Indian Gymnosophist or Sanyasi, the Persian Saoffee, or the mediæval mystic. But born in the practical and energizing sphere of a Greek republic, trained from youth to a daily calling for his livelihood, and having as a man to discharge the varied duties of soldier in war and citizen in peace, he became more practical perhaps even as a teacher, more availably useful, than under other and less positively evocative influences would have been probable or even possible. Still despite all these modifying circumstances the extatic tendency is unmistakably evident, and the sage of Athens may be studied with advantage as a fine example of that exalting influence which a development of the interior and subjective sphere of being exercises over the exterior and objective life, when, as in the case before us, good sense, sound judgment, high principle, and habitual self-command, combine to restrain the inspiration of lucidity from degenerating into visional fanaticism or insane enthusiasm.

The *Daimon* of Socrates, on which so much learned discussion has been expended, was, as we have already hinted, simply the form which his interior illumination assumed, being doubtless so conditioned, partly by the stage of extatic development to which he had attained, and partly by the profounder faith of his age and country as to the usual character and manner of preternatural communications. In another time and under another creed, that is, under other circumstances and with different impressions, this internal monitor might have assumed the traditional form of a Gabriel, a Creeshna or a Budha, and in that case might perhaps have imposed a mission somewhat less philosophic and sedate than that which actually fell to the lot of "the wisest man in Hellas." This wisdom welled up from the stilly depths of his earnestly meditative soul, where by prolonged and frequent contemplation he communed with his higher self, till at length the interior Ego assumed this daimon phase of manifestations, wherewith he seems ever afterwards to have held high and holy intercourse.

Verily, as we have said, but a little lower than the plane of a true and God-commissioned prophet, stood he of whom we have been writing. And we wonder not that after two-and-twenty centuries he should still be regarded as the greatest and wisest of those mighty ancients to whom we are indebted for all the models of our purer literature, and all the examples of our higher art, and without whose philosophy we had still

been in very truth barbarians in intellect, even though Christians in morals.

No. 4.—GEORGE FOX, *the Founder of Quakerism.*

In nothing is the gigantic power of a true master-mind more clearly exhibited, or shall we say more forcibly demonstrated, than in the extent to which the followers of a religious leader, generation after generation, unswervingly obey his precepts and devoutly conform themselves to his example. Truly may it be said that such men are the moulds of time. They are divine instrumentalities by which the work of moral creation is being effected. The force which they exert can never be known to their contemporaries, for the ideas which they develope are not simply a gift to the present, but also a bequest to the future. The systems which they found are not simply a passing power, they are also an enduring inheritance for the ages. And this is true in a minor degree even of those lesser spirits, whose mission is not to found, but to modify, creeds, who do not speak with authority but in utter submission to a predecessor: who profess not to originate but interpret, whose sphere is not the primary but the secondary, and whose intuitions reach not to divine annunciations in the stillly depths of their own souls, but to a more correct appreciation of the wondrous revelations vouchsafed to others. Such a man was Fox, the founder of Quakerism, the leather-jerkined enthusiast of Drayton, whose deep, quiet, and faithful meditations on the Scriptures eventuated in the development of a new internal light, under which the pages of inspiration became the vehicle of "knowledge from above."

The mystic is in very truth a practically important as well as morally interesting character. His *visions and aspirations* are no doubt psychological phenomena, which the metaphysician may study with advantage as abnormal manifestations of human intelligence; but they are also motor forces which, it may be, the ages must recognize and the historian will have to chronicle as among the veritable facts of the Past. The mystic is himself however, we must remember, but an embodiment of the higher influences of his era. He is ever, when we come to profoundly examine him, in a certain sense derivative, the result of antecedent influences, a high-wrought effect of preceding causes. As a feature of his time he is deeply significant, and may be considered as an index of the force and direction of the deeper spiritual currents of his epoch. Neither is he in his simple individuality the sum-

total of all the elements of mutation, for not only the extent and success, but the very character of his mission, will to some extent depend on the time and the people to whom he may be sent. Had the fiery, energetic, and poetical son of the Koreish been birthed in the sober England of the seventeenth century, who can say how his naturally combustible constitution might have been modified in its manifestations by the specialities of our then prevalent puritanism. As it is, his followers, bedizened in the many-coloured and loose-flowing robes of their oriental costume, bearded to the girdle, and turbaned to the brow, gravely pay their devoirs to a multitudinous host of odalisques, the earthly representatives of their anticipated houris. While perhaps under other conditions they might with equal pertinacity and fully proportionate gravity have yielded a preference to drab-coloured habiliments, broad-brimmed head-gear, closely-shaven chins, and that monogamatic system of domesticity on which the stringent occident plumes itself in comparison with the lower orient. Man it is said is the creature of circumstances, and we may affirm, even of the greatest, that their highest commission is but to sound the trumpet-blast of destiny, their most exalted office that of herald to a resurrection morn.

England during the time of the Commonwealth was the hotbed of theological excitement. From the tyrannical Laude to the uttermost Puritan, all men were more than usually in earnest about either the forms or the spirit of religion. Despite the tremendous political changes then taking place, the theological idea really predominated. It was an age of faith, and men, if we are to trust to their professions, then lived rather for heaven than earth. The more earnest minds of that time were no doubt greatly absorbed by serious considerations respecting spiritual and eternal things. It was an age of gloomy but high-principled fanaticism, of stern but heroic enthusiasm. The saints when triumphant might occasionally have proved tyrants, but, when defeated, they knew how to suffer like martyrs. It was a time too stirring and momentous for the development of philosophic indifferentism. Creeds were then among the living and moving powers of the world. The earthquake changes of the Reformation yet lived in the memory of the aged, and the noises of the new time seemed to them but a reverberation of its thunders. Science and literature were then for the few, but religion was the grand object of interest to the many. Papacy, Prelacy, Presbyterianism and Independency, how could men farther go? So no doubt thought the pulpit orators of that day.

To find a still farther remove from hierarchial despotism

was left for the Leicestershire shoemaker, whose internal light sufficed for that which college learning and merely ministerial zeal could never have accomplished. George Fox in short was an *extatic*, a *natural clairvoyant*, a *seer*, a prophet, a lowly brother of the great and good of old, one of that truly spiritual hierarchy of God-filled minds whose mission it ever is to make war unto death against the hierarchy of forms. Devout from childhood, serious, earnest, thoughtful and enquiring, he seems from the first to have had the elements of seerdom deeply seated in his nature. These were of course especially developed by the tendencies of his age and country. During his internal conflicts, he, like most of his order, sought refuge in solitude, and dwelt much in hollow trees and other rustic conveniences, occasionally seeking alleviation from his sore travail of spirit on commons, moors and barren hills, where his deeply-tried soul held long and well nigh despairing communions with itself on the origin of evil and the purposes of the creator. Poor, young, and uninstructed, but honest, pious, and determined to find the truth or perish in the search, the Drayton artisan tried priest after priest, vexing them with strange enquiries, and putting their best school logic to the test by such strong arguments and startling instances as could scarcely fail to excite the bile even of such reverend and much-enduring men: and then going in quest of a sister extatic, some Lancashire woman, who had been in a trance for twenty-two days, but who seems at his visit to have been "under a temptation." Truly it is no wonder that what with constitutional tendencies, exciting influences, long fastings, and the sympathetic re-action of other trance-sleepers, it is no wonder we say that at last the devout and thoughtful religionist should have fallen into a *vision* himself, wherein he tells us "a great work of the Lord fell upon me, and I saw into that which is without end, and things that cannot be uttered, of the greatness and infiniteness of the love of God," so that "men thought I was dead, and afterwards many came to see me for about fourteen days' time, for I was very much altered in my countenance and person, as if my body had been new moulded and changed." The over-thoughtful child, the morbidly excitable youth, and the visionary man, what student of extacy but must here perceive all the symptoms of its successive stages of development? In these last fourteen days of *corporeal somnolence* and *spiritual vigilance*, the mystic culminated. It was his cave at Mecca, nay, with his body "new moulded and changed," was it not a species of lowly transfiguration, in which the high-wrought and radiant spirit, beaming through and in a measure overflowing its earthly tabernacle, shone

forth a spectacle of lucidity even to carnal beholders? How the feature of his earnest life was fashioned by the revelations afforded in this prolonged trance, to what extent even modern Quakerism is indebted to it for its present form and substance, it were difficult, if not impossible, to say. Suffice it that we have here indubitable evidence of the seer-vision, by which we are enabled to place this skin-covered preacher of the moral and physical wilderness within the grand category of prophetic souls, albeit, perhaps he was not the very highest of that exalted order. Even physically we find similar and corroborative evidence afforded, for when they advised him in the fever of early zeal to be bled, the lancet being then as now the never-failing remedy of the legalized manslayer in a difficulty, behold they could draw no blood, his juices being dried up by reason of the world's sore iniquities, and the inward troubles of his deeply agitated spirit. Verily, whether upon the top of Pendle Hill, "the Lord let him see in what places he had a great people to be gathered," or whether sitting still in the house, "the elements and stars came over him, so that he was in a manner quite clouded with it;" in either case have we not unmistakable indications of a true *vates*, evoked and commissioned from within, and so having withal a notable contempt for outward ordinances, which to him and his were needless accessories, productive of hinderance rather than furtherance. But what shall we say to the Elijah-like act of slaying the doughty Protector of England with a look, for, meeting the veteran Oliver riding into Hampton-court at the head of his life-guards, "*I saw and felt a waft of death go forth against him, and when I came to him he looked like a dead man.*" Of a verity, even the profligate Stewart, could he have been but fully certified hereof, would doubtless have held the plain spoken apostle of interior illumination in such respect as a spiritual David after his triumph over the political Goliath deserved.

A plain, simple, earnest, honest man was good George Fox, his leather jerkin and extatic visions notwithstanding. His whole life was one long inspiration. His every thought a highest intuition, his every act the result of an internal monition: his earthly pilgrimage was that of a wayfarer guided through the valley of the shadow by spiritual presences and divine vouchsafements. To him miracles were no vague tradition, but experimental realities, nor could the theory of coincidences ever prevail to cheat him out of a supporting faith in providential deliverances. An absorbed and devoted enthusiast, to him dreams were realities, and the interior life with its direct relationship to God the all-important concern of

existence. The wonder is not that he should have founded a sect, but that his followers subsided at so early a period from world-despising enthusiasts into worldly prosperous men of business; that the most impracticable of founders should have given birth to so practical a discipleship. This was due in a great measure doubtless to the nature of the ground in which his seed was sown. Had the taught been mystic Hindoos or fiery Arabs, the result of his tuitions would have been widely different. But the logic of Barclay and the practical knowledge of Penn, acting on the constitutional sobriety of British converts, soon gave a form and colouring to the movement such as few who beheld the shaking devotees or listened to the singing preachers among the early Friends could have anticipated. In no sect has the change from ranting fanaticism to quiet respectability been more marked or complete, and yet perhaps in none has so much of the real spirit of the founder been preserved, while his minor formulas have been modified or dispensed with. The Quakers are still disciples of George Fox, albeit, were the rudely clad wanderer of Lancashire to be now introduced into the comfortable parlours, and even splendid drawing-rooms, of his modern followers, he might perhaps find subject-matter for remark if not reproof; but take him to the anti-slavery platforms, and other spheres of beneficent action, and he would still say, these are my children.

To the philosophic student of extatic exaltation, the quakings, shakings, jumpings, and even flagellations of the various religious bodies who have at different periods emerged into manifestation, are not without profound significance. They all exhibit a generic identity, and are mere varieties of nervous excitation, generally propagated by sympathy, and are usually accompanied by prophesyings and preachings in the more enthusiastic and susceptible of the votaries of this strange terpsichorean inspiration. In addition to this, some of the early Friends appear to have been gifted with the power of affecting others by the breath, so that in America they were even accused of witchcraft in consequence of the sudden and extraordinary command which they thus acquired over those whom they wished to convert. The mesmerist will of course be at no loss to interpret this—it is simply an instance of sympathy purposely transmitted, and has its analogue in the processes which his science has adopted. Altogether, good George Fox and his Friends furnish many interesting and valuable illustrations of those laws which regulate the evolution of the higher faculties of extatic intuition and lucid vision, and his journal, together with those of his more dis-

tinguished disciples, will be found to abound with narratives too honestly told, and too truthful in every way to nature, to permit of doubting for a moment the integrity of the narrators; but which are yet, to those ignorant of the mysterious domain of man's inner being, a stumbling block and rock of offence.

No. 5.—SWEDENBORG.

Science justly prides itself upon the exactitude of its processes, while the mathematics repose with dignified assurance on the certitude of their results. As schools of thought each is supposed to produce habits of precision, which if not positively hostile to imagination are at all events eminently calculated to regulate and methodize, if not subdue the native wildness of an undisciplined fancy. The restoration of *Paradise Lost* to its enthusiastic lender, an ardent admirer of the author's genius, with the cold and almost cynical remark "that it proved nothing," was a feat that no one but a student of the exact sciences could have performed! As a mere tale its probability would vanish if told of any other order of the intellectual hierarchy. We strongly suspect, however, that, after all, this notion of a profound antagonism between the magnificent real of true science and the glorious ideal of pure poesy is nothing more than a popular fallacy, founded on the grossest misconception of what really constitutes the *savant*. We have in another of these papers spoken of the epic grandeur of conception which characterized the author of the *Novum Organum*. And descending from the chief of the inductive philosophy to his humbler, though still worthily exalted, disciples, what vigour of conception do we find in the speculations of the elder Herschel on the stellar arrangements of distant space, and the gradual formation of solar systems from the advancing concentration of misty nebulosities! And what is the *Cosmos* of the venerable Humboldt but a beautifully descriptive poem, in which the otherwise dry if not sterile facts of pure science become instinct with life and redolent of the most gorgeous beauty and magnificence, when contemplated through the richly-endowed mind of the deeply studious and far travelled sage, whose naturally vigorous imagination, so far from being oppressed, is but sustained and invigorated by the truly Atlantian load of his acquired knowledge. Are his descriptions of mountain scenery less sublime, are his chasms less dark and awful, his declivities less precipitous, or his snow-

clad peaks less radiant, as they shine forth amidst the cloudless glories of the tropics, because the accomplished author knows the geological structure of their interior, and is competent to explain the meteorological laws on which so many of their surface phenomena depend for the varying peculiarities which they present? Do his descriptions of the luxuriant vegetation of equatorial savannahs lack one element of the beautiful, because he is competent to enter botanically into the minutest description of the multiform flora of these magnificent regions? Are his skies less blue, his sunsets less grand, or his prospects more tame and uninteresting, because in his vast mind he enfolds that all but universal knowledge, which, when needed, enables him to enter into the minutest detail of scientific investigation, in every province of nature to which man has yet directed his attention? Who that has read Professor Nichol on astronomy but must have perceived that the attainments of the philosopher have in no respect detracted from, but rather added to, the native endowments of the accomplished orator and truly idealistic poet! And although that greatest of mathematicians, Sir Isaac Newton, is said to have defined poetry to be ingenious nonsense, it would perhaps not be difficult to prove that this profound thinker possessed all the grander elements of the true ideal in his mental constitution. Indeed we have sometimes speculated seriously on the propriety of including him in the present series of extatics of genius; for the manner in which he speaks of many of his discoveries, we mean, of the frame of mind under which the new truth was first perceived, seems to indicate that it was rather a lucid intuition than a laboured excogitation. What were his fits of deep abstraction but a partial development of the trance-life? and that faculty which he is said to have possessed of seeing to the Q.E.D. of every problem in Euclid, without going through those intermediate steps of reasoning so necessary to ordinary minds, what was this but a clairvoyant apprehension of the truth obtained independently of the conditions imposed on all thinkers in an ordinary condition? Even that nervous ailment which attacked him about his fiftieth year seems to have been a constitutional effort to develop the lucid crisis in this deep, patient, profound, and persevering thinker, who perhaps with some slight modification in himself, or in surrounding influences, might thus have anteceded the mystic visionary, who is the especial subject of our present observations, in that path of theologico-scientific revelation which constitutes the especial claim of the learned Swede to our notice.

The cold and cloudy North, land of the mountain and

the mist, is the natural home of rude but forcible energy of character. Its short and fleeting summer is followed too soon by the blustering gales and long dreary stormful nights of winter for the mind to become habituated to easy repose on the bosom of nature. It is no region for languid and voluptuous souls, whom its howling tempests soon rouse from their castle of indolence. The uncongenial elements without afford an environment which is ever compressing the mind upon itself, compelling it to look, if even mournfully, within for the resources of intellectual existence. Hence high and stern resolve in action and intense concentration in thought have generally distinguished the master-spirits of the Scandinavian race. The vikinger are their earthly heroes, and the gloomy grandeur of the Sagas the most befitting embodiment of their genius, while the bloody onslaughts and barbaric feasts in the halls of Odin are their ideal of heaven. Such at least are the roots of their racial ideas; the black tuberosities of their mythical Igdrasil, ever, as the ages roll away, shooting skyward, till the radiant suns and shining stars become but the adornment of its branches. Of this noble race, which, taking it morally and physically, as well as intellectually, is perhaps the grandest type which humanity has yet developed, was born Immanuel Swedenborg, the son of a Lutheran bishop. Thus reared under paternal influences, which could scarcely fail to prove favourable both to his intellectual and moral growth, he had also the advantage of a first-class education, and the subsequent benefit of a rather enlarged experience in the management of public affairs. Studious from choice, and qualified by nature to become both a scholar and natural philosopher, he was still farther stimulated in the acquisition of varied knowledge by the diversity of posts to which his eminent talents, rather than his family interests, provided for him a comparatively easy promotion. At the early age of twenty-four, conveying ships overland by his engineering skill, for the military purposes of his warlike sovereign, Charles XII., by whom his extraordinary merits seem to have been fully recognized, he was in after years made inspector of mines and governmental assayer, and throughout the vigour of his manhood seems to have discharged a variety of important offices with credit to himself and with satisfaction to his government. Raised for his eminent services to baronial rank, and possessing a gentlemanly competency, he seems to have travelled rather extensively, and made himself personally familiar with the manners, customs, modes of thought, and general condition of the more important nations of western Europe. Gifted

with literary as well as scientific abilities, his works on various departments of physics and statistics would alone entitle him to a distinguished place among the more influential minds of the earlier part of the eighteenth century. For fifty-seven years was this massive intellect assiduously devoted to all the higher purposes of exact science, and to all the more practical applications of scholastic attainment. No high-dried political economist ever speculated more effectually, or we might suppose at times more absorbingly, on the best means for developing the national resources. No dull chronicler of small facts ever surpassed him in the assiduity with which he collected the requisite data for his conclusions, and no mere mathematical formalist ever transcended the cool precision with which he worked out his conclusions. Of all men of his time, the rigidly scientific and laboriously studious Swedish Baron seemed in the maturity of his systematically-cultivated intellect, and in the meridian splendour of his hardly-earned reputation, the very last of whom a proclivity to the magically occult and the wildly visionary could have been safely predicated. His entire training and experience, his whole life environment, educational and official, seems to have been diametrically opposed to the development of that interior life on which the manifestation of seerdom so essentially depends. To an ordinary observer, he would seem for the first half century of his learned existence to have dwelt of necessity in the objective, and might consequently be supposed very legitimately to have eschewed everything more especially connected with the subjective sphere.

From the first, however, he appears to have been an earnest, and with the advance of years an increasingly serious and religious, man. He seems ever to have loved truth with paramount fidelity, and, while involved in physical investigation, to have regarded the universe not as a piece of dead mechanism, but as God's temple; not as a vast sepulchre for the reception in endless succession of death's helpless victimry, but rather as the lowly yet glorious portal to the eternal sublimities beyond. Studious, thoughtful, and sedate, ever accumulating fresh stores of scientific and other knowledge, sinking from persistence into deeper and yet deeper fits of abstraction, ever becoming more profound in his thoughts, and more solitary in his habits, it is no wonder that eventually an utterly abnormal condition of the nervous system was induced, and extacy in some of its highest forms evolved. In a mind of an inferior mould, this might have eventuated in a fit of hypochondriasis, or perhaps of vulgar

and chaotic insanity; but in this calm, self-possessed, and faithful man, the crisis eventuated not in a subsidence but an exaltation of all the higher mental powers. He emerged from the fiery furnace not a victim, but a victor. He trod chaos under foot, and, mounting the whirlwind which must otherwise have proved his destruction, converted the ravings of insanity into the lucidity of inspiration. A mind so profoundly analogical has not elsewhere appeared in these our latter times. A spirit so grandly symbolical in its utterances has not spoken since the seer of Patmos despatched his revelation to the seven churches of Asia. Drawing his imagery not from the burning plains and vine-clad hills of Palestine, but from the gloomy grandeur of the cloudy north, he looms on the intellectual horizon, not as a fiery son of Shem, who might ultimately mount heavenward in the blazing chariot of his own consuming zeal, but rather as the stern and frowning child of Odin, on whose Lutheranized soul the heathen horrors of the Walhalla feasts still lugubriously linger. His gleams of brightness are like the lurid light of a volcanic eruption, or the occasional flashes of a midnight storm struggling convulsively for manifestation amidst the surrounding and overwhelming immensity of blackness by which they are everywhere engirdled. He dwells on the "night side" of creation, and contemplates its glories by the fitful radiance of his own northern aurora rather than the cheerful luminosity of the morning dawn. In so far as it is possible for a man to be a prophet without being a poet, he was the seer thus clipped of his soaring pinions, exhibiting his strength of wing indeed not so much by sublime ascents into the shadowless translucencies of the empyrean, as by headlong, yet still daring, descents into those regions of rayless darkness whence hope has for ever departed and where despair is tyrant for eternity. He is no artist, and knows no distinction between the terrible and disgusting, the beautiful and the ridiculous. Anthropomorphous in all his ideas of the Deity and things spiritual, his heavens are terrestrial translations, exhibiting a poverty of conception absolutely pitiable, while his hells are simply the reeking cesspools of earthly abominations. Analogically grand, he is idealistically feeble, and his portraiture of the spiritual are interesting only as psychological curiosities, exhibiting to us at full length the subjective sphere of a grand and gifted, but wayward and diseased, intellect. He fulfilled more nearly than perhaps any other European the sublime oriental conception that madness is a divine visitation. An afflatus at all events, if even from beneath—a desperation if not an inspiration—a being spoken

through, if even by Satan—an eolian strain, albeit, evoked not by

“Airs from heaven, but blasts from hell.”

Scientifically, Swedenborg was a spontaneous extatic, and in his lucid crises, which seem at last to have become habitual, if not permanent, his subjective conceptions were projected into apparent objectivity, and the spirits of the dead, devils, angels, and God himself, assumed to his interior eye the form and semblance of seemingly sensuous objects, for which however he seems never to have mistaken them. He was indeed a conscious clairvoyant, and as such could transfer the knowledge and experiences of his trance-life into the sphere of ordinary consciousness. Modern mesmerists indeed have no difficulty in affording him honourable recognition as among the most decisive instances of spontaneously-developed lucidity which have occurred in recent times. From the volume of his brain and the extent to which it had been previously disciplined, he was probably the most powerful lucid of the Christian era, and, had he been of an active and energetic instead of a dreamy and sedentary character when his visionary tendencies commenced, there is no calculating the extent to which he might have modified the faith and practice of Christendom. To say that he would have been a western Mahomet is by no means to exaggerate the possibilities which might have ensued from the appearance of such a being. Gravely informing the governor and inhabitants of Hanover that a fire was then actually raging at Stockholm, and having his description of the conflagration subsequently verified even to the minutest details of time and extent, who shall estimate the influence of such a seersman, had he but felt himself called to found a new instead of mystifying an old faith! Considering the calibre of the bombshell, the explosion has so far proved wonderfully innocuous. But let us not too soon rejoice; a seed has been planted which may yet fructify into a mighty harvest. The well-behaved churches of the New Jerusalem do not embody the whole of his disciples. The Rappists of America, and many other schools of sublimated mystagogues, are obviously among his followers, and a century or so must yet elapse ere we shall be justified in asserting that the world is quite free from the possibility of a grand theological revolution, owing its origin to the extatic lucubrations of the great, good, wise, and learned, but nevertheless decidedly somnambulistic, Swede.

From the fact that Swedenborg seems to have at all times clearly perceived the difference between visionary presenti-

ments and natural phenomena, we have reason to believe that his perceptive faculties were unaffected, while the logical sequence and methodic clearness of his thoughts would seem also to imply that the reflective powers must have been untouched. The abnormal exaltation under which he laboured seems to have had its principal seat in the anterior portion of the moral region, stimulating veneration, sublimity and wonder to inordinate activity. His disease, in short, was a form of religious mania, which re-acted on and morbidly excited an otherwise sound, powerful, highly cultivated, well-balanced and finely-disciplined intellect, whose noble powers were only misapplied because exercised upon groundless and imaginary or, if the terms be preferred, non-existent and supposititious data. He reasoned rightly from false premises, and was thereby led to erroneous conclusions. By some, this form of mental alienation is termed partial insanity, and it most undoubtedly arises from some portions of the cerebral structure being in a diseased, while others are in a comparatively healthy, state. This peculiar condition of the system is often compatible with the display of unusual intellectual power, the faculties deriving intense stimulation from the sentiments, and thus giving birth to thoughts and conceptions which partake rather of the character of inspiration than lunacy. Of this history furnishes us with many notable examples in the persons of such men as St. Francis of Assisi, Ignatius Loyola, and others, who, in virtue of visional extasis, manifested resplendent talents which would otherwise apparently have remained latent, and, as a consequence, have attained to a lasting and extensive influence over their fellow-men. To suppose that the condition of such persons can be understood without a reference to mesmerism and phrenology, is simply absurd. Their *brains* were affected, and the manifestations to which they gave birth must consequently be considered as symptoms of diseased structure and disordered function, producing as their unavoidable result more or less of deranged mental action, whose essentially abnormal character is not the less certain because accompanied by exaltation in place of depression. That such individuals have, under the guidance of Providence, not unfrequently performed an important part on the great stage of human affairs, furnishes no argument against the conclusion that, in despite of this, they were patients for a physician, seeing that in all ages of the world weak things have been chosen to confound the strong. Indeed it is in perfect accordance with all our conceptions of the procedure of a *universal* Deity, to suppose that he may avail himself alike of all instruments, of the

small as well as the great, of the feeble as well as the mighty, of the visions of the mystic as well as the meditations of the sage.

The authority of Swedenborg, with those who believe in the reality of his visions, is of course primal; it is that of a seer who comes commissioned directly from the throne of Omnipotence. Granting his premises of a divine intercommunion, and from his revelation of the truth there is no appeal but to the counter-statements of a similarly favoured extatic. He transcends reason and stands on the lofty ground of direct intuition. His first apprehension of the truth is through the spiritual eye, and his subsequent demonstration of its possibility, probability, or necessity, is but a kindly accommodation to the inferior powers of those who dwell in the lower sphere of excogitation. To the members of his church he is not only a prophet but the chief of the prophets, and stands second only, in the grand hierarchy of spiritualities who have come clothed in flesh, to him over whose birth the angels sang their celestial anthems and at whose death the sun was clothed in the darkness of a mourning robe. He is the grand complement of the Christian scheme, the mighty angel whose millennial trump announces to earth the descent of that New Jerusalem whose analogical archetype was beheld by the rapt seer of Patmos during his lonely visions in the Levant. Since the paradisaical patriarchs of the primeval church, no son of man has held equally free and unrestrained intercourse with the Lord and his angels. To no mortal mind since the fall from man's first estate as an unclouded spirit, joining earth to heaven, has the privilege of direct intercommunion with every order of being been equally vouchsafed. Such is of necessity his aspect to a devout and unexamining believer, who knows Swedenborg and Swedenborg only, and to whom the phenomena of extatic illumination, with the mystic sphere of our interior life and its manifold forms of radiant existence, have been revealed only through the multitudinous dissertations of the indefatigable Baron. Once without this charmed circle, however, with larger data for comparison, and we at once perceive that such an overweening estimate of his special position and authority is quite unwarranted by the facts of the case. We then discover that, though great, he was not unique, although vast, he was one of an order, and has had many predecessors of equal pretensions, and who, without the aid of the press and other advantages which fall to the lot of master-spirits in these latter days, nevertheless achieved greater results than have yet ensued from the labours of the ex-assayer. The Menus and Hermes', the Gautama Budhas, Zoroasters, and Mahomets,

of all ages and countries, were his psychical kin, the variously gifted seermen of their successive generations, to whom it was given to "teach with authority and not as the scribes." Who were in a sense primal and not derivative minds, and spoke from their interior consciousness and not from the exterior and merely deductive intellect, and who thus standing on the plane of intuition commanded thence, as by the right of the strongest, all inter-sphered intelligences occupying the lower plane of reflective thought.

To estimate justly the relative greatness of Swedenborg, then, we must compare him with minds of his order. As an extatic there is no other standard by which to estimate his mental stature. Thus admeasured his apparent vastitude diminishes, from the Titanic and divine to the gigantic and human. He is still seen to be great, but not pre-eminently overawing, and occupies not the imperial throne of a *founder*, but the footstool of an *expositor* of faith. He is not in this highest sense a primary, but a satellite, and revolves with all his dependencies around the grander centre of Calvary, and, in the strictest meaning of the terms, is not a master but a disciple in things spiritual.

Having thus fixed his rank and defined his position in the hierarchy of prophetic souls, let us now look at some of the details of his system and endeavour thence to trace its origin and ascertain its character. Its basis then is immediately Christian and more remotely Judaic and Patriarchal. It accepts without questioning the existent faith of Europe in fundamentals. Hence we learn that Swedenborg was geographically limited as to the impressions whence his extatic visions were to be fashioned. The son of a Lutheran bishop, his most rapt visions are ever conditioned by the essentials of his paternal faith. He never ascended to the sphere of the absolute, but in his loftiest moments was still the dependent creature of time and place and circumstance. The accident of his birth in Protestant Sweden in the eighteenth century provided that mould for his conceptions of things both celestial and infernal which would doubtless have been far otherwise fashioned had he been a good Catholic of southern Europe, an orthodox Mussulman of Constantinople, a devout worshipper of Brahma, or a true believer in the manifold incarnations of Budha. In the fundamentals of his creed he was the child of tradition, and hence, as we have said, can be considered only as a profoundly expository prophet, following in the train of a greater, and never feeling the dread evocation to publish anew the thunder-vowed commands of Omnipotence speaking afresh its Messianic messages to the ages.

On this Christian foundation, however, a superstructure was reared, composed apparently of somewhat heterogeneous materials, derived very obviously from the extatic teachers of the East. Such is his conception of the God who is utterly beyond the cognition of the highest creatures, and consequent manifestation under a human form—that of “the Lord,” not only on earth but in heaven, not only through time but in eternity. To such an extent indeed is this dogma pushed that it would eventuate ultimately in the war cry by his followers, “There is no God but Christ, and Swedenborg is his prophet.” This is Buddhism—it is the idea of incarnation carried to the extent of a virtual dethronement of the primal intelligence. From Brahminism also comes his other anthropomorphous notion, that not only heaven itself, but all its several societies and individualities, are in the human form, and collectively constitute the grand or celestial man, whose head is occupied by the highest order of angels, his breast and arms by the second order, and his loins and legs, in gradual descent, by those of inferior condition. No Sanscrit scholar will here fail to recognize the teachings of the Vedas. It is simply the transference of a Brahminical legend, by which the institution of Caste is supported, to the Christian heaven. This similarity is indeed admitted by Swedenborgians themselves, who account for it by the assumption (on their teacher’s authority) of a primeval church, whose members were extatics, and from the fragments of whose purer doctrines the great Eastern creeds of an historically remote antiquity were either directly or mediately derived, and that, consequently, the agreement between Swedenborg and the Vedantic seers is due to both having had an independent intuition of the truth. Even granting this to be the case, the profound student of seerdom would come to the conclusion that, in each instance, this phenomenon of consciousness assumed its peculiar form, from the human speciality of the extatic being projected upon the subject-matter of his visions and consequently framing and colouring them with its own peculiarities. Like a spectator on the Brocken, each saw the gigantic reflection of himself, limned on the vapours of a morning sky, and mistook this shadow of mortality for the revelation of a divine personality gloriously manifested amidst the grandeur of the dawn. From the prevalence of anthropomorphous ideas in all religions, it is obvious that seers have seldom if ever been unconditioned by their special relationships to the human form of organic life. In the system of the sage of Stockholm this subjection of ideas to the influence of an animal type is so all-pervading that it occasionally

becomes a source of the ridiculous, not to say blasphemous, in his portraitures of celestial scenes and supersensuous occurrences. To receive such grotesque conceptions as the everlasting vestment of eternal veracity indicates an abject subjection to the teachings of seer-vision, from whence we may calculate the power of an extatic in ages and among a people less enlightened than our own.

As the truthful revelation of an individual subjectivity, the visions of Swedenborg are no doubt eminently interesting, and as a contribution to the facts of psychology their value cannot be well over-estimated. But to suppose that because a great, good, wise, learned and pious man, chanced in his declining years to be so far affected by a nervous distemper as to confound the objective with the subjective, and, as a necessary result, to see his conceptions as perceptions, that therefore his ideas in reference to an ulterior condition of being are to be received as authoritative revelations, is simply to misapprehend the essential character of lucidity and dignify it with a position and authority which a true philosophy can never sanction. As the analogical vestments of spiritual truths, as the peculiar form under which from his mental idiosyncrasy the learned Swede had to conceive of and embody his conclusions respecting a higher stage of existence, his *Heaven and Hell*, his *Arcana Cœlestia* and other theological productions, contain many pregnant hints and ideas, and indeed superabound with materials for thought that would not have been so long neglected but for the rather grotesque and occasionally even repulsive form under which they were presented. In short, it is a pity that the Baron was not an idealistic poet as well as an analogical sage, for then we should have had a vastly more beautiful and attractive portraiture of man's spiritual condition and future destiny. Still with all their faults of grossness in imagery and bad taste in the selection of subjects for illustration, his religious writings constitute a very important and valuable addition to our means for the analogical interpretation both of the Old and New Testament, and indeed, we may say, of all sacred books whatsoever.

After all, however, the true greatness of this extraordinary man is to be found, not in his visions but in his meditations. He is father of analogy, the master of correspondences, and the revealer of final causes. Here he stands alone, the colossal founder of a sphere of thought in which he had no predecessors save those primal sages of the orient of whose sublime tuitions but the faintest echoes have survived. He is the Bacon of an *a priori* philosophy, and marks the dawn of a return from the microscopic minuteness of analytical expe-

riment dwelling in ultimates to the vastitude and grandeur of synthetic meditation, ascending as by a "right divine" to the sublime altitude of first principles. Of a genius, however, too diffusive for the composition of an organum of analogical science, the laws of thought and rules for investigation which he promulgated must be sought rather in the manifold examples which he has afforded than in the formal directions which he has provided. His voluminous works are a vast mine of illustrative exposition, in which God and nature, history and philosophy, are presented under aspects which, if startling, are profound; and, if now and then extravagant, are at the same time generally original; a mine which others may work to advantage, and whence blocks will yet be hewn that a more plastic mind shall hereafter fashion into the more pleasing forms of perfectly symmetrical beauty. He was essentially a *precursor*, and came not to conclude but to introduce a system. Thus contemplated, his merits cannot well be exaggerated. A born giant, a native Titan, he stood like lesser men with his feet on fact, but, from the god-like greatness of his mental stature, his majestic head at the same time swept the empyrean of principles, where his glance rested on the starry dwellers in their eternal courses, and he listened, as of compulsion, while the spherul harmonies rang out into the supersensuous music of their everlasting anthems. What wonder then that he at length grew giddy, and in a sense confused, mingling profound discourse of nature's highest and holiest mysteries with vain babble respecting fantastic visions and waking fancies, at which fools may mock and whereby the unwary may be led astray, but over which the wise and good will sigh, as a sad though perhaps instructive instance of limitation even to the noblest faculties, and of fallibility as attaching even to the greatest minds.

OUR COTEMPORARIES.

The Present is ever the commonplace and prosaic, except to those few gifted minds who prevail to lift the mystic folds which hide the open secret. Genius alone is consciously engirdled with the wonderful: not to the superficial can the profounder depths be directly revealed. Matter of fact is ever blind to the awful, and the man of routine never perceives the gulph in which his diurnal repetitions are to be swallowed till it has already opened beneath his feet. Mediocrity worships the Past, because contemplating it through the medium of those great souls whose revelation of its

grandeur has become a traditional inheritance; but is incompetent to perceive the growing greatness of an heroic Present, because this demands independent insight. The existing aspect of the world offers unmistakeable evidence that faiths *have grown*, and history tells us in its dim and inefficient way how, in some instances, men of giant mould have prevailed to found them. But that this should ever occur again, nay is occurring now, seems to the great mass of believers in all existing creeds the most remote of probabilities, nay, the very direst of impossibilities. That cycles should ever revolve their entire circuit, and recommence with all the increment of the epicycle, may be admitted as an abstract proposition, but its rigid application to any existing scheme is of course most carefully eschewed as a fatal heresy. We may believe that Mahomet flourished in Arabia, and that Menu lived and legislated in India, but the recurrence of such a phenomenon, as it would not prove desirable, is of course to be discredited. But we err; seed-time and harvest will no more fail in the moral than in the physical sphere, and the forces which evolved the forms of the past will not be wholly inoperative during the future. The demands of the ages ever suffice to evoke competent instrumentalities for their effectuation, and men of mental stature proportionate to the necessities of successive eras will doubtless be in due time provided. Whether any of our more immediate cotemporaries belong to this Titanic class is of course a problem, which coming time alone can solve. They and their schemes will be weighed in the balance, and if found wanting will of necessity undergo the fate of all inadequacies. In the interim it may not prove altogether uninteresting or un instructive to contemplate the character and pretensions of some of the more prominent and influential seermen who have lately been, or who now are, on the scene of action.

No. 6.—SHAMYL, *leader of the Caucasian Tribes.*

Of all the individuals now attracting public attention, few perhaps are more really worthy of careful and attentive study than the warrior-prophet, Shamyl, the heroic chieftain of the Caucasus. Of his military achievements all have heard, but comparatively few perhaps are aware that to this distinction he adds that of the prophetic founder of a new faith. Of a frame originally small and weak, he is nevertheless endowed with invincible courage and an indomitable will. The frail tenement encloses a mind whose robust hardihood more

than compensates for the feebleness of its corporeal instrument. Endowed with all the energy of commanding genius, he has, like many others of his class, compelled an inferior physical organization to the performance of its appropriate duties, till at length it has in some measure partaken of the force of its prime mover. The great soul has at length energized the incapable body, and the sickly boy has eventuated in the enduring and adventurous soldier. Thoughtful and profoundly meditative even in early youth, of a retired and quiet disposition, he was from many causes prone to solitude. This he found in the rugged grandeur of the rocky altitude which surmounts his native village of Himry, where, in a spot wild, desolate, and romantic as his own young thoughts, he cultivated those habits of abstract contemplation which prepared him for his subsequent mission. Alone, yet not afraid, he often lingered long into the night in this rudely sequestered retirement, perhaps not the less attractive to such a mind because reported by his countrymen to be the abode of troubled spirits whose presence was announced by the volcanic flames which would suddenly burst from the mountain precipices around.

Asia seems the cradle of religions. All enduring theological forms have hitherto had their birth in the weird elements which there engirdle every thoughtful mind as with an atmosphere of devotional mysticism. If the West be essentially intellectual in its mental constitution, the East is as essentially moral. If the one be thoughtful, the other is emotional; and, if philosophy be the mission of the former, theosophy is equally that of the latter. The heroes of Europe have been political leaders; the master-spirits of Asia have been legislators and prophets. The second sight of the Occident may be a *curiosity*, but the seerdom of the Orient is a *power*, before which thrones have crumbled and dynastic distinctions have been obliterated. The claim to preternatural authority based on supernatural illumination sounds strange and quackish to European ears, but the Asiatic regards it as a time-honoured respectability, in which it would be disreputable not to believe, and on the examination of whose merits he enters with a foregone and decidedly favourable conclusion. Prophets are regarded as beings in the course, if not of nature, at least of Providence, and the occasional manifestation of such a phenomenon is among the ordinary expectances of human affairs. Hence the emergence of men of obscure lineage and moderate learning into the distinguished position of spiritual guides, teaching "not, as the scribes," by traditional authority, but by a light directly

vouchsafed to them from above, is not so uncommon as to excite unbounded astonishment, or so opposed to the general current of public opinion as to arouse distrust. The dreamer, the enthusiast, or the visionary, has here no fear of being considered and treated as a lunatic on the one hand or an impostor on the other. He has simply to make good his claims by the performance of works sufficiently wonderful to give him an influence over the vulgar, or by the announcement of doctrines so far imbued with mysticism and profundity as to stimulate the curiosity and test the logical acumen of the learned and select.

Shamyl has promulgated a new phase of Soofeeism, the hereditary and highly spiritualized theosophy which underlies the dogmas of nearly all Asia's manifold and apparently dissimilar sects. Implying the gift of lucid vision and mental sympathy in varying degrees in its different ranks of disciples and teachers, it places the higher orders of its hierarchy in immediate communication with the essences of things, but in the special form developed by Shamyl it presupposes its prophet-founder and hierophant to be in direct communion with God and occasionally to be absorbed into his being. Stripped of its conventionalities, this is *extacy systematized*, the varied gradations of susceptibility, as being supposed to afford evidence of successive ascensions into light, knowledge, purity, and spirituality, constituting the claim of the subject to a certain position in this hierarchial constitution. More complicated than the system of Mahomet, it implies greater educational attainments in its founder, and perhaps a more advanced stage of mental development in its believers. But it is doubtful whether with all this it has the same boldness of outline or the same grandeur and originality of conception in its dogmas. It has obviously lost in breadth what it has gained in height and depth, and has, we should think, little of that simplicity and practicality in its doctrines and ordinances which would qualify it for that rapid and extensive diffusion which awaited the faith of Islam. Shamyl is an extraordinary man, but he is not equal to the son of Koreish. He did not begin this spiritual despotism, the basis of which was laid by Kasi Mullah, his preceptor and leader, whose mantle he inherited after the fatal fight at Himry, where Kasi Mullah was slain with most of his devoted followers, and Shamyl fell, pierced by two balls, at the side of his master. The present hero indeed rather occupies the position of Ali; or one of the earlier caliphs than of the primal founder of a new faith. The dangers and difficulties of his position may suffice to keep up his own extatic exaltation, and stimulate

the veneration of his followers : but we greatly doubt whether this mere adaptation of the old tenets of Soofeeism to the temporary necessities of a mountain clan will long outlast the passing circumstances which have called it forth, or prevail to spread beyond the geographical limitations of the people and country of its birth.

No. 7.—JOSEPH SMITH, *the founder of Mormonism.*

Nature is the same yesterday, to-day, and to-morrow. The wise know this, but the foolish are ever exclaiming in reference to the rarer phenomena of the present, "never before," and of the past "never again." Nevertheless, what has been shall be, and whatever was still is. Could we see the courses of the grander currents of destiny, shall we say rather the entire outline of the vaster plans of Providence, we should find that even the most seemingly stupendous marvels are recurrent, only their cycle is longer in its revolution and their appearance therefore less frequent than that of ordinary occurrences. The sun sets every evening, but it is only on rare occasions that it is eclipsed. The earthquake is as natural though not so common as the storm, and the comet whose revolution exhausts the centuries is as integral a portion of the universe as the fixed star which shines permanently in its own constellation. Nature was not in convulsions when she birthed a Homer, nor was her equanimity disturbed when she produced a Shakspear. She is equal to all emergencies, sufficient for all demands, and can never be found wanting or taken at unawares. There is no conjuncture to which she is unequal, and no difficulty for which she cannot find a solution. The ages are her schools, and men are her children to be therein educated. The real necessities of a time are the truly evocative spell under which the master-spirits of eras are called forth. The man is ever in proportion to the crisis, albeit the true has but too often his precursors in the false. Did France in the agonizing throes of her first revolution cry aloud for a deliverer? Verily at the first shall none seemingly be vouchsafed, for what were your Dantons, Marats, and Robespierres but insufficient attempts, apprentice-like failures, in the effort to produce that imperative requirement of the time, a competent leader. But fear not, when the shadows shall have disappeared, then will the substance be revealed and a Bonaparte shall appear.

Prophetic visions and inspired calls are not every day

phenomena. But they have been, and therefore they will be, "facts in nature." Seers even to the highest were men, and to their cotemporaries loomed forth perhaps not so grandly as to posterity. Elijah "clothed in a garment of camel's hair, and having a leathern girdle about his loins," running before the chariot of Ahab, did not doubtless to an ordinary spectator seem exactly the glorious personage who should eventually mount heavenwards in a fiery vehicle of his own. The near and the present are ever the prosaic. Distance lends enchantment to the view in things moral as well as physical. The poetry of a worshipful fact is never fully revealed till it be seen in due perspective:—then its grandeur, beauty, power, and sublimity, come boldly out from the mass of surrounding common place, and stand forth in ever-increasing and awe-inspiring vastitude, to the admiration of an endless posterity. Time is the great canonizer. He makes the vulgar venerable. There is an halo from the ages to which the existent can never attain. Thus the prophet survives and sanctifies the man, till at length, as with the "son of the Koreish," the very mending of shoes and the patching of cloaks becomes an indication of nobility.

Joe Smith was beyond all doubt a vulgar fellow, a man to all outward appearance of an order the most irretrievably common-place, a rustic yankee, whom nature not only makes by the gross, but the million, and of whom the like might be found in any village throughout the union. Coarse, ignorant and cunning, a more unlikely person than our friend Joseph for the prophetic mission could scarcely be conceived; yet this was the man chosen out of twenty millions to found a new creed and seal its truth as with a martyr's blood. Truly, "vessels of grace" are not always comely in the eyes of their own blinded generation. Thus, in the present case, beneath this very unpromising exterior, mental and corporeal, was there most obviously a spirit, of which the equal is not, from some cause, of daily manifestation among us sons of mortality. Seriously then it may be asked, what was Joe Smith, and what is Mormonism? The former we reply was a *natural extatic*, and the latter is one of those nascent creeds to which, in the days of their nonage, vision and miracle are usually vouchsafed. As to the first assertion, let Joseph himself be spokesman. He tells us that in the spring of 1823, when he was fifteen or sixteen years old, he began to think about the salvation of his soul. He went one day to a sacred place in a grove, knelt down, and began to call upon the Lord, and, praying fervently, at length *beheld a*

very bright and glorious light in the heavens above. This was accompanied with a peculiar sensation throughout his system, his mind was caught away from surrounding objects, and he beheld two glorious personages, who foretold somewhat of his future career. On the 21st of September in the same year, he seems to have had *another vision*, in which he saw a personage of a pleasing, glorious, and innocent appearance, who intimated to him the locality where he might find the golden plates of the Book of Mormon. Here are the distinctive features of extacy, such as the saintly biographies of every creed in its infancy are sure to provide in abundance. Nor is this all: Joseph it seems was also "a peeper," that is, he was odically *susceptible to the influence of crystals*, for, having when engaged in well sinking found a bright stone of a peculiar appearance, he placed it in his hat, and said that he could see in it. This it appears originated the Urim and Thummim,* by which he was greatly aided in translating the ancient language of the golden leaves. In addition to this, it would appear that during many years the ostensible employment of the Smith family was digging for money, an occupation not unfrequently pursued by those who are gifted with susceptibility to the influence of the divining rod. The evidence then that Smith was an extatic or natural clairvoyant is not only satisfactory and sufficient, but must prove irresistible with all duly qualified judges.

* On this subject we beg to repeat a note to a paper by Mr. Hockley on the ancient magic crystal, in No. XXVII, p. 252.

"It would seem from the observations of Sir Gardner Wilkinson that this form of divination (by crystals) was employed by the Egyptians before the time of Moses. Not only the form, but the symbols, and even titles, connected with it, are all related to those of Egypt. The Urim and Thummin, connected with, if not part of the breast-plate of judgment of the High Priest (Exodus xxviii., 30), and interpreted as Light and Truth, or Revelation and Truth, correspond most remarkably with the figure of Re (the Sun) and Thmei (Truth) in the breast-plate of the Egyptian priest: and Ælian and Diodorus Siculus are quoted as authorities for the custom of the Egyptian priest when acting as arch-judge, hanging around his neck a sapphire stone which was called Truth. (*Manners and Customs of the Ancient Egyptians*, ii., 22, v. 28.

"Good accounts of the Urim and Thummim, or rather of what is understood concerning them, may be found in Winer's *Biblisches Realwörterbuch*. In the Rev. Dr. Kitto's *Cyclopædia of Biblical Literature*, are extracted the observations and wood-cuts of Sir Gardner Wilkinson, before whose researches ultra-theologians endeavoured to make the world believe that the immense and ancient Egyptian nation had only copied the Jews, whose Urim and Thummin they had learnt after Solomon had married a daughter of Pharaoh! Dr. Kitto, though we dare say quite orthodox, is not among these, but cheerfully admits the force of Sir G. Wilkinson's observations: just as other orthodox divines cheerfully allow us to admit the fact of the existence of the countless worlds for millions of years, and of the sun not going round the earth but the earth round the sun, and to agree with the Chevalier Bunsen and others that the current views of history derived from the Old Testament are untenable."—*Zoist*.

The symptoms are unmistakeable, and the patient stands confessed a *rustic seer*, who in another age or country might have proved a harmless dreamer of dreams, or, at the worst, have been suddenly and effectually snuffed out, like "mad Tom of Canterbury," a man by the way in many respects immeasurably superior to the rude Vermontee.

Such was the author. Now what is his book? A convicted plagiarism. A religious novel by the Rev. Solomon Spaulding, converted into the pretended production of a Hebrew prophet. The story of the golden plates is doubtless a pious fraud, but, in all probability, sanctioned to the mind of the inventor by the directions of some ghostly visitant. The real origin of the book of Mormon is, however, of little importance to the world. The question is, what are its fruits? And destiny replies, 300,000 converts in twenty years, with society organized on a new basis, and a propoganda whose missionary enterprizes insure aggressive action on all the leading nations of the civilized world. How this has been accomplished by an instrumentality so apparently inefficient is a problem which literary criticism, as such, cannot solve. We laugh at the Koran, and treat the Mormon Bible with contempt: but facts are against us, for these confused, bombastic, and thoroughly ridiculous works, are nevertheless received as inspired productions, on whose sentences men are not only contented to live but prepared to die. In our learned refinement we forget that it is not solely by his intellectual gifts and graces that a prophet generally impresses himself, either on his cotemporaries or posterity. Mahomet was, and Schamyl probably is, a barbarian in this respect. Not by the legerdemain of elegance or fluency in composition, but by the grandly contagious enthusiasm of a deeply-moved and profoundly visionary spirit, is it that the electric fire of sympathetic excitement is roused in duly sensitive minds, who, once intersphered with an appropriate master or a duly prepared school, become from that moment hopelessly enthralled.

Such are the prophet and his book, and now let us ask what is the system to which they have given birth? Facts compel us to answer, that, in a moral point of view, it is a profligate fanaticism under which men, on pretence of being guided immediately by inspiration, have found occasion to indulge in the most unbridled licentiousness. While in their endeavour to legalize such proceedings, and obtain for them the sanction of a religion, they have, so far as their own community extends, rolled back society on the barbarous institutions of remote ages and restored the rudeness

without the innocence of primeval times. The possession of power is a sore temptation to our weak and erring humanity. Success and not failure is the touchstone of the sage. The Mormon leaders are obviously men, and of them we can scarcely say,—

“ Their failings bear to virtue’s side.”

To the philosophic observer of men and manners, this re-appearance of oriental institutions in the far west, where it begins to face the extreme east, is not without its significance. But on this we cannot here dilate. As we have already said, the Mormons profess to be guided by direct inspiration, and to possess the power of healing the sick by the laying on of hands. There is probably a basis of truth in both these towering pretensions. Founded by an extatic, they have doubtless inherited from their leader a proclivity to interior excitement, and will, like all similar bodies, transmit it as an heirloom to their more immediate successors. The following passages from the history of the Mormons by Lieut. Gunnison, of the Topographical Engineers, U. S., will afford an idea of the scenes sometimes enacted among these high-wrought enthusiasts. He is describing what took place at Kirkland, Ohio, in the early days of the Church. “There were extacies—men and women falling to the floor in the public assemblies, wallowing, rolling, and tossing of hands—pointing into the heavens at the cloud of witnesses, uttering Indian dialects—there was swooning, rushing out of doors and running into the fields. Some would pick up stones, and read from characters of writing which were miraculously made and then suddenly disappeared. Others found pieces of parchment falling upon them which they declared were sealed with the seal of Christ, and which they no sooner copied than they vanished. Visions, tongues, trances, shoutings, weeping and laughing, the outpouring of prophecies, and terrible cursing of the Missourians, and preaching to unseen nations, were among the signs following at Kirkland.” No student of extacy will here be at a loss to perceive all the signs of its presence. The people were obviously wrought up to a pitch of fanatical enthusiasm, under which every form of morbid manifestation was to be expected. Such is the inspiration of the saints: while their miraculous healings, are simply mesmeric and biological cures, wrought by the combination of faith in the patient with confidence in the operator, which unwise and prejudiced opponents may foolishly deny, but which a truly enlightened and liberal science will acknowledge and explain.

It has been long observed that extremes meet, and hence we suppose it is, that plain, practical, utilitarian, dollar-loving America proves to be precisely the place for fanatical outbursts and theological commotions. Revivalist camp-meetings, spirit-rapping circles, and Mormon migrations, are the contributing streams of that great current of religious enthusiasm which has been long setting in on the States, probably as a needful counterpoise to that very direct practicality of thought which has itself arisen from the stern necessity imposed on the inhabitants of the new world for rapidly developing the material resources of their imperfectly settled country. This aspect of the subject, however, has more extensive bearings than the geographical boundaries of the union. Mormonism finds comparatively ready acceptance here as well as there, and attracts its disciples from the crowded cities of the old as well as the thinly peopled prairies of the new world. Straws, in themselves insignificant, indicate the direction of the tempest. The success of heterodoxy is, as we have elsewhere remarked, the admeasurement of orthodoxy's incompetency. So contemplated, Mormonism is a sign of the times not altogether devoid of importance. People do not go by the 100,000 into the wilderness without an adequate motive. The desert is not converted into a garden, nor do cities arise as by magic amidst the primeval rudeness of the mountain and the forest, without the presence of a powerfully evocative and effectually creative spirit. That the apparently primal agent of such immediately extensive and grandly prospective changes was, as admeasured by all ordinary standards of moral worth or intellectual greatness, inherently and unutterably insignificant, nay absolutely contemptible, only adds to the real importance of the movement, for it shews all the more clearly how thoroughly prepared must have been the soil whence a harvest so substantial and abundant could be gathered from seed so very indifferent and by tillage so very unskilful. Such phenomena indubitably and forcibly demonstrate the existence of a deeply seated and widely pervasive feeling of dissatisfaction on the part of no inconsiderable portion of the Christian public of Britain and America with the prevalent systems of theology. Were there real contentment, such facts could never exist, for they arise from a morbid craving for change, a diseased ankerling after pseudo-religious excitement, which having sought relief in vain, by making the circuit of ordinary sectarianism, eventually embraces the blasphemous doctrines and brutal obscenities of Mormon impiety.

As we have said, Utah in the wilderness is a sign which those whom it may concern would do well to note. Its real importance, however, we hold to be rather prospective than present. Smith was but a precursor. He had none of the qualities of a true master builder. To him the pure elevation of thought and real earnestness of feeling were unknown. He had none of that overwhelming sublimity of conception, that innate grandeur of purpose, that over-awing nobility of nature, which we find ever attaching to the veritable architectons of theosophy. He was so essentially vulgar that even visional extacy could not raise him above the common-place. His tale of the golden plates is a clumsy fabrication, and his narrative of their exhumation prosy in the extreme. Compared with it, the Gabriel of Mahomet and the Egeria of Numa are poetry embodied. Smith, in short, was a Yankee edition of the seer, a New England phase of the prophet. The success of a pretender so unutterably contemptible is, however, a grave reality, to whose indications we should not remain wilfully blind or foolishly insensible. Let us remember that shadows ever precede substances, and where the former have loomed so largely the latter cannot be far behind. The want of a teacher must indeed have been urgent when a straw so pretentious as Smith could be accepted as a heaven-sent witness of the truth. Of Mormonism itself, then, we have no fear. It is a vulgar fanaticism, whose force will be expended in less than a century. But, as a premonitory symptom, its importance cannot well be over-estimated. It is No. 1 of a series, whereof the rappine excitement may be considered as No. 2. The theological atmosphere is electric, and it requires no great exertion of vaticinatory power to determine that a thunderstorm is impending.

The rise and progress of Mormonism affords an instructive lesson to those who bigotedly oppose the diffusion of Mormonism. Had there been anything like a general knowledge of the phenomena usually attendant on abnormal states of the nervous system, or had the mass of the people been habituated to the wonderful cures which mesmeric manipulations occasionally effect, Joe Smith's visions and the Mormon saints' miraculous healings would have proved perfectly innocuous. As it is, they have led many thousands of otherwise respectable men and women into courses from which on the ground of morality alone, without any reference to religion, they would, but for such lamentable mystification, have shrunk with disgust and horror unspeakable.

No. 8.—HUNG-LEW-TSEUEN, *the Theological Leader of the Chinese Revolution.*

China has been for ages the *beau ideal* of conservatism. Its stagnant despotism has been proclaimed the model of patriarchal governments, and the venerable wisdom of the most antiquated of corrupt constitutions has been lauded as the acme of political perfection. British invasion, however, revealed a weakness in relation to external aggression that the most sturdy of anti-progressionists could scarcely contemplate with complacency: while more recent events in the interior have sufficed to shew that the most systematic immobility on the surface of affairs is compatible with the growth of the most revolutionary principles beneath it. It is said that a pebble thrown into the largest pond propagates its ever expanding waves to the farthest extremity of the continuous waters, and it would seem that, if Europe trembled beneath the surgings of the French Revolution in the last, Asia is to be convulsed with the changes of China in this century. Our remoteness from the scene of action disqualifies us for estimating the movements now proceeding in the farther East at its true value, but we may be assured that three or four hundred millions of people cannot attempt to expel their ancient rulers, and assume new political relationships, without powerfully affecting the entire remainder of the world. But it would seem that, in addition to dynastic mutation, the multitudinous population of this immense empire have, simultaneously with their political, determined also on a change in their religious affairs, and while fighting for a better government are also striving after a purer faith. The growing influence of Europe in the East has penetrated to the theological sphere, and, while promising to improve the literature and arts, threatens also to destroy the hereditary faith of the once stagnant millions, who seemed born but for the most servile imitation and most unenquiring reception of whatever could boast of precedent for its existence. It is not only the dynasty of the Mantchous, but the priests of Foh (Budha) who are threatened with summary expulsion from the fertile plains of the Celestial empire. It is not only the Tartars but the idols over whom the vengeance of an irritated and down-trodden but now resurgent people impends. The change is entire, thorough and fundamental, and promises both for its depth and extent to transcend all that China has yet experienced. The resistance of centuries has been overcome, and the accumulated energies of an almost measureless past are now bursting

through the barriers which prejudice and authority have combined to rear for the defence of error and corruption.

It would seem that the Mongolian race, although not altogether devoid of a certain religiosity of disposition, has nevertheless been hitherto without any great theological mission. Buddhism, its predominant faith, has been introduced from without, and may be considered in its origin as an Indo-Caucasian creed. The system of Confucius is rather that of a moralist than a prophet. While the more mystic and spiritual principles of his great cotemporary, Laou-tsze, may be considered as an embodiment of philosophical abstractions, and is at the best but the religion of the intellect, conducing rather to the quietude of meditative contemplation than to the zeal and enthusiasm of practical devotion. The popular religion of the Mongolian tribes since they emerged from Fetishism seems to have been of foreign growth. Even the great reform of the Lamaitic system, which took place in the course of the fourteenth and fifteenth centuries, and which now so widely separates the orthodox Lama from the old Bonzee, originated, we have reason to believe, with a "high-nosed," and therefore probably Caucasian stranger, who is ever spoken of as the mystic tutor of the Tartar founder of the eastern reformation. And true to this racial characteristic of theological receptivity, the modern revolutionists of China seem, in their desire for the suppression of the old idolatry, to be capable only of importing and transfusing the elements of a western faith. Hung-Lew-tseuen, their seer and hierophant, is it seems a pupil of the Protestant missionaries. This man, after the perusal of a tract containing some points of the Christian faith, is said to have been affected by *visions*, in which he seemed to be carried up to heaven, where he saw "the heavenly mother, kind, exceedingly gracious, extremely elegant and noble, not to be surpassed." He saw also "the heavenly sister-in-law, worthy, very thoughtful and of great capacity, always advising the elder brother with a far-reaching consideration." It seems that the worthy Chinaman, while on this mental voyage of discovery, had also a diabolic encounter of no ordinary character, in which, however, he and some other illustrious personages managed to rout the infernal army. Was this a clairvoyant prevision of the defeat of the Tartars and their imperial master? We would certainly advise the good missionaries to look sharply after their pupil, who is, if we mistake not, rapidly escaping from their leading strings. The "heavenly mother" is strongly indicative of Catholic influence, while the fact that the rebel emperor is occasionally spoken of as an incarnation of the Holy Ghost,

or as a younger brother of Christ, seems to shew that a lingering remnant of Buddhism, with its manifold embodiments of the divine, still retains its influence over the minds of these Christianizing Orientals. A people so peculiar as the Chinese in their habits and traditions, if they commence with extatic tuition, cannot fail to develope many new trains of thought, and will from the laws of seer-vision mingle the old and new ideas together. Protestant Christianity passing through the medium of such men as Hung-Lew-tseuen cannot fail to undergo a great modification. Extatic revelations ever bear traces of the encroachment of the prophet, and an inhabitant of the Celestial empire is so differently circumstanced from a European, or even western Asiatic, that he could scarcely fail to give birth to some inconvenient innovations while transfusing the doctrines prevalent among people so morally and geographically remote into such a system as his mind would be capable of evolving under the high-wrought activity implied in extatic lucidity. Added to this, a mighty political revolution is now proceeding which cannot fail to influence the undercurrents of thought and feeling in a seer, not only cotemporary with, but personally concerned in, its movements. I suspect the new faith will be a compound of Christianity with Buddhism and that contemplative mysticism which has long prevailed among certain classes of the Chinese literati.

Altogether ours is an unsettled age. The prairies of America, the mountains of western and the plains of eastern Asia, are simultaneously enkindling with the lurid light of visional illumination. There must be a demand for such weird phenomena or they would not be evolved. We think the present forms are transitory. We see no indications of the commanding genius of a Menu or a Mahomet in such a vulgar dreamer as Joe Smith, or even in the dauntless heroprophet Shamy, or the literary seer Lew-tseuen. These men are, we think, obviously of the temporary and provisional order only, but are they not premonitory indications of a future theologically tempestuous beyond any past? Once more we say, let those whom it may concern look well to the signs of the times, for verily they are momentous to a degree seldom equalled.

CONCLUSION.

Let not the reader suppose that I have exhausted the subject-matter of these prelections, that history and biography

furnish no further materials for such dissertations as the foregoing. This were a grave mistake, and would indicate an utter incompetency to estimate aright the immense, we might say with truth, the quite incalculable, influence which extatic illumination has exercised over human affairs. Do we behold those plastic forces, the mighty creeds and the enduring codes which have fashioned the minds of men from age to age? Therein may we contemplate the effects of that mental exaltation under which the master-spirits of our race have spoken with a power which ensured obedience, and with an authority from whence there was no appeal. I speak of Genius; in the extatic we behold this glorious, and shall we say it, divine, endowment in its highest form of manifestation. Would we in any respect approach to a comprehension of the vast capability which could found the politics and edify the institutions of humanity's future, would we even in part understand the mental constitution of those Titanic souls whose Promethean fire has been the light and the life of the ages, we must first study the phenomena of interior illumination, and thus be enabled to understand that grandeur of conception and vastitude of thought which made their possessors the moulds of time. Have we anywhere indubitable evidence of originality, do we at any period discern the traces of a veritably creative intellect, there also may we be assured are those giant vestiges which extacy ever leaves upon its path, the enduring monument, *perennius ære*, which giants alone could prevail to erect.

But I have said enough on this subject for the present. At another time, and under more favourable circumstances, it may be resumed. I now bid my readers farewell, and, in doing so, commend the phenomena and effects of extacy to their most serious consideration, as a branch of study at once interesting and instructive, and such as cannot fail to repay the labour which they may bestow it.

J. W. JACKSON.

Edinburgh, 12th Nov., 1855.

III. *Cure by Mesmerism, without medicine, of a condemned Diseased Knee.* Communicated by Mr. Hockley.

"The incredulity of the learned is hardly less hurtful to truth than the credulity of the vulgar. When a discovery like animal magnetism is announced, in the disbelief of which he has been trained from his youth, the learned sceptic dogmatically declares it impossible, and contradicted by the established laws of nature;—forgetting that these laws are merely certain modes of acting which we

have discovered nature to follow. Such an objection, in fact, assumes that we have a complete knowledge of physical science; whereas, the philosopher most deeply versed in it will be the first to confess, like Newton, that he is but a boy gathering pebbles on the seashore, and knowing almost nothing of the vast ocean of truth that rolls at his feet."—*Editor of the Dublin University Magazine*, vol. xxxviii., p. 384.

TO THE EDITOR OF THE ZOIST.

SIR,—I beg to submit to your notice a mesmeric cure, effected without medicine, of a "declared hopeless case," through the untiring zeal and attention of Mr. Laurence Moreton, of Burnham, Bucks, an amateur mesmerist; and as the case shews the inestimable blessings which may be conferred upon suffering humanity, even by the most unpractised hand when under medical supervision, however slight. I must observe that the mesmeriser was absolutely ignorant of mesmerism and its manipulations until almost immediately before the commencement of the present case.

Having the pleasure to be an old friend of Mr. Moreton's father, and my advocacy of mesmerism being known, I was requested one day to shew the members of his family the process by putting, in a few minutes, one of his sons into the mesmeric sleep, producing rigidity, &c., at will. This induced Mr. L. Moreton to turn his attention to the subject, and procuring a Deleuze, and Mr. Barth's excellent manual for a guide, he made his first essay upon a young woman, aged 20, who had long suffered from repeated attacks of severe head-ache, which he immediately relieved to her great comfort and his own surprise, producing sleep in about a quarter of an hour, and by two further mesmerisings she has been permanently relieved.

His next essay was upon John Holden, a labouring man, aged 60, during an attack of gout, to which he had been continually subject during many years. The first mesmerising produced great relief, and mesmerising him each evening for a week effected a cure; for, although about six months afterwards he had another attack, it yielded to a couple of manipulations, and he has been perfectly free ever since, now two years.

My young friend now had confidence in himself, and doing as all good mesmerists should do—subscribe to *The Zoist*, he determined not to hide his portion of light under a bushel, and, as erring man is ever "infringing organic laws," he speedily found a case—one which many older mesmerists, myself included, would have shaken their heads at, and then "passed over on the other side."

Not so with Mr. Laurence Moreton: with the ardour of youth, and a determination to prove to the parish wiseacres that mesmerism is a great truth, its advocacy having with him produced its usual fruits—sneers and ridicule from its opponents instead of argument, he on the 31st August, 1853, commenced operations upon the subject of this paper.

George East, a last-maker, aged 33, a much more powerful and older man than his benevolent mesmeriser, suffering from a diseased knee, the effects of a fall when about eight years

old and a subsequent injury, had previously placed himself under the advice of Dr. Roberts, of Burnham, for a lengthened period, but without success, and amputation was advised. He then went to Guy's Hospital, and was advised by Mr. Cock and other gentlemen at that institution to rest the leg and make a stiff knee of it, for which purpose a gutta percha bandage in a warm state was applied. But this caused such severe pain that at the end of three or four days it was removed.

He then placed himself under Dr. Boddy, of Windsor, who tried the homœopathic system upon him without any benefit. He then exhausted all the medical science within his reach, in addition to the equally efficacious remedies of all the old women in the parish, &c. After several months' rest his leg became daily more painful, when in August, 1853, Mr. Laurence Moreton, seeing him at his door supported by crutches, unable to put his foot to the ground, and, as he expressed himself, "in despair of ever walking again," advised mesmerism and offered his services gratuitously.

On the 31st August, 1853, Mr. L. Moreton commenced mesmerising his patient by long passes without contact from head to foot for half an hour, and then local passes were continued every evening for about a month; the long passes were then discontinued, the patient shewing no tendency to sleep. Little benefit was experienced until the end of the second month, when the pain was much relieved. About the end of the fourth month, during the process of mesmerising, several violent pains, "*like shocks of electricity,*" *passed through the knee, returning at intervals during the night, and were reproduced upon mesmerising the following evening.** A small red spot was then observed below the knee, which gradually became larger and very painful, and about the middle of January ulcerated, discharging very freely. Mr. Moreton was here assisted by the kind advice of a medical friend, who advised the continuance of mesmerism. In about three

* The occurrence of pain from successful mesmerism has been often noticed.

In No. XXXIII., p. 45, is the cure of ulcers in the leg with varicose veins, by a lady, the sister of a recently deceased distinguished Cabinet Minister. The passes caused sharp, and at length intolerable, pain, even if a piece of paper intervened. Even if the ointment was mesmerised it produced pain, but otherwise not: and the comparative trials were made without her knowledge.

In No. XXV., the Rev. Mr. Sandby relates a cure by himself of intense tooth-ache; and states that, after mesmerising the patient, an athletic man, for ten minutes, and making him drowsy, "suddenly a shock or sensation passed over the top of his head, and he roused up in a most vigilant and active state."

In the splendid cure of ovarian dropsy related in the last report of the Mesmeric Infirmary, the pains were extreme which the passes produced in the abdomen. See No. L., p. 182; or the Report, p. 16.—*Zoist*.

months the ulcer closed ; it reopened shortly afterwards, and, the case having progressed thus far, and the good result though existent not very apparent, he on the 31st May, 1854, took his patient to the Mesmeric Infirmary, and had the good fortune of bringing him under the notice of Dr. Elliotson and Dr. Symes. Those gentlemen pronounced it a favourable case, enjoined the continuance of mesmerism, and deemed a cure might be expected in about *two years*.

Now it must be allowed that a two years' case would prove a damper to most mesmerists, but as my young friend wrote me word, "Dr. Elliotson, the apostle of mesmerism, had pronounced a cure possible, and he was determined to achieve it," and D.V. he has done so.

At the end of June the ulcer discharged very copiously and then healed up, but was followed by two others about an inch higher up, which, by his medical adviser's direction, was poulticed, and mesmerised water was given, for which the patient had considerable relish. Mr. Moreton also constructed a tube, by which he could breathe strongly upon the affected part. His patient's leg now began to improve in shape and strength fast, and by the middle of January, 1855, was so much restored that mesmerism was only applied every other evening for half an hour, and in July the patient could walk with ease aided by a walking stick.

I was in Burnham in August last, and met the patient walking in the town, walking with that very leg which *ought* to have been amputated ; and he with great glee told me that in the previous week he had passed a day at Slough with his friends, walking there and back—a distance of eight miles ; eight miles which, according to orthodox rules, he ought to have stumped on a wooden pin. But let me add, to the honour of a profession which numbers in its ranks so many generous men—a profession preëminent for the sacrifice of time and talents and services to the poor and needy, that Mr. Moreton was aided and encouraged during his long and tedious case by the kind advice of — Barrett, Esq., Surgeon, of East Farnham.

Mr. East is now able to stand all day at his work without fatigue, and I have this day received from him—three months after mesmerism had been discontinued—the following letter which I enclose :—

" Burnham, Nov. 12, 1855.

" Sir,—A great many years ago I had the misfortune to hurt my knee. In November, 1852, I was obliged to give up my work, and go to Dr. Roberts, but he could do me no good ; he said I must have the leg taken off, or I should shortly lose my life ; but I felt anxious

for further advice. Then I went to Guy's Hospital, and there I saw Dr. (Mr.) Cock, and his advice was the same as Dr. Roberts's. Then I came home, and tried all the remedies that could be thought of: but nothing did me any good, when Mr. Moreton offered to mesmerise me, and in two months I found great benefit, and he continued for two years.

"Before Mr. Moreton mesmerised me I could not put my foot to the ground, now I can stand all day at my work, or walk seven or eight miles, without feeling tired. I am sure I am very thankful to Mr. Moreton for what he has done for me, and I believe he has saved my leg.

"Sir, I feel it my duty to let the public know what benefit I have received from Mr. Moreton's mesmerising, although I was much ridiculed at first; but, I thank God, Mr. Moreton continued, and now the people can see that his labour was not in vain.

"Your humble servant,

"G. EAST."

Mr. Laurence Moreton has thus the happiness of seeing his gratuitous and untiring devotion to his patient during the long period of two years crowned with signal success—*not having, Mr. East told me, missed one evening's manipulation for a year and a half*—and without any of the clap-trap marvels of mesmerism to excite him on, his patient having only once gone to sleep during the process. As he has sown, so may he reap.

I am, Sir, your obedient servant,

FRED. HOCKLEY.

Croydon, 12th November, 1855.

NOTE BY THE ZOIST.

A fine mesmeric cure of a diseased knee by Mr. Henry Stafford Thompson, of Fairfield, near York, to whom mesmerism and *The Zoist* are so much indebted, will be found in No. V., p. 84.

Another, as fine, by Mr. Clements, Surgeon, of Pocklington, Yorkshire, will be found, greatly to that gentleman's honour, in No. XXXVII.

IV. *Cure of a case of Rheumatism of thirty-five years' standing.* By Mr. JAMES CAMERON, Sen., member of the Scottish Curative Mesmeric Association, and father of Mr. James Cameron, Jun., Secretary of the Association.

"The reaction from materialism drowns itself in mysticism, and has developed a spirit, which, manifesting itself in the *unhealthy forms* of MESMERISM, CLAIRVOYANCE, spirit-rapping, table-turning, electro-biology, and other inane *falsities* and partialities, makes familiar play of the noblest instincts of humanity,

and barter our firm beliefs and our righteous reverence for the sickly aberrations of *perverse and prurient imaginations*. This reaction has revived the blasphemous idolatries of human power, and evolved a spirit which, arrogating to itself the power of a God, yet gropes for the very holy of holies in the filthiest kennels—in kennels running deep with the most senseless and God-abandoned abominations.”—“Nature is God manifested in the world through power and love.”—Address at the opening of the Session at the London Hospital, Oct. 1, 1855, by Dr. ANDREW CLARK. *Morning Chronicle*, Oct. 3.

HELEN Murray, aged 56, residing at No. 1, Allan Street, Stockbridge, Edinburgh, was laundry-maid in the service of Mrs. Fraser Tytler, of Woodhouselee,* in 1820, she being then 21 years of age. In January of that year, in consequence, as she supposed, of working in a damp washing-house, she was seized with rheumatism in the left foot, the pain extending up the left side, and then down the right, and ultimately inducing severe rheumatic fever. She was, in consequence, obliged to leave her situation, and go home, where she was attended by Dr. Allison,† under whose treatment she so far recovered as to be able to return to her place at the end of six weeks. At this time the doctor strictly enjoined her to beware of taking cold, more especially of getting damp feet, as, if the pains returned, the second attack would be worse than the first. Notwithstanding this caution, she was, in August following, seized precisely in the manner the doctor had feared, in consequence of the feet getting damp. On this occasion the pains were most acute, the feet and legs being also greatly swollen. The hands and arms were afterwards affected in a similar manner, and latterly the whole body. In her own words, “No tongue can describe the pain which I suffered at this time; night or day I could get no rest, and I even wished I should die rather than suffer such pain.” She was again obliged to leave her situation, and return home, much worse than before. She was once more placed under the care of Dr. Allison, who with the most unwearied exertions exhausted the ordinary appliances in such cases, as blisters, sudorifics, &c., without effect. She remained in this condition until the 15th of May of the following year (1821), a period of nine months, at which time the elbow and knee-joints had become much contracted, and quite stiff. The doctor now recommended her to go into the Royal Infirmary, in order to get the benefit of the vapour-bath for the relief of the contracted joints. The relaxation thus effected, however, was only temporary. Three

* Widow of Lord Woodhouselee, one of the lords of session and father of Patrick Fraser Tytler, Esq., the well-known historian.

† Late Professor of the Practice of Physic, and now Emeritus Professor of the Practice of Physic, in the University of Edinburgh.

or four nurses were employed in stretching the joints, while the body was heated by the bath to a high degree; but, when the body cooled, the joints were found to be as firmly contracted and stiff as before. This treatment was continued for a month, when she left the Infirmary reduced almost to a skeleton, and *pronounced by Dr. Graham of the Royal Infirmary, and Dr. Allison, to be incurable.* She was now ordered to the country for the re-establishment of her general health. She had, at this time, to be carried and fed like a child for eighteen months, not being able to raise her hand to her mouth, or put her feet to the ground. She suffered great pain in being shifted, the slightest touch making her shriek. After remaining in the country for some time, she returned home considerably improved in general vigour, but with the pains, stiffness, and swelling of the joints, as bad as ever. The doctor's skill was again tried, but with little or no benefit.

It is now thirty-five years since this patient was first seized, and during all that time she has been a complete martyr to rheumatism, never having at any time been so well as to be able to walk alone, or even to stand without assistance; in short, a perfect cripple. The only way in which she could move about a little in the house was by leaning over the back of a chair and slowly pushing it before her an inch or two at a time. To remove any little thing from one side of the room to another, when no one was present to do it, she had to place it on the chair and push it along in this manner. From the pressure occasioned by thus leaning over the back of the chair, her arms had become very sore, and the parts subjected to the pressure much indurated and swollen. She was also much bent forward, and was quite unable, by any means she could employ, to raise herself to an erect attitude. From the time she left the infirmary, she had no feeling in the right leg. This limb was also quite straight, there being no motion in the knee-joint; so that when she sat it projected in a straight line to the floor, resting on the back part of the heel. It was always with great difficulty she could raise herself from the sitting position, it being necessary to have another chair at her side upon which she could roll herself over before she could get to her feet. She had a very little motion in her left knee-joint, but it was so much contracted that she had to walk on the toes, having been unable to put the heel to the ground for upwards of thirty years. This leg continued to be much swollen, more especially in very hot or wet weather; and was most free from swelling during hard frost. The right elbow-joint

was a complete fixture, and also much swollen, as were also the whole of the joints of the fingers. Indeed she was every summer subject to great swelling of the legs and feet, accompanied with a feeling of heavy weight and constant pain. She was also much affected with pains between the shoulders extending through to the chest, and apparently affecting the region of the heart. In consequence of this, she was often obliged to sit propped up in bed for a fortnight at a time, not being able to get her head down.

Besides all these ailments, she also suffered much from indigestion, having very little appetite, and finding scarcely any kind of food to agree with her stomach. Violent headaches in the mornings were also a source of great suffering. Her eyes were also affected to such a degree that she was at one time quite blind for three weeks, and the sight was subsequently much impaired.

It is little wonder that, having laboured under such an aggravated form of disease for so long a period as thirty-five years, embracing the best part of almost any lifetime, from the twenty-first to the fifty-sixth year, this patient's spirits were well nigh sunk within her, and her hopes of recovery entirely fled. She was visited by Professor Allison, her old medical attendant, about four years ago. He minutely examined her on this occasion, carefully feeling all the joints. *He shook his head and put his hand on her shoulder, and told her he was sorry to say he could give her not the slightest hope of any amelioration, and that she must make up her mind to continue in the condition which has just been described.*

I saw this patient on the 31st of May, 1855, and made a few contact passes over the left arm and hand, simply to try if she was in any degree susceptible to the mesmeric influence, and by no means with the intention to undertake the cure or even the alleviation of so formidable and inveterate a case.

June 1st. Happening to call one day, I was agreeably surprised to find that the little finger of the left hand, which had been *bent double into the palm for upwards of twenty years, had become so much relaxed that she could raise it up by the aid of the other hand.* Encouraged by such an unmistakable sign of susceptibility, I mesmerised her twice to-day, by making contact passes over the right arm, and distant passes over the whole body, when she felt a peculiar sensation in the left knee, and was able to raise the little finger without extraneous aid with perfect ease. I also mesmerised water for her to drink, and also to apply to the joints.

June 2nd. Mesmerised twice to-day. Still more effect

produced on the knee-joint. The fingers also begin to be a little soft and pliable.

June 3rd. Mesmerised once to-day, when she perspired freely, more especially in the hands; and felt a very drowsy pleasant sensation. *The left knee-joint had suddenly relaxed, and she was able to put the heel to the ground with ease.*

June 4th. Had a most comfortable night's sleep, more so than she had enjoyed for a number of years. Mesmerised to-day as usual, with the addition of making contact passes over the spine. This caused considerable uneasiness in the right side, more especially in the right elbow-joint, which was a fixture. When passes are made over the spine, the influence is immediately felt over the whole body, and especially in the affected joints, and sometimes remains for two days after her being mesmerised.

June 5th, 6th, 7th, and 8th. Mesmerised on these days as on the 4th, particularly over the spine. The influence produces a more powerful effect each time. The sensation begins with a great heat at the back of the neck, gradually extending down the whole of the back. There is also a fluttering sensation at the heart. She has continued to enjoy comfortable sleep during the night since June 4th.

June 10th. Mesmerised to-day as before. *She can now put the right hand to the crown of the head, which she could not do for upwards of thirty years.*

June 14th. Progressing steadily. She begins to feel stronger in the back. The wrist joints begin to move pretty freely, and *the skin now assumes a much more healthy hue than formerly. She can now bring the palm of her left hand to her face, and round to the back of the neck, neither of which she could do for upwards of thirty years.* For this she feels very grateful, as she had been for the above period unable to wash her face, except in a very awkward and partial manner, by means of a piece of cloth.

During the next two months she was mesmerised from three to four times a week, and since then to the present, twice, and sometimes only once a week. She also continued to use mesmerised water regularly, from which she thought she derived great benefit. I also used to breathe upon the joints, and also to hold them somewhat firmly between my hands. Under this treatment she gradually improved. Her back is now so strong that *she can stand erect with ease.* The right knee-joint is so far relaxed that she can, when in the sitting posture, put the sole of the foot to the ground, whereas formerly the leg used to project in a straight line, and rest on the back part of the heel. As already men-

tioned, the left knee-joint, relaxed suddenly on the fifth day of the treatment, and she now enjoys great freedom with it in walking. Her wrist and finger-joints are also much relaxed, and the swelling greatly diminished ; so that she can now perform many household duties, formerly quite beyond her reach. The right elbow-joint, which was formerly a perfect fixture and much swollen, is now considerably relaxed and the swelling quite gone. The left elbow-joint is also much relaxed, and is, as are all the other contracted joints, gradually improving. *In about three weeks after being first mesmerised she was able to walk down three flights of stairs with a little help.* On July 2nd, about five weeks after the treatment was commenced, she walked, with the aid of her sister, to the Soirée of the Scottish Curative Mesmeric Association, a distance of at least a mile and a half ; while she walked home again by herself. *By the middle of August she could go up and down the stairs herself, and she still continues to do so, sometimes four or five times a day.* During the summer months she walked a good deal out of doors, until she was obliged to give over from the tenderness of the soles of her feet. However, she has, on several occasions, walked a distance of three or four miles.

Her general health has also much improved during the mesmeric treatment. She has now an excellent appetite, and can eat and digest any kind of food. Her head-aches are entirely gone, and her eye-sight is so much improved that she can read ordinarily large print without glasses, which she could not do before. Her legs and feet, which used to swell every summer, and feel heavy and painful, have this summer remained free from all such symptoms. Her appearance, as might naturally be expected, is very much improved, the skin being now much clearer and softer than it was previously to her being mesmerised. She is now never affected by changeable weather, as she invariably used to be. The pains between the shoulders that prevented her lying in bed have entirely left her, and she now regularly enjoys comfortable and refreshing sleep.

Notwithstanding the comparative rapidity of the alleviation in this case, so far as it has gone, there is reason to believe that it would have been even more rapid if the treatment had been more frequently applied. But various circumstances combined to prevent this being done. Thus, the patient resided at a distance of nearly two miles from the operator, who, being constantly engaged at his business, found it difficult to attend as often as was desirable. Then the fact that the patient, from long confinement to the house,

had become so sensitive to the bustle and excitement of the streets as to be easily frightened when she attempted to walk through the city. In consequence of this, she has hitherto invariably been mesmerised at her own residence. Her confidence is now, however, greatly strengthened, and she expects to be able to wait upon me, and, by thus being mesmerised more frequently, to improve even more rapidly than hitherto.

I may just remark in conclusion, that she has shewn great readiness to receive the visits of such persons as wished to make personal enquiry into her case. She has been visited by many ladies and gentlemen, who have invariably expressed their astonishment at the case as described by the patient herself; and she will be happy to answer any enquiries that may be made by parties who may wish to do so.

(Copy.)

“No. 1, Allan Street, Stockbridge,
“Edinburgh, Nov. 27th, 1855.

“Mr. James Cameron, Sen.

“Sir,—I have much pleasure in expressing the great gratitude I feel for the unwearied exertions you used in restoring me, through the power of mesmerism, from such a condition as I was in, to such a measure of health and strength, and freedom from pain as I now enjoy. Although it is impossible for me to recompense you, I hope and trust you will not be without your reward. Should this meet the eye of any one suffering from rheumatism, I would say as a friend—try, if you have not already tried, the powerful influence of mesmerism. I have heard the report of my case read over, and I hereby testify to the correctness of it in every particular.

“I remain, your most humble servant,

(Signed) “HELEN MURRAY.”

“On Sunday last I visited Helen Murray, in company with Mr. James Cameron, Jun., when the foregoing statement was read in her presence, and corroborated by her. I consider her cure the most extraordinary which has yet been effected, under the auspices of the association, and the warmth and intensity of her gratitude appear to be equal to the astonishing benefits which she has received. Her return to the duties of life, after such a lengthened period of inaction, is rather like a resurrection than a restoration. From the immense deposits which took place around many of her finger joints, by which her hands are still greatly disfigured, the *range* of flexibility in several of her fingers is still limited; I therefore advised the continuance of mesmerism as a means of promoting the re-absorption of these obstacles to motion. It may be mentioned, that the patient is a woman of superior mental powers, and still retains a

vivid recollection of the various members of that distinguished family with whom she resided as a respectable domestic in her youth.

“J. W. JACKSON.

“37, North Castle Street, Edinburgh,
“28th November, 1855.”

V. *Two rapid cures of pains in the Chest and Head; cure of aggravated case of pains in the Chest, Head, and Back; and cure of severe Chest Disease, in which the symptoms were cough, vomiting of blood, and expectoration of gross matter, with great weakness.* By Mr. JAMES ADAMS, 219, High Street, Edinburgh.

ARCHIBALD Wilson, aged five years, residing at No. 1, Thorny Bank, Fountainbridge, Edinburgh, was, on the 8th of March, 1855, suffering from severe pain in the chest and head, accompanied with great difficulty in breathing. He frequently on that day went into a kind of fit, in which his eyes were turned up. He had been in this state from the morning till ten o'clock at night, at which time I mesmerised him, making dispersive passes over the chest, and also downward passes over the body. I continued this treatment for about an hour, which produced a very soothing effect, as he fell into a kind of sleep. At the end of this time he was able to sit up on his mother's knee, when he asked for a drink of water. I mesmerised some water for him of which he drank a good deal. I continued to mesmerise him for half an hour longer, when he asked for something to eat. He was shortly afterwards put to bed, when he enjoyed a comfortable night's sleep, and awoke quite well in the morning. I mesmerised him again the next day, and he has since remained in good health.

Mrs. Wilson, about middle age, the mother of the above patient, was on June 3rd, 1855, seized with a violent pain in the back of the head, and was all over very feverish, and was during all the following night in a state of delirium. On the evening of the next day, June 4th, I mesmerised her for an hour, by making long passes from head to foot. At the end of this time she felt greatly relieved. I mesmerised her twice on the following day, when she went into the mesmeric sleep. She also felt much better on this occasion. I mesmerised her on the two following days, on the latter of which she stated while in the mesmeric sleep that she was perfectly

restored. She has since then (now upwards of five months) remained in good health. This patient also drank mesmerised water. It may also be stated that Mrs. W. was similarly affected a few years ago, on which occasion, under ordinary medical treatment, a period of three weeks was required for her recovery.

Harriet Wilson, aged about fourteen years, daughter of the last patient, had been, for four weeks previous to the 10th of November, 1855, complaining of head-aches and a kind of languor approaching to drowsiness. On the above day she was very severely affected with pain in the head, having scarcely power to open her eyes. There was also great pain in the chest and back. I mesmerised her for an hour, by making long passes from the head to the feet, with dispersive passes over the chest. During the time I was mesmerising her she went into a kind of dose, and trembled violently from head to foot, moaning heavily all the while. I then allowed her to remain for an hour without making any passes, during which time she occasionally trembled and moaned. I then made dispersive passes over the chest, and laid my hand upon her head for about half an hour, which seemed to relieve her considerably. I then woke her up, when she said she felt a little better.

Nov. 11th. She had a very bad night, the symptoms being the same as at first. She still felt very ill. I mesmerised her for an hour and half in the same manner as before, and also gave her some mesmerised water, after which she felt very much better, though still unable to stand without assistance.

Nov. 12th. She is very much better to-day. Mesmerised as before.

Nov. 13th. She is so far better to-day as to be able to walk about the house. Mesmerised as before.

Nov. 17th. She was very ill yesterday. I mesmerised her to-day as before, and she feels very much better.

Nov. 24th. She now feels quite well. Mesmerised as before.

Nov. 26th. I mesmerised her to-day, and she is to return to school to-morrow.

Nov. 27th. Called to-day, when I found that she had gone to school, being quite recovered.

Magdalene Wilson, aged twenty, residing at No. 1, Thorny Bank, daughter of Mrs. Wilson, was, in May, 1854, house-

maid to a lady in Ayrshire. She had got cold about the 14th of May, and suffered from cough and pain in the chest till about the middle or end of June. She perspired very much, especially during the night, and her breathing was so affected that she could hardly go up and down stairs. She took gruel, bathed her feet in hot water, and otherwise treated her illness as she would an ordinary cold. She became so ill at last that her mistress got alarmed and sent for a medical man. He applied mustard plasters every night for about eight days to the right side of her chest, and over her shoulder and back. He also gave her pills to be taken every three or four hours. At the end of the eight days as she was getting worse, he ordered a fly blister, and from that time till the 9th of August she had on seven large fly blisters altogether. She had also a small blister placed alternately on the right and left side. By the doctor's advice she was sent inland to Inchinnan, where she remained eight days, and where she became rather better. She had taken a great deal of medicine from bottles and in pills and powders during this time. She had also tried cod liver oil, but it would not remain on her stomach. After her return from Inchinnan, she became gradually worse, till the doctor at last said there was nothing to be done but to send her home. He told her this was her only chance of recovery. And she understood he told her mistress and her grandmother that she would not live through the winter. She returned home on the 9th of August. Dr. McDonald came about the end of the month. Till he came she had felt rather better, and had taken no medicine. He immediately ordered a large fly blister, and a dozen of leeches. He also ordered a bottle of medicine that always made her sick, besides pills and powders. Under his treatment she put on four blisters, and swallowed an immense quantity of medicine. All this time she became gradually worse. She frequently vomited large quantities of blood, sometimes as much as a pint at a time. She also coughed up gross matter, and could get no sleep at night, the cough was so incessant, and she perspired very profusely. She was also so weak that she could not stand. She was so ill for some time before mesmerism was applied that, after hearing the statements of the doctor, the episcopal clergyman whom she attended brought the bishop to the house to confirm her and then administered the sacrament.

This patient had heard of mesmerism from her cousin, Mr. Brown, of Ayr, whose daughter had been cured by its agency; but she would not let him mesmerise her, she was

so afraid of it. Mr. Maitland, however, one of the directors of the Scottish Mesmeric Association, recommended it so strongly that she agreed to try it. The first time I mesmerised her she felt relief, and slept better that night than she had done for months before. I was not able to attend to her very regularly at first, but she always felt relieved after being mesmerised. I began to mesmerise her regularly in February, 1855. She was then very ill, and had almost entirely lost her voice, not being able to speak above a whisper. From this time she began to improve daily. She did not go into the mesmeric sleep till April, and from that time she recovered very rapidly. In the beginning of May her cough had ceased, she had recovered her strength sufficiently to do the household work, and could walk about during the day without fear of illness. She has since gained strength every day, and now feels as well as ever. She has been mesmerised very regularly since February, but it is now to be discontinued. She has taken no medicine since I commenced to mesmerise her, and, when she feels her stomach in the least out of order, she takes mesmerised water, which puts her all right.

Magdalene Wilson's father and grandfather, and several other relations, died of consumption.

She did not take any medicine or *cod liver oil* from the time when the mesmeric treatment was commenced.

(Copy)

"No. 1, Thorny Bank, Fountainbridge,
"Edinburgh, Nov. 28, 1855.

"Mr. James Adam,

"Sir,—I have read the report of my cure, and also that of the cures of my two daughters, Magdalene and Harriet, and of my son Archibald, and hereby testify to their correctness.

"I beg to take the present opportunity of thanking you most sincerely for the great trouble you have taken in reference to my family. We are much indebted to mesmerism indeed.

"I am, sir, your obedient servant,

(Signed) "JANE WILSON."

(Copy)

"No. 1, Thorny Bank, Fountainbridge,
"Edinburgh, Nov. 28, 1855.

"Mr. James Adam,

"Sir,—I have read over the report of my cure as effected by you, through the agency of mesmerism, and I hereby testify to its perfect accuracy.

"I also take this opportunity to return you my most sincere thanks for the kind and disinterested manner in which you so perseveringly attended me.

"I am, sir, your obedient servant,

(Signed) "MAGDALENE WILSON."

VI. "*Phrenology applied to Painting and Sculpture.* By George Combe. London: Simpkin, Marshall and Co. Edinburgh: Maclachlan and Stewart. 1855."

THE history of a great truth is ever the narration of a fearful struggle. A new idea is of necessity predestined to conflict, for it can never win for itself an honourable recognition, and so attain to the rank and dignity of a received and established truth, without the displacement of some revered and venerable error. War, even of the internecine order, is in no respect confined to the physical sphere. Through the bi-polar and antagonistic relationship of opposing forces is the harmony of the universal maintained. Whoso would cry peace when there is no peace, and be thus contented to dwell amidst the deceptive appearances of a hollow and fallacious truce, is no true man, no veritable Godson, but rather an ally of him who from the beginning has been the father of lies. The age of martyr spirits is not passed and we fear never will, albeit the manner of their suffering may be changed to suit the fashion of the times in which they appear. The world, as of old, still hates the truth-teller, and with good reason, for does he not disturb its voluptuous repose upon the downy couch of accepted fallacies? Why should Nineveh give gracious audience to a Jonah come to forewarn it of destruction? If he will utter forth his unpleasant veracities, let him do so at his own risk and to his own cost.

This nineteenth prides itself in being beyond all other centuries, *par excellence*, the fast. Never before was there such rapidity attained to in the management and transaction of all human affairs. Former ages crept, latter ages walked, recent ages ran, but we actually fly! Unfounded prejudice, that most respectable of conservatives, expired and was decently interred, while we were still in our nonage. "*Facts*, give us facts," say the men of this day, "and we will not only readily receive but instantly enthrone them. It was the ignorance of former generations that caused them to resist truth and maltreat its advocates and expounders; but *we* who live in this noon-day light of knowledge are of course pre-

pared to accept the one and reverence the other!" Perhaps of all the flattering fallacies wherewith the foolish self-complacency of a most superficial age ever contented itself, this is about the most baseless and unfounded. *Openness to the truth!* Alas! this, which implies charity, long-suffering, forbearance, humility, and a thousand other *moral* qualities as well as *intellectual* endowments, and which is, if we could see it aright, not only the acme and perfection, the very crowning glory of our imperfect nature, but the high and laboriously-attained reward of much preceding discipline and endurance; this, we say, is precisely the last excellence which might be rationally expected from an age of such unqualified self-sufficiency as ours.

It would seem to be in the nature of things, whether creeds, codes, politics, or philosophies, to get themselves, with all expedition and with every attainable facility, articulated and established. Without this, their organization seems to be imperfect, and their working efficiency below the maximum. Nevertheless such fixity is ever purchased at the expense of farther growth, which, proceeding with difficulty and at great disadvantage under such obstacles, eventually, as these increase till they become insuperable, ceases altogether. Numberless are the instances in point which might be here cited to illustrate this principle, history in its every page bearing decisive record that such is the fact. Perhaps the tendency to such hardening and ossification is a necessary accompaniment of that mortality which too surely attaches to the time-born, however vitalized and forcible, however pure and promising, however sacred and holy, at its origin. For is not *death* the providentially appointed completion of *life*, the end whereto its manifold functions have tended even from the beginning. Quite true, says the experimental philosopher, rejoicing in that priceless testament of earth's greatest master spirit in the sphere of scientific discovery—the *Novum Organum* of Francis of Verulam; quite true, only *our* department is an exception! If there are devils, these subterrestrial personages must no doubt occasionally enjoy some most hearty cacchinations at the reiterated spectacle of human folly clothed in the robes of authoritative wisdom, which their lengthened opportunities for observation cannot fail to have presented to their notice. Profession and practice have, we suppose, always been somewhat distinct departments of human action, or at all events they only harmonize during that infantile condition of systems in which the immediate presence and direct spirit of the founder predominate over the surely growing weakness, pride, and selfishness of his followers.

Thus modern men of science profess, in accordance with the teachings of that great rabbi to whom we have just been alluding, to revere NATURE alone as their teacher, to appeal to her tribunal in all cases of dispute, and to submit to her decision as a final and unquestionable authority. Beautiful profession, the war-cry of an army going forth conquering and to conquer till the end of time,—the magical open sesame, before which the thrice bolted gates of otherwise impenetrable mystery fold back and expose their priceless treasures to the ardent gaze of the daring intruder who is but master of this potent and resistless formulary. But what is the practice of these recreant and cowardly knights of the sorely hested truth? After what fashion do they really fulfil those vaunting professions of fearless loyalty, wherewith they obtained initiation into the brotherhood of that faith which reveres nature as the sole fountain of veracity in matters physical? Has an old and established department of investigation been ever so slightly enlarged, has a new star been discovered, or a cometary orbit been calculated, the fortunate pioneer is received with an intensity of applause that might have put Hipparchus to the blush, and made Copernicus feel abashed at the superfluity of approval. But let a fundamentally new idea be propounded, let an additional province of science be spoken of, that has no *great names*, no established reputations to make it respectable, that has yet to fight its way to acceptance, and indifference, contempt, and opposition will be the assured destiny of its unfortunate discoverer. Men priding themselves in being the disciples of Bacon, and most cordially assenting in words to all that this great man has said on the subject of *idola*, and on the folly of investigating nature while our minds are filled with pre-conceived ideas, nevertheless come to the consideration of every fundamentally new subject with an amount of prejudice, and with a degree of self-sufficiency, to which mere ignorance could never approach, absurdly conceiving that a knowledge of one department of science must qualify them for deciding *ex cathedra* on the merits of another.

For now nearly a century every original thinker has had to appeal from the sanhedrim of science to the non-professional and uninitiated public without. So determined indeed do the "authorities" seem not to admit a new idea, that but for this more liberal court of appeal it may be seriously doubted whether many valuable germs of thought would not be for a time at least practically ignored, and compelled to reappear at a later period. Look, for example, at the conduct of the British Association in its treatment of Mr. Braid, and in its

determined rejection of phrenology as an aid to the study of ethnology. How contemptibly ridiculous the pretension of such a society to take the leadership of mind, or the initiative in discovery, while in its corporate capacity it exhibits a fear of the new and a dread of the untried that would not have disgraced the sacerdotal gownsmen of Rome in the middle ages, and that must, we should suppose, excite the unqualified admiration of every Indian Brahmin or Chinese Mandarin who chances to hear of so noble a stand against detestable innovations upon the part of his European heathen, the great Fee Fums of the West. Men professing in the face of the world to investigate *nature*, and yet determinately refusing to see her *facts*; making a parade of their love of *science*, and yet declining to witness an *experiment*; trumpeting forth their desire for knowledge, and yet formally and by authority silencing its expounders in their assembly! Let us not be afraid to stigmatize such conduct as it deserves. Here is either a degree of blinded prejudice which amounts to barbarism, or there is a miserable paltering with the truth from "fear of the folk," which, as an exhibition of moral cowardice, is deserving of profoundest contempt from the present, and such indeed as cannot fail to draw upon its authors the pity, if not the reprobation, of wiser and braver centuries. There may be, no doubt there are, pharisaic formalists enough in the church, but let them not be ashamed as if they stood alone in the world, for there are plenty of men who make broad their phylacteries and also pay tithe of mint and cummin in the temple of science,—men whose praises of Newton are a perpetual anthem, and who yet dare not look a *new science* in the face till it has become *respectable*. Talk of hero-worship and the adoration of saints! The most sepulchral of creeds never more devoutly revered the rags and bones of its ancient martyrs and founders than do the rank and file of modern scientialists in their idolatrous regard for the mere prestige and authority of great names. Let us not deceive ourselves; there are many lamentable indications that the once freely expanding province of science is getting enthralled by traditional limitations. Our European *savans* are becoming enslaved by *authority*, and in many provinces dare no longer appeal from the opinion of their masters to the still higher tribunal of nature herself.

Were the time convenient or space at our command, we might here say much more on the state, not so much of science itself, but of that almost equally important matter, the *scientific mind* of this nineteenth century. Suffice it that we have no hesitation in giving it as our opinion, that the

true Baconian spirit is sadly on the decline, its place being supplied by a growing reverence for the memory of those mighty spirits to whom no doubt humanity will be everlastingly indebted for their priceless labours in so effectually enlarging the boundaries of knowledge, but who would themselves have been among the first to denounce that superstitious regard for preceding discoverers which would prefer their *opinions* to the incontrovertible evidence of a *fact*.

The extent of our preceding remarks will, we fear, prevent our noticing at due length the really admirable work of which the title is prefixed to the present article. The last production of its veteran author, it is we think in many points his best. There is beyond question a manifest improvement in style, manner, and spirit. With all that clearness and force, that precision of statement, and logical power of deduction, which have ever distinguished the phrenological dissertations of Mr. Combe, it has at the same time none of that *hardness* which so frequently characterized his earlier productions. The air of Italy, or, more correctly perhaps, the moral atmosphere of her magnificent galleries and gentle studios, seems to have evoked a flow of hitherto latent, but nevertheless most genial feeling, in the profoundly observant traveller. Removed from that arena which in his mind must be associated with so many past conflicts, and surrounded by all which could arouse the finer emotions and nobler idealism of his nature, the northern champion of a controverted truth seems for the time to have willingly yielded himself to the purifying and exalting influences of art and poesy. And the result is that we have a volume, not only of great value to the student of phrenology, as an able contribution to that especial province of his favourite science which has been hitherto perhaps the most neglected, but a work which the artist may study with profit and the literary public peruse both with pleasure and advantage. We would more especially recommend the first to peruse Chap. V., On the Relation between particular regions of the Brain and particular characteristics of the Body; and Chap. IX., On the Cerebral Development and Genius of Raphael, with Note 2 in the Appendix, respecting a skull long believed to be his. In the two latter Mr. Combe triumphantly disposes of what had long been esteemed an opprobrium of the science, and shews that the *real* skull of Raphael is vastly more indicative of his genius than the *suppositious* one. As to the artist, we can only say that he should not only study, but in all earnestness seek to master and apply, the principles which are here so clearly and forcibly yet beautifully developed. If he would

attain to present excellence in the estimation of his more informed cotemporaries, and, above all, if he would avoid committing those fatal errors of which a more enlightened posterity will be the competent, and therefore in a sense severe, judges, and into which some of the ablest and most gifted of his predecessors have at times unwittingly fallen from their ignorance of the principles of cerebral physiology, he must devote his attention to the laws of nature in connexion with the development of form and the manifestation of expression. The day of those merely *dilettanti* patrons who take the works of rising or celebrated artists upon trust, and, while arranging them in accordance with the most approved laws of upholstery, at the same time discourse of their merits in the set phrases of artistic scholasticism, respecting colour, perspective, and grouping; the day, we say, of such wealthy purchases of soiled canvass in superbly gilt frames is rapidly passing. While even the *cognoscenti*, who do know something of composition, and who are really aware that a work of art should be the vehicle of an idea or the embodiment of a sentiment, but who, if they saw the head of a Minerva combined with the form of a Venus, or the brow of a Jove on the shoulders of a Hercules, would *feel* rather than perceive the incongruity, and in whose magniloquent criticisms, so crammed with the slang of the studio, the vaguest platitudes so often veil the densest ignorance, even these kindly and accommodating judges will ere long, we suspect, become comparatively rare. Phrenology, and with it a knowledge of the laws which regulate and determine organic development, are in despite of medical opposition and scientific prejudice becoming recognized and established, and, as a necessary consequence, works of art will hereafter be judged, not so much by the varying standard of individual sentiment as by the immutable laws of nature. Costumes which were never worn, architecture which never existed, and foliage which never grew, may be pardoned in an old, but would not be endured in a modern master. And with the progress and diffusion of knowledge respecting the types of organic life, it will become equally necessary to avoid the absurdity, now so often perpetrated, of painting *impossible* men, and drawing delightful, though *self-contradictory*, women. The future, both of science and art, will own themselves deeply indebted to Mr. Combe for his courageous and able initiation in a path where, we doubt not, he will have many followers.

In taking our leave of this valuable work, we would observe that no untravelled English reader can possibly do full justice to the dauntless moral courage manifested through a

lifelong career by its talented author. To do this one must have actually resided in Edinburgh, and mingled freely with its vigourously constituted, learned, accomplished, and yet strongly, because conscientiously, prepossessed population. The great school of theology, medicine, and law, and at the same time the principal seat of literature in North Britain, public opinion in modern Athens is led by an aristocracy of intellect more than ordinarily distinguished by energy and force of character. Justly proud of an illustrious past, and still glorying in an array of eminent names, whose reputation is European, the scholarly citizens of this renowned University are pardonably tenacious of the established and accepted, while proportionately suspicious of the new and untried. Discussing every subject with the practised skill and faultless acumen of professional logicians, they try every question at a bar in which mercy but slightly tempers justice. Fully equipped with all that antiquity can teach, they are however but imperfectly competent to estimate the present, and never by any chance look prophetically forth into the untrodden realms of the future. It is the Jerusalem of the North, where a stern Sanhedrim sits enthroned upon its unalterable law, saying to the restless waves of mutation and progress, thus far and no farther. And yet on such an arena, and before such a public, stood George Combe, fearlessly doing battle for the truth, against all comers, during an entire generation, defying alike the fiery anathemas of a bigotted clergy, the specious fallacies of a prejudiced bar, and the unrelenting hostility of an enraged faculty. What wonder that we occasionally detect an undercurrent of antagonism in his works, which to the English reader seems needless. The athlete, fresh from a mortal struggle, can scarcely be expected to possess the unruffled composure of a calm spectator whose serene repose has been undisturbed by an effort. Ere the position and bearing of Mr. Combe can be duly appreciated, we must understand the society in which he moved, and the influences to which he was subjected. Thus adjudged, he stands forth the venerable but now victorious champion of a great but unwelcome truth, that without his lifelong effort had still perhaps waited another generation for recognition.

J. W. JACKSON.

Edinburgh, Nov. 26th, 1855.

VII. *Two remarkable cures of chronic extreme Agony and Debility in a father and daughter.* Communicated by the father, Henry Kenway, of Birmingham, to the late William Barrett, both of the Society of Friends.

1. IN the year 1832, I was thrown from a gig on a flinty road, and was taken up as one nearly dead. The wounds were dreadful, and I had a concussion of the brain. Up to the year 1850, I was occasionally suffering from a debility, although at times much relieved by my kind and able medical attendants. In the early part of 1850 I was very ill, in pain all over, and I could not move in bed without assistance, but bore only the most gentle help, and dreaded every move. Some thought I was sacrificing my life, because, if relief or cure could be found, it could only be from homœopathy. Under a physician of high standing, my intention was to give three months' trial, but within a week of that time my friends thought me too near the grave to persevere. My physician again so far restored me, as to enable me to seek strength from the sea breezes on the Devonshire coast. There no ease or improvement could be found. From that time I visited other spots strongly recommended, but gradually became more and more feeble, and suffered acutely over most parts of the body.

Thus things went on till 1852, when all that medicine could do seemed to have been tried in vain, and it was thought I was gradually sinking. About the end of that year, after saying much to discourage the adoption of any new system, all appearing hopeless, again I yielded to the desire of my friends, and without hope consented to try mesmerism. Isaac Phelps of Bristol was engaged. He questioned me: examining my legs, in wounds from the foot to the knee, and said that mine was a case of so long standing, the consequence of the concussion of the brain, that he would not deceive me by holding out the hope that he could cure me. The legs were so bad that he never expected to cure them. All he could say was, he doubted not the suffering might be considerably lessened. He had been surprised at some of the cures he had effected. He was ready to do his best if I thought well to risk the expense, and said it would rejoice him if it proved more was effected than he dared lead me to hope. He continued to mesmerise me an hour morning and evening, except on first days (Sundays) for about four months, then every evening only one month. To my great surprise and comfort, and to the astonishment of many, at the expiration of that time my pains had left me.

I was able to ramble with delight on the Malvern Hills, and fatigue some of my hale robust friends, greatly to their wonderment. My legs gradually healed, and not a wound is left. My hands and feet, instead of deathly coldness, are generally warm and comfortable. I could not live without aperient medicine, now it is rarely ever required. Last winter was severe and cold, but I was able to enjoy it.

My able physician (and I have good reason to term him such) said my sufferings were the consequence of the accident, a shattered nervous system.

2. Part of the time he also attended my daughter, and examined her minutely three times. The complaint was said to be neuralgia, and we were given to fear that, without the greatest care, she would be a confirmed invalid. This was at the time mesmerism was producing decided effects upon me. Finding that in some degree we were similarly affected, that she was in much pain, and night after night could get no rest, it was decided to try mesmerism. It produced a remarkable effect. After it was over she became sleepy, and slept the whole night. The disease gradually left her. Soon she was restored to health, and has required no doctoring since.

Such facts as these should be sufficient to induce a trial of mesmerism, particularly when, as in my case, all other systems have failed. Twelve months have now passed, and a cold winter,—that winter, a winter of comfort to him, who before in warm summer weather, in a high-back easy chair, and well wrapt up in front of a good fire, was often cold and chilly to a painful degree. Had I addressed thee earlier I could not have forwarded this telling fact.

HENRY KENWAY.

Birmingham, 11th mo. 19th, 1855.

VIII. *Remarkable cures of Neuralgia and Tooth-ache.* By JOHN RAWE, Esq., of Haverstock Hill, Hampstead Road.*

HAVING lately, during a visit to Cornwall, met with several parties who were formerly mesmerised by me for different ailments, it occurred to me that some of their cases which have not yet been reported in *The Zoist* might possibly be considered of sufficient interest to find a place in that journal.

* Excellent cures by this gentleman have been published in Nos. XXXII., XXXIII., XXXV., XXXIX., XLVI.

With this view I will proceed to describe a few of them, selecting those in which acute pain was the ailment complained of.

1. *Neuralgia of the Sciatic Nerve.*

John Collins, a respectable builder, residing at Wade-bridge, about 50 years of age, applied to me in consequence of an attack of sciatica. He had been suffering from it between *three and four months*, during which time he was under medical treatment, but had not obtained the slightest alleviation. At the first sitting, I commenced with passes down in front over the head and chest to produce sleep: the eyes closed in about ten minutes, in a little while he was disturbed with an increase of pain in the hip. The passes were then made from the hip down over the thigh and leg to the foot. After a few minutes, observing his brow again knit, as if he were in pain, I enquired what he felt. He said "the pain is gone from where it was, and is very smart in the calf of the leg." A short continuance of the passes removed the pain, and he found himself *free from it*. After two days I saw him again, and was told there had been a slight return of the symptoms; I mesmerised him as before, and the results were similar. *There was no return of the complaint after this*. The next day he rode several miles on horseback, and also walked a considerable distance, which was putting the cure to a severe trial. But, when I saw him the day following, he felt quite well. I gave him twenty minutes mesmerising, the last that he received.

On meeting J. C. a week after, he expressed himself as follows,—“I am all right, I have been quite well since I saw you last, *it must be mesmerism that has done it*, as for many months previous I was never free from pain, more or less, and a feeling of weakness in the leg.”

Neuralgia of the Side.

Mrs. Greenwood, aged 30, the wife of a miller and small farmer, of fair complexion and delicate constitution: has had three children, of whom two died shortly after birth. During her last confinement, (about six months before I saw her) she took cold and had a violent attack of pleurisy; her life was despaired of for several weeks, and one surgeon pronounced her far gone in consumption, and the left lung nearly obliterated. However, she recovered to nearly her former standard. Mrs. G. had for many years felt a pain in the left side, extending back nearly to the shoulder blade, and more acute after her illness. She was also frequently

seized with fainting. Her husband often proposed a trial of mesmerism, but Mrs. G. considered it an absurd thing, and objected to his applying to me on the subject. He ultimately obtained her consent, and, on his acquainting me with his wishes, I offered to make a trial.

At the first and second sittings I only attempted to produce sleep, which was effected on the first occasion in half an hour. The next time in twenty minutes. On the third visit I decided on trying to remove the pain, but said nothing to the patient. A light sleep was produced in a quarter of an hour, and then I made powerful passes for a considerable time down the left side and over the leg and foot. At the conclusion of the sitting Mrs. G. said she had *felt a strange sensation as if quicksilver had been trickling down the left side, then pain was felt in the knee and afterwards in the leg, then in the foot, and lastly in the toes, when it vanished.* The second day after, there was only a slight pain under the shoulder-blade, which was removed as before. Over exertion in carrying a heavy child, some days subsequently, produced a return of the pain, which was again removed at one sitting. The rest at night was now very much improved, and the faintings never occurred again. I mesmerised her for the next fortnight, by which time her appearance was that of good health, and she considered herself as well as she had been for many years. Mrs. Greenwood's feelings towards mesmerism changed to gratitude and admiration, and, being a kind-hearted woman, she wished to extend its benefits to others. With this view she proposed to invite a female cousin of hers who was ill to come and stay at her house to be put under mesmerism. This was acted on with a very good result.

— Wills, a middle-aged married woman, residing at the village of Amble, about three miles from my house, called on me one day and said she had heard of my making some persons insensible to tooth extraction, and wished to be mesmerised for that purpose. She said "about a month since I went to Dr. — to have a tooth drawn. It was a wisdom tooth much decayed : he crushed it in drawing, and I believe some of the splinters are not taken out. Since then I have had almost constant pain in that *side of the head*, and have never had a sound night's rest." She added, "there is another tooth decayed and I wish to have that one out, but I suffered so much last time, and my nerves are now got so weak, that I cannot bear it unless I can be put to sleep." I tried passes for nearly half an hour with no success, and then told her there seemed no chance of her being made insensible enough

for a painless operation. She said "I believe it is partly owing to my being so much afraid; my friend here (a female who came with her) told me so many frightful things she had heard about mesmerism, as we came on the road, that I was afraid to go to sleep: if you will try me again, I shall not be so much afraid now." Another trial was made and sleep produced in three quarters of an hour, and left to continue half an hour: on awaking, the pain was found to have ceased.

It was arranged for her to come two or three times to deepen the coma before the extraction.

I saw no more of her, but a month afterwards was informed by a neighbour, that the reason of her not coming was, that she had *not felt the slightest pain* since I saw her, and did not wish to have the tooth drawn.

Tooth-ache will generally yield to mesmerism, and the relief is often remarkably permanent. I will give one instance. Mary Goodfellow, aged about 14, had been troubled with tooth-ache for two or three days, when one morning she went out to milk her father's cow, and, wearing thin shoes, got her feet wet with the cold dew, the consequence of which was an attack of excruciating tooth-ache. Her mother came with her to me, and said her daughter was naturally of a very excitable temper, and the pain had made her almost frantic.

Half an hour's mesmerising was given, and proved sufficient to render her quite composed and easy. A week after, this girl came accompanied by a little brother about seven years of age. I expected to hear she had a return of the pain, but this time it was the little boy she had brought to be cured. I saw these children occasionally for several months afterwards, and found they had been entirely free from tooth-ache.

IX. Cures of "*Tabes Mesenterica*," Head-ache, and (alleged) Hip Disease. By Captain FALCONER MILES, Dublin.

I. Cure of *Tabes Mesenterica*.

A LITTLE girl, aged three years, the daughter of a medical man, had been suffering for a length of time from "*Tabes Mesenterica*," which had reduced her to such a state that the flesh was hanging in folds on her legs, her stomach was swelled to an enormous size, and she had continuous diarrhœa. Every kind of treatment that the first medical advice could suggest had been tried without the slightest effect, and all hopes of the child had been given up, when

her mother determined upon trying mesmeric treatment. She consequently placed the child under my care. I mesmerised her at night for fifteen minutes, which had the effect of at once checking the diarrhœa, and this did not return; the child has been two months under my care, and is now as strong and well as possible, and is very fat and heavy. The stomach is quite reduced, and her medical attendant ADMITS that her recovery is most remarkable.

II. *Cure of Nervous Head-ache.*

"Mr. dear Mr. Miles,—I cannot leave you without giving you my warmest thanks for your unwearied kind attention to me while under your care. I have derived very great benefit from your skilful treatment, my nervous head-aches and indigestion you have entirely removed, and my health is now excellent. For some time before I consulted you I slept very badly, but since you have mesmerised me I have got eight or nine hours uninterrupted and refreshing sleep, and now with thankfulness to Him who vouchsafed to bless the means, and with grateful remembrance of your kindness,

"Believe me, your's truly,

"MARIAN W.

"15 Aughrim Street, Dublin, 1854."

III. *Cure of (alleged) Hip Disease.**

Maria O'Brien, aged 11 years, was brought to me by her mother, and had been suffering for nine months from hip disease; she was greatly emaciated, and screamed out if she was moved in the slightest degree. She had not been moved off her bed since January, and had been treated by one of the first surgeons in Dublin. The usual treatment of issues, &c., had been freely used without the slightest benefit; but, on the contrary, the child grew worse and was sinking: she was put under my care about three weeks since, and the pain was removed at the first sitting. I mesmerised her daily for fifteen minutes; she is now able to walk quite strongly, and does not suffer the slightest pain on her being tested in every possible way; her appetite is now good, and she has also recovered her flesh again in a remarkable way. She was never put into the mesmeric sleep.

Dec. 1st. This girl has been going to school daily ever since, and has not had the slightest pain or ache.

Merton, Sandford.

FALCONER MILES.

* So called by Captain Miles: but we are certain that it was pure neuralgia, which is every day mistaken for disease of the spine or hip, and absurdly and severely treated by surgeons all over the country.—*Zoist*.

X. *A Visit to the Great Prison at Munich.* By the Rev. CHAUNCY HARE TOWNSHEND, A.M., Cantab. In a letter to Dr. Elliotson.

Lausanne, Dec. 1, 1855.

My dear Elliotson,—You once expressed a desire to have a detailed account of a visit that some time ago I had made to the great public prison at Munich. I will now fulfil your wish as far as my recollections serve me.

Having applied (with passport) at the gate of the vast building, or rather buildings, that compose the prison, for permission to view the institution (for indeed it is rather a great reformatory institution than a prison), I was conducted to the apartment of the Governor, a man of high military rank—a colonel, or in German phrase *obereste*, I believe—who received me with great urbanity, asked me to be seated, and, having ascertained that I understood German, addressed to me some preliminary explanations respecting the prison plan and discipline.

The institution, he informed me, was very nearly self-supporting, the great source of its revenue being a manufactory of cloth for the use of the army—every branch of the manufacture, from the first entry of the raw flax to the final drilling and calendering of the woven article—being conducted entirely by the criminals themselves. Besides the cloth-making, other trades were also going on in the prison, such as shoe-making, tailoring, carpentering, bread-baking, &c. (I should observe that the prison was only for males), partly to create objects for general sale; but chiefly (with the exception of the cloth) to supply the wants of the inmates of the prison. “When a criminal enters the prison,” said the colonel, “the first thing we do, is to ascertain his former trade, if he had any, and to set him to work at that. In the case of his non-instruction in any useful occupation, we immediately take measures to have him instructed in some business that seems best adapted to his nature and faculties. Our lowest class of manual occupation is the winding of flax on reels, and to this work the least clever and intelligent are set. A large proportion of the prisoners are employed in this business, which is so essential to our grand object, the manufacture of cloth. Corporal chastisement is here unknown. Indeed, had there been anything of the sort employed in this prison, you would not have seen me here. Neither have we any useless labour (a cut at our treadmills thought I), anything, in short, which might degrade a man from his position as a human being. Our

great moral object is to raise and to reclaim. Our basis of principle is the belief that even the worst criminal still remains man and may be beneficially acted on by kindness, reason, and the skilful touching of certain human motives which we have found common to all. Convinced that all restraint is inefficient which is not accepted by the will of the criminal himself, we try to lead every one of our prisoners to a conviction of the excellence of our measures, and of the benefits which will accrue to himself from cordially embracing them. In fine, to produce self-government, not a government *ab extra* (continued the colonel with something of the German metaphysician in his manner) : a subjective, not an objective obedience and acquiescence, is our end and aim."

"This must be difficult," I remarked.

"I have not found it so," replied the Governor. "Occupation in the present, an object of interest set before a man in the future, the idea of something still to be lost, or still to be gained. These springs of action judiciously set in motion are adequate, we find, in every case, to restore or develop the principle of self-government. Of course, the chief difficulty is at first. Many a new comer is necessarily idle, brutish, ferocious even. But this I have ever found with the worst of criminals: once convince him of your interest in him, and he is pervious to your influence. The great source of crime (continued the governor, who seemed to be somewhat of a philosopher) undoubtedly is the belief in the lower classes that they are cared for by neither God nor man. How much of this belief is the fault of the higher and governing classes, God only knows. At any rate we, in this place, try to remove the unfortunate impression. There, at least, the criminal sees that much is done, and disinterestedly done, for his benefit and reclaiming. But to tell you our plan more particularly. *Occupation is our first great means of governing our prisoners.* In the morning, every man has his task of the day set him. Faithful to our principle of leaving the criminal to manage himself as much as possible, we do not secure his attention to his work by a number of overseers, or by constant supervision. On the contrary, every working room is, as it were, self-organized. We leave the inmates as free and uninspected as possible."

"But how then," I exclaimed, "can you possibly secure the necessary attention to the work in hand, or obtain from the men the proper amount of labour?"

"By a very simple method," replied the Governor, "we know exactly what each prisoner is capable of, and we mea-

sure all the work every evening. We expect from each, according to his trade, so much flax wound off, so many pairs, or so much of a pair, of shoes completed, so many loaves baked."

"But how obtain the result," I persisted, "without supervision or punishment? What motive on the part of the men or fear of failure can ensure their diligence?"

"We do not want," replied the Governor, "either motives or salutary fears to render our commands effective. I have said that *we have here no corporal chastisement*, but certain punishments which do here exist we find are more dreaded by the men than any amount of brute pain. For instance, we have pecuniary fines, or rather losses, and penalties in the shape of diminishing a prisoner's allowance of beer, cutting him wholly off from it, or excluding him from the library."

"Are such penalties indeed found sufficient," I said, "to enforce diligence and obedience?"

"Yes, for each penalty is directly based on a primary instinct of human nature; first, the love of acquisition, secondly, the desire of some small daily pleasure and stimulus, and, thirdly, the thirst for instruction and knowledge. And with all these are blended other inferior or superior excitements, which together produce that mixture of motives essential to the production of all action in man. (Remember I have said the Governor was German and philosophical.) For instance," went he on to say, "one grand stimulus the love of approbation, and one yet finer motive, the fear of blame, envelop all our three penalties in their ample folds. Most of the men have natures sufficiently human, really to feel the infliction of a fine or penalty, as if their ill-conduct had been an act of ingratitude towards those who are interested about them, especially towards myself, whom they know to be grieved when they do amiss. Once convinced that they are yet men, yet cared for by somebody, they seem to dread anything like a fall back into that utter self-contempt which was once their habitual state. They feel they have yet something to live for, and something which may be vitally affected by their own conduct.

"The money, which they are allowed to gain for themselves, under certain regulations, acts like a forcible task-master over them. To explain this further. We have in this prison criminals of every grade, and for every varied term of imprisonment, from a few months to fifteen or twenty years, or even life. To all of these we allow a certain proportion of their labour-money, the proportion varying according to their conduct, and in some certain cases the allowance

is, for a definite time, stopped altogether. When a criminal leaves the prison with a certificate of general good conduct, he has a right to the amount of money which has been laid by for him during his imprisonment. To leave the prison with a good round sum, undiminished by fines or stoppages, is an object of great ambition with all these men. Some are actuated by higher motives than mere ambition, the wish to provide for their families, or, when they quit the institution, to enter advantageously upon an honest calling."

"But," I demurred, "in the case of imprisonment of life, how is this motive to be carried out?"

"Through another of the primitive desires of human nature," replied the Governor, "namely, to have something to bequeathe after death. To consent to die an absolute pauper, and to leave nothing behind one but one's carcass is not human, but bestial. Besides, men love to think that they shall survive somehow after quitting this earth, be talked of by some one, remembered by some one. Thus we have found that even the imprisoned for life fall under the common law of wishing to accumulate, of desiring to have something to leave at death. Nay, the misers's passion comes into play, and it is most certain that, though the life-imprisoned criminal never sees, never *will* see his store, he often asks after it, wants to know again and again how much it is, and doats over it in his fancy."

"But suppose," persisted I, "that the life-imprisoned criminal stands unconnected in this world, has no family, no friends, no ties of any kind (and such cases may sometimes happen), how shall his interest to accumulate and to bequeathe be awakened, and to what end?"

The Governor replied, "We have as yet met with no such case of utter isolation. God has woven too many ties for man that he can ever stand wholly alone. It is true that there is now a prisoner for life here who has no relative living (at least no near one that he cares about): but then this man, we know, has a deep object of interest in a woman who was his mistress, and in her children (whether by him or by some other man I know not), and it is for her that he hoards, and avoids fines and forfeits, and asks after his cherished sum, and wishes to live that the treasure may be larger."

This branch of the subject being exhausted, I enquired what possible amelioration in his condition a prisoner for life could expect; "and yet you tell me," said I, "that you keep hope alive, that you control the worst criminal by a possible better and a possible worse. How is this? I ask.

“By a real better and a real worse,” replied the Governor, “without exception, in every case; yes, even in that of the lifelong captive. I will explain this. Among the six hundred are criminals of every grade. We do *not always—indeed we very rarely—execute a man in Bavaria, for any crime—for MURDER even.* Our laws are *merciful*, and we always spare life, except in cases where the public voice imperatively demands the sacrifice of a criminal. Not that I think the public voice is always right in these matters. But passions are sometimes roused in the populace that it would be dangerous to tamper with, and the Government throws to the enraged multitude a victim now and then to prevent worse loss of life—a popular outbreak it may be—a germ of revolution—a discontent which might end ill. For instance, lately, a poor lad of only nineteen had his head cut off (our way of executing criminals) because he had a strange passion for setting houses on fire, and had been so successful in his incendiarism as to have caused the death of many people, besides much loss of property. After he was in prison he confessed that he had only waited for a favourable wind to set fire to Munich itself in so many points as to have caused the destruction of the city. ‘Let me out again,’ he said, ‘and I feel that I should soon be at my old work! I cannot help it!’ The poor boy was, in fact, a maniacal incendiary—half idiotic, and, as such, would, under ordinary circumstances, have been made prisoner for life: but the bare rumor of that mercy enraged the crowd to such an extent—those who had suffered from the incendiary acting on the rest—that, after long delay, the execution took place. I was sorry for it. But what will you? All that relates to crimes and criminals is yet but little understood even in high places—by the populace not at all. But I am wandering from my subject. The execution I am speaking of did not take place out of this prison. Here we have no criminals who are left for death. Yet we have in it more than one murderer, and one man who had committed a double murder, who has been here twenty years already, and who will never go out alive. This brings me to answer your question, how, in such cases, the criminal is ruled by hope and fear. The murderer, or even he who has attempted murder, in short, the dangerous and the violent, are, on first entering the prison, heavily fettered, ironed round the legs, and handcuffed, so that very little power to do harm is left them. As their conduct improves the fetters are lightened; and, as confidence in them increases, one after another of the irons is removed. The handcuffs are the last to be taken away. This

is done gradually and carefully. On any outbreak on the part of the criminal, the fetters are proportionally replaced, and he is told, 'Thou seest we cannot trust thee!' This sort of discipline takes up long periods, but, at last, a consistent course of good conduct may remove the fetters altogether even from a lifelong prisoner. The man who committed the double murder—one on the master of a house, the other on the servant, and who came here long before I was Governor, is at this time entirely free from fetters, and, besides that, is one of the most trusted of the criminals in the institution. He is, in fact, overseer of several rooms,—for the internal management and economy of the prison is mostly managed by the prisoners themselves. Of course, if the man shewed any disposition to relapse towards violence, he would forfeit our trust and his own position. And it is precisely the knowledge of this which is a beneficial motive to him. No one who is not, like myself, daily cognizant of such things can conceive the enormous force of a restraint that is almost wholly moral. Now," continued the Governor, leading me to look out from his apartment down what seemed almost an interminable passage, on each side of which were long lines of open doors, "observe, all these doors are open, yet they are the doors of rooms, each containing some eight or twelve criminals—some of them murderers, yet few of them ironed. They are not forbidden to speak to each other, and, if the whole six hundred, or only a fraction of them, were to agree together to come out and murder me, and to take possession of the prison, there is nothing to hinder them except the moral force I speak of. We have here no physical strength to resist them; we have few servants to the prison—no secret espionage. Yet here I never feel afraid. The men *could* combine, but they *will not*. There has been too much reformatory spirit introduced amongst themselves to permit of a coalition for evil."

So spoke the stout-hearted Governor, but, for myself, I must confess, as I looked down the dreary vaulted passage and saw the open doors, and was aware of the strange mysterious stillness which pervaded the place, yet realized all the while the idea that behind each open door were criminals of all grades who had only to come out and murder us, I underwent something of a thrill of—no, not fear exactly,—it was not that—but the sort of imagination which seizes one on a precipice, where we feel the earth may give way under our feet, though there is no likelihood of such a catastrophe.

We returned into the Governor's room, where he continued his exposition of the prison system.

"In aid," he observed, "of the wish to accumulate money, and of the desire to discharge offices of trust, as well as to be free of limb, we employ certain minor and subsidiary rewards and punishments, which yet are very potent to control the men. And no wonder, since they affect the comfort and the happiness of every day. You will smile," continued the Governor, "when I tell you that one of our most powerful engines of government—perhaps the most powerful, certainly the most universal—is, beer! Perhaps you know that the Bavarian loves his beer?"

I nodded assent, and said, "Yes, as a Frenchman loves his wine."

"Well then, we take advantage of that love. We give our prisoners (when they behave well) beer. Not indeed the heady Boek-Bier—no, *that* might undo the good which we strive to effect. Nothing overstrong is allowed the prisoners, for we find that *the cooling, regular diet of the prison has, from the first, an immense effect upon their moral being.* Crime, in my eyes, is a disease—a madness, and *one half of the crimes on earth might be spared by a proper attention to the physical man*, and to the present generation which is to generate the next. The old Adam begets sinful children; but, *had the old Adam never swerved from the diet that Providence appointed him, we might at this actual time have, all of us, sound stomachs, sound brains, and sound consciences.*"

(Well, thought I, Mr. Governor, you *are* a philosopher!) He continued, "But, while we abstain from heating our prisoners by over-stimulating diet, we, on the other hand, take care not to keep them on a lowering regimen. For, strange to say, the two extremes in their results do really meet; and we have found by experience, and by examination of other prisons, that too low a diet actually stimulates the passions—yes, the worst passions—of men. Perhaps, in that case, the weakened brain produces monstrous growths of crime, and engenders a low feverish madness, which has no strength to correct its own morbid impressions.

"But to return to our beer. Not being exactly a necessity of life we can make use of it as a stimulus, physical and moral, useful in its place, which can be given or withheld, according to circumstances. We find that to cut a man off from his modicum of beer, however small, is the most dreaded punishment we can inflict. Thus in beer we possess a mighty engine. Small things become great by application. Is a man steadily improving in his conduct? From time to time we give him a small extra of the little beer (*kleine bier*) which we use in the prison. Is a man de-

teriorating? We lessen, or wholly withdraw, his allowance of beer."

(Thought I, you remind me of a mother, who told me once that she managed her two little daughters during several years by means of one box of sugar-plums, which they even thought it was a great thing to be allowed to look at now and then. But are not criminals children, and to be treated as such?)

The Governor continued, "To be struck off from the beer list for a long period is felt bitterly by the men—doubtless, not only as a physical deprivation, but as a moral penalty. Our beer tally is something like the good and bad marks in schools, by which I am told you English achieve wonders. It is a moral sign, and means more than the thing itself. To have the fullest allowance of beer proves a prisoner to be held in high esteem: to have none at all proves him to have forfeited approbation.

"So it is partly with our prison library, which is the last of our subsidiary means of government that I need mention. We have a room filled with instructive and interesting books, access to which is allowed at certain periods to the well-conducted."

"Can your prisoners all read?" I asked.

"Certainly! *In our country public instruction is the care of Government.* I have been told that in England the learning to read and write is not obligatory." (The more's the pity, thought I.) "In Bavaria it is so. Every parent is bound under penalties to send his children for a certain time to one of the schools appointed and maintained by Government."

"Ah!" I said, "in our free country we should not bear *that*!"

"But *we* consider ourselves free," replied the Governor; "only *not* free to injure ourselves, or our fellow-beings. Certainly, we find it a great thing in this our prison that those whom we receive have a certain groundwork of instruction, on which we may build, and to which we may refer. Thus, from the first, we have to do with something above the mere brute man."

"Have you schools," I interrupted, "in the prison?"

"No; for not only have those whom we receive an equal degree of instruction, but likewise we do not admit here lads or boys under eighteen years of age. There is for them a separate reformatory institution in the town. Faithful to our principle of self-development, we give our men the means to instruct themselves by reading."

"And they really like to do this?" I asked.

"Yes; for we take the greatest care to make reading a matter of desire to them. The moment we were to inflict it as a task we should be baffled in our aim. Reading is held out to the men as a privilege, a reward, a something rather difficult to be obtained. We fence the thing round with restrictions. The first admission to the library is granted only as a high reward for good conduct; and each prisoner knows that any misbehaviour on his part may exclude him from the coveted apartment. By such an appeal to the first principles of human nature—indeed, to very obvious and simple rules—we obtain the desired end, namely, to make the men hope and fear about the library. They greatly dread to be excluded from it, and consider such exclusion, perhaps, as a greater penalty than any we can inflict, always excepting the loss of their beer."

"Are these all your punishments?" I, as the Governor became silent, enquired.

"Nearly all. We lay it down as a law that *no punishment shall be inflicted which can possibly injure health. Indeed we have no right to add such injury to the sentence of the law. This is no place of torture.* Viewing the matter thus, we do not punish ill conduct by more meagre or more stinted food, or by taking away the daily exercise which we find necessary to the well-being of our prisoners. Indeed, we should consider such punishments as a moral wrong: for to restore the health of the mind through that of the body is one of our greatest aims. Yet as to food and exercise, we vary the *quomodo* though not the *quantum*. There is a table for the offender—a culprit's court—certain signs of disapproval—a certain segregation from the rest, when a prisoner has shewn himself unworthy to communicate freely with his fellows. Throughout all, we try to make the men feel that whatever punishment we inflict is *just and passionless*. For the most part, I must say, the culprits acquiesce in our judgments, and do not imagine that we punish in order to please ourselves.

But it is time you should yourself see how our system works. I have given you a much longer *exordium* about it than I generally do to visitors, for the reason that you seem interested on the subject of prison discipline. I will now call my head man to conduct you about the prison. I should be happy to accompany you myself, but this I do not do, because it might appear that my presence got up the men to an artificial state of restraint or good behaviour. Go, and judge for yourself. Ask the prisoners any questions you please, and visit as many cells as you like."

Being delivered over to a pleasant-looking official, I was now conducted to one of the open-door apartments which I had glanced at from the Governor's room. Some eight or ten men were here busy reeling off flax on wheels that were worked by the foot acting on a pedal. As I and my conductor entered, we excited little or no attention, neither was there any of the scuffle or sudden silence which, even in schools, attends the entrance of a functionary. On the contrary, the prisoners continued talking in a gentle but not suppressed tone of voice, each one apparently chatting with his neighbour, or with the two or three next to him, while, all the time, the foot was at work, the wheel going merrily round, and the hands busy. I said to the prison-servant (I can hardly call him jailer) who accompanied me, "So, talking is allowed."

"Yes," he replied, "but the prisoner whom you see yonder in the middle of the room is taking care that no improper conversation goes on here. We have to each room two or three monitors, who have each their turn, of so many hours, to watch over the conduct of their fellow-prisoners. They keep a strict account of the behaviour of the set entrusted to them, and this trust they have themselves deserved by a long unbroken series of good conduct."

"But," I asked (somewhat aside), "are the rest never angry with their comrade, if their wrong words or doings are reported by him? Is there not something of the feeling which prevails against a tell-tale in our English schools?"

"No," replied the official, who was thoroughly intelligent, "here we have nothing of the sort. The rules of the place are so well understood, and the object of them so plainly known to be good, that we have never known ill will generated by a monitor doing his duty."

I spoke a little with the monitor, asking him how long he had been in the prison?

"Five years," he replied.

"And how much longer have you got to stay?"

"Three years," said he.

"Your offence?"

"Theft with violence."

"Do you much wish your time here to be out?"

"No, Sir, I am very well contented here. Still, of course, I shall be glad to be out."

He spoke with great openness and unrestraint.

We now proceeded to visit various other apartments, in one of which the prisoners were making shoes, in another plaiting list slippers, in another turning boxes, candlesticks,

napkin rings, &c. I was told that, in choosing the occupation for the man, regard was had to his comparative health and strength, as well as to his particular turn for the handicraft, and also to his conduct; thus, to be drafted on to the lighter and more amusing work was considered to be a reward. Every one was anxious to be a baker, and no wonder, for I never saw a more animated scene than the bakehouse presented. In this portion of the reformatory Erebus there was bustling and laughter and joking going on. My attendant told me that none but the better sort of criminals, who had either been condemned for only small offences, or who had worked their way up to confidence by long good conduct, were allowed to form part of the baking establishment. So it was with the cooking department, over which, besides, presided servants belonging to the institution itself. Of course, I must taste a loaf, and some soup. That is *de rigueur* in such cases. Both were excellent. I wish that all the Oliver Twists in the world might have as good in their workhouses! "Was meat allowed every day?"

"No; three times a week."

One of the most interesting sights was the prisoners' library—by no means an uncheerful room either. Being in the centre nearly, and looking into a court, it had not the obligatory bars, and wooden vents, or boxes (like hen-coops turned topsy-turvy), that made you feel you were in a prison, when you were in the apartments looking upon the street. So knowledge was made attractive every way. A few mild-looking prisoners—chiefly invalids, I was told—were reading in this book-room, as intently and silently as the studious in the British Museum. I looked at some of the books. They consisted chiefly of popularly instructive works—Sketches of Astronomy, or Geography, History, Travels, and the like. *Not one mystically religious book* did I see amidst the well-chosen collection—a few straightforward moral treatises, or tales, inculcating love to God and man, that was all; and this in a Catholic country too! But Bavaria has many Protestant subjects, and, at the time I speak of, had a Protestant Queen.

The cloth-manufactory—in itself a vast establishment—had very little of the prison in its appearance. The better class of criminals only were admitted here. Tidy-looking men they were—in full activity—running, bustling about, carding, weaving, dyeing, till the cloth came forth—all of that whinstone blue, which is familiar to so many eyes that have gazed upon the Bavarian soldiery. No hive of bees could be in fuller hum and ferment than was this part of the prison. This was one of the last sights of the establishment;

but I must not forget to say that I had previously been shewn the man of the double murder—the twenty years' prisoner, who still had to end his life in captivity. He was in a large room, where (I think) they were cleaning flax, or following some such quiet occupation, and he was one of the monitors (I was told) of the apartment. Of course I looked at him with interest. He had by no means an ill-formed head or countenance. He looked mild, and pale, yet one could see in looking at his face, that the passions had walked over that exhausted land. They had passed—there was no fear of their return. One saw also *that*.

Generally, I must observe, I was struck by the evidently-bettered physiognomies of the criminals who had been longest in the prison. Two or three in fetters (for I saw some of such) had, methought, hang-dog faces (perhaps the fetters partly made me think so), and some of the men in the working rooms had that shuffling uneasy look which indicates the criminal: but in the majority of cases, I could see in its various stages the retrieval of the degraded physiognomy. The prisoners—many of them—decidedly had begun to look honest men in the face, and to abjure, themselves, the character of wild beasts in a cage.

I had been struck by the same thing, in a different degree, when I had visited an establishment for the reclaiming of poor depraved women, with which one of the most admirable and *really* benevolent ladies that exist has blessed the earth. On the faces of the poor Magdalens could be plainly seen the two stamps, namely, of crime, and of reformation—of shame, and of recoverable or recovered human dignity. In some cases the brand of crime had been entirely wiped away, and replaced either by nature, original goodness (alas! I forgot that divines say, nature has no goodness!), or by the light of new virtue. So it was with the criminals in the prison at Munich. In more than one case I (speaking apart to the official) guessed accurately between the new men and those who had been longer under reformatory discipline.

About what I saw in the Munich prison I have little more to tell. The dormitories, not too large nor containing too many occupants, presided over by servants of the prison as well as by monitors from amongst the prisoners themselves; the neat light iron bedsteads, that could be turned up against the wall; the clean beds made every morning by their occupants; the well-ventilated infirmary (which had as little smell of burnt blankets and prisoner as possible)—all was excellent and in good order.

Having told all that I remember respecting the prison at

Munich, I cannot refrain from adding such remarks as the subject has suggested to me. Some may think, on reading the account of the prison, that I have been describing an Utopian institution, which only exists in my own fancy. Not at all. Any one who is willing and able to visit Munich and its reformatory prison may convince himself that I have related the plainest matter of fact only. Some others, who may believe in the actuality of the prison, may think it a very German, sentimental sort of affair. But I am convinced that to many others the prison plan which I have detailed will appear pleasing, practicable, and (in newspaper language) "a step in the right direction," as regards the treatment of criminals.

We have nothing precisely like it in England: I wish we had—at least for trial's sake. The Munich plan involves three important points, which are not yet embraced by any of our prison systems. I mean, first, *the treating of the worst criminal as a recoverable human being*; second, *the substitution of self restraint for alien restraint*; third, *the absence of all useless labour, or nugatory punishment, of any kind*.

Any one who has thought deeply on the subject—any habitual reader of *The Zoist*—will be inclined to acknowledge that these three points are true and fundamental principles of right and justice. Any one who has not thought deeply on the subject, and who merely goes through the hole in the hedge, like any other human sheep, after the bell-wethers of the flock—such an one I have neither time nor space even to attempt to convince that we—under the Christian dispensation—have no right to go by the laws of Judaism—*have no right whatever over the lives of our fellow-beings, and that the execution of the worst criminal is a kind of judicial murder*. "He that is without sin, let him cast the first stone," is a sufficient repeal of all the Draconic laws in the world. The words, "*Our Father*," set the seal to the great charter, which for the word *punishment* should substitute *correction*.

"There goes," said John Wesley, seeing a murderer conducted to execution; "there goes—but for the grace of God—John Wesley!"

It was a sublime saying—sublime because of its truth. In *thought* we have, perhaps, all of us, committed crimes that might have conducted us to the scaffold. We have, at least, all of us, enough of evil in our breasts to constitute us the brother of the worst criminal; while, at the same time (as the poet has finely said),

"His follies and his crimes shall stamp him man."

The best of mankind—for the best are the most acquainted

with the heights and depths, the brightness and the darkness, the grandeur and the meanness, of humanity—the best of mankind will be the first to acknowledge the relationship.

But the general voice has spoken. Rulers may be wrong. Priests and Judges may be blind. But the people are right—the people see: and, though the voice of the *mob* is not the voice of God, yet the voice of the *people* is. For small sections of time communities may err, but not through centuries. And what says the popular voice *now*? In stronger and stronger tones it says, “*Abolish capital punishment!*” Judges indeed still sentence, but Juries recommend to mercy, and more persistently, more loudly every day. Take a recent instance. Daniel Lorden murdered his wife in Spitalfields. It was a bad, a brutal case. What was the end of the criminal’s trial? “The Jury returned a verdict of guilty, but recommended him to mercy. The sentence of death was then passed, the Judge not holding out a hope that the prisoner’s life would be spared.” (From the *Sun* newspaper.)

Whence this discrepancy between Judge and Jury? Because the Judge is as one to twelve. Again: crowds petition frequently that a criminal’s life may be spared—but newspapers (generally) cry out upon such a petition as weakness, sentimentality, false benevolence and all the rest of it.

Why is this, and whence the difference? Because the crowd is a crowd—but the newspaper (notwithstanding the editorial *We*) is but a man, or the expression of the opinion of a few men, who take upon themselves to think for the public. However, the public will not always be thought for: and less and less as intelligence and instruction spread over the land.

Hence and from a growing feeling that we are all on a wrong tact altogether, laws are softened—laws are evaded—and “*circonstances atténuantes*” in the very face of the most *unattenuated* crime save the criminal from the law’s last penalty, and attest the general feeling of mankind with regard to capital punishment. Of one thing I am sure. Put it to the universal vote whether capital punishment should be abolished or not, and the result of the ballot of to-day would be the abolishment of capital punishment to-morrow. The millions who elected Louis Napoleon, Emperor, would be a feeble cypher in comparison with the millions who would place mercy at the head of law. Mind, I blame no one. The Judge thinks he is right, the newspapers think they are right. They consider, when they sentence and shut up their hearts to mercy, that they are but in the exercise of their proper

function. They do honestly imagine (I hope so, at least) that the world would come to an end if men ceased to be hung. Besides, there is, in the very best natures, an abhorrence of crime that really *does* make men virtuously vengeful against a vile criminal. In some wretched cases even oneself is apt to feel sorry that the culprit should escape: and I can understand the feeling which actuated Southey, when, with flashing eyes, he used to say, "If that villain wanted an executioner, I myself would hang him."

But do not the worst criminals often get off the best? Often: and that is the very imperfection of our present laws. There is so little medium and gradation in them that merciful juries say, "Not guilty," merely to escape condemning a man to death. There is no half-way-house—no Munich prison to satisfy the benevolent sympathies of mankind. Hence, laws that are written in blood often end in milk and water. The want of proper reformatory institutions produces distorted efforts to supply the want; whence false indulgences, pardons in the wrong place, and ticket-of-leave systems, ending in rapine and murder.

From thwarted benevolence, too, comes false reasoning, and a glossing over of our bad severity by weak pretences. Hundreds of persons (not millions, observe) vindicate capital punishment only on the plea of example. Observe where this fallacy leads. I have heard a benevolent gentleman (Selon Jeremy Bentham, I think he said,) gravely affirm that he should be quite satisfied if the mere *shew* of justice could be carried out, as a sort of *spectacle* to the mob—if a waxen figure (for instance) of a murderer could be hung in the murderer's clothes, while he himself was kept *in secret*, and very comfortable;—or, if a prison were decorated *outside* with every implement of horror—racks and wheels even—and the populace led to believe that the walls were a cover to the most terrible punishments; while all the time, *inside*, the prisoners were extremely well off—"dancing and feasting, if you will"—said the benevolent gentleman. "I have no objection to their being as comfortable as possible, or as idle as you like, if only you can hold them up in terrorem and make them act as an example." This was said seriously; but what reality is there here—what true feeling for the reformation and consequent well-being of the prisoner?

A late trial, and sentence, admirably commented on in the *Examiner*, demonstrates with equal force to what absurdities the plea of punishing for example's sake conducts a man.

Mr. Justice Coleridge, in sentencing Lieut. Austen, the
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dismissed Governor of Birmingham Gaol, who had been convicted of various acts of cruelty to Edward Andrews, a prisoner, which terminated in the suicide of the offender, thus excuses himself for leniency in condemning Austen to only three months' imprisonment. First, the learned Judge contends that, excess of zeal alone having caused Austen to be guilty of torture and homicide, his punishment ought necessarily to be slight, and next argues that, as the welfare of society demands *SOME* punishment for every recognizable offence, he is compelled to sentence Austen to imprisonment for a short time. In fact the learned Judge's argument comes to this—Austen, the over-zealous man, deserves *no* punishment—but, for example's sake, I am forced to punish him. Here are the Judge's own words: "The great object of all punishment was—that a warning might be given to all other persons; and, *with that view*, the sentence which he, (Mr. Justice Coleridge) was directed to pronounce, was—that the defendant be imprisoned in the Queen's Prison for three calendar months; and, during that time, be kept among the first class misdemeanants."

How long is law to be administered by fallacies like these? The plea for punishing the bad Governor at all is—"that a warning might be given to all other persons." Is the argument sound? The shade of Bacon would prove you by fact, and the inductive process, that warnings never *do* warn. Experience proves, however, that they often *attract*. How frequently may one observe that the occurrence and punishment of some horrid crime—made as public as possible for example's sake—are followed by many other crimes just of the same sort? There seems to be a mysterious attraction—a fearful contagious epidemic-like power of spreading in crime, that would incline wise legislators rather to deal with it as with the plague, and subject it to quarantine and cordons, than to bring it into full contact with man—for warning's sake. "*Flagitia abscondi oportet*"—is a maxim which might be learned from the wisdom of antiquity. Can any one believe that the gallows, or any such warning, ever checked a man in the moment of passion? The very punishment—to man's strange nature—becomes an attraction. Witness the Jack Shepherds of a past day, with whom to march to the gallows with a nosegay and to die game was an object of high ambition. The experimental proof that punishments did not act as warnings, but the contrary, is, that crimes have diminished in proportion as penalties have been remitted. Forgeries, highway robberies are dying out into the past, and, altogether, our criminal calendar does not keep pace with the increase of our population. It is true that the

newspapers sometimes relate the (to me apocryphal) words—in the last dying speech of some brutal wife-murderer—that he would not have gone so far had he thought he should really be hung for it. But I imagine there is little reality in such words, even supposing them to have been uttered. Either they are prompted, or the man would get up a clap-trap at his exit—or possibly he believes, in the cool prison, what certainly would *not* have been the case in the heat of wife-murder. Notwithstanding this little bit of humbug, there begins, almost everywhere, to be a dim misgiving that example is but a scarecrow and executions serve no good end. Hence some, who do not go so far as abolition, wish that execution should take place in private. No wonder! considering the horrid scenes—as unlike the good effects of a wholesome warning as possible—which have taken place at some executions in our day: of that of the Mannings for instance.

Others again—benevolent but cautious—are for a gradual abolition of capital punishments, and would defer the final consummation of their far-sighted humane projects until men are educated and bettered up to the proper point and fitted for such a millenium. But whether the remission of capital punishment itself would not hasten the millenium, just as (possibly) the abolition of South State American Slavery might—is another question which few ask themselves. Yet this might seem plain—that whatever punishment ought to be huddled up in private ought not to take place at all, and that whatever ought to be abolished at some distant day is unsound and can serve no good purpose any day. Away with such rotten deceptions, and sawdust of old saws!

Let me say a few words on the second principle of the Munich Prison, namely, the inducing offenders to govern themselves rather than restraining and governing them *ab extra*.

Surely in the long run this is the best policy, for, even if the severe system answers while the criminal is in durance, what good will it have done when the offender is turned out again upon society? As the Governor of the Munich Institution said, “No punishment or system can effect permanent good that is not felt and accepted by the criminal himself.” The proof is, with us, the quick return of old offenders to their old prison: while, from the Munich Governor I learnt that it was the rarest case to have a criminal, once emancipated, return to the institution. Self-conviction, self-government, self-restraint, are for all times and places. The fact is, we are so taken up with the old phantoms, fearful warning, and terrible example, that we think very little about the criminal himself. And there he is, a man, endowed with a human heart, with human passions, with a

sense of justice—oh, how injured! writhing under the neglect of his fellow-men, and having a whole world in him of which they know nothing. No! He is not to be a man, but a warning, an example. And was it for this that God created him? No wonder he blasphemes. How can he believe God cares for him when he sees man does not? With him it is a virtue to be an atheist, for the God that he deduces from the treatment he receives would be to him a demon. Is not his case hard? Yet God, perhaps, created criminals, that we might have our best feelings excited in trying to reclaim them. The sick are a cry for a physician.

To produce an inward change in an offender, to make the criminal feel that he is a criminal, and acknowledge the justice of his sentence, as regards himself and others—these are high ends which it were well to aim at. Criminals do not *understand* our justice. They have been born into the realm of nature, as her human wolves or tigers (*there are also toads and bats, but these generally get on very well*), badly organized, low in intelligence; and then they have not been elevated by discipline and education, their animal propensities have not been balanced by mental culture. Was this their choice? Do men choose misery and torture? Scarcely do they understand their own acts, not at all their punishment. Like Schiller's "criminal from lost honour," or the "*Michel Kohlhaas*" of Von Kleist, they imagine that they wage a fair war with society who has done so little for them. On our side, as Schiller truly says in the masterly preamble to his *Verbrecher*, &c. (speaking of a criminal), "We regard the unhappy person, who was still as much a man as ourselves, both when he committed the act, and when he atoned for it, as a creature of another species, whose blood flows differently from our own, and whose will does not obey the same regulations as our own."

How beautifully does the great master go on!

"But the friend of truth seeks a mother for these lost children. He seeks her in the unalterable structure of the human soul, and in the variable conditions by which it is influenced from without; and by searching both these he is sure to find her. He is no more astonished to see the poisonous hemlock thriving in that bed, in every other part of which wholesome herbs are growing, than to find wisdom and folly, virtue and vice, together in the same cradle. Not to mention (continues Schiller), any of the benefits which psychology derives from such a method of considering the criminal, this method has alone the preference, because it uproots the cruel scorn and proud security with which erect and untempted virtue commonly looks down upon the fallen."

From this great gulf between the two classes, designated, in common parlance, the good and bad (as if gradations between the two were not infinite), comes it that our efforts to convince many a criminal of his guilt and of the justice of his sentence are abortive. The right chord is not struck in them. Thus, Barthelemy (whose organization has been so finely explained in *The Zoist*) when he is assured of the chaplain's good will towards him, only replies, "If you mean me well, why am I not free to walk out of this place?" Difficult question to answer, when a man is only free to walk out from a prison to a scaffold. In the face of such a fact, it would be absurd to attempt to convince a criminal that society meant well by him. But, if we could say, "Let you out we dare not, for you would still do more than you have done, injure yourself and others; but we keep you here to teach you self-restraint," then indeed might we consistently talk to a prisoner of our Christian love towards him and our interest in his welfare. And even Barthelemy had a soft point in his heart. He wept when his father was mentioned, and held in his hand on the scaffold, as a last consolation, the letter of the only person who he thought really cared for him through guilt and sorrow.

Truly has Harriet Martineau said that the worst have in them a vulnerable point, a tender chord which may be touched,—a fact which she exemplifies by relating how she tried in America to soften and better a prisoner under solitary confinement for some grave offence; how, at first, she failed so entirely as almost to doubt her own theory; till, at last, she happened to say to the man, "You have a mother!" when he burst into a passion of tears, and the ground was broken up for the good seed of gentle remonstrance.

That there is something radically wrong in our system of treating criminals, no one who observes facts can doubt. So far from teaching those, for whose instruction we are responsible, the worth and reward of good conduct, we seem to try to render it valueless in their eyes. With this tendency of our laws, I was struck during a visit to the Tothill Fields Prison, which, nevertheless, is as good a prison as can be under our existing systems, and is admirably and benevolently administered by Mr. Tracy, the Governor, a man whose zeal is in every respect, the opposite of that of Lieutenant Austen. Mr. Tracy had explained to me that certain placarded numbers affixed to the boys' arms meant the number of times they had been returned to the prison. Observing a boy of about eight years of age, with a non-criminal physiognomy, who yet had upon his arm No. Six, I asked the little fellow for what fault he had been so often committed to prison?

The answer was, "For not moving on, Sir." I looked surprised, but Mr. Tracy assured me the boy had answered me with perfect truth. He was no thief, no ill-doer, only apt to be in the way of the police, because, like the poor boy in *Bleak House*, he did not know where to go. Yet on either side of this harmless and neglected one were little thieves of as arrant a dye as any organization could proclaim. Now, what must be the tendency of imprisonment on such a boy as the poor little fellow who would not (or could not) keep moving? Certainly not self-acquiescence in the justice of his punishment, but, unless he be a miracle of goodness, a rebellious dissatisfaction which must tend to make him a useless, if not a hurtful, member of society.

Again, see what happens from our prisoners not acquiescing in our tender mercies towards them, in our treadmills, silent systems, solitary confinement systems, and all the ingenious tortures devised on the terrible-example principle. Under the head of "Poisoning Extraordinary," I find in the *Daily News* an account of the death of a convict in the Junior Prison at Parkhurst. He was transported about five years since for robbing a till, that is, transported to the prison at Parkhurst. The evidence on the inquest disclosed the extraordinary efforts devised by the prisoners for escaping their daily employ (*what* daily employ?), and gaining admission into the hospital. Some of them, with this view, were in the habit of making their eyes and legs sore, running stocking-needles right through their knees, eating ground glass, or bleeding themselves with knives or lancets (surreptitiously obtained) down to death's door. The man in question had, by the prescription of a fellow-prisoner, scraped verdigris off an old pump, made it up into pills with soap, thinking only to make himself sick; but, taking too strong a dose, had killed himself.

Now could such a case have occurred in the Munich Prison, or in any prison where the mind was ameliorated instead of the body being tyrannized over? Gross ignorance on the part of the criminals, ignorance that lies at our door, is at the bottom of all this. Our prisoners come out of an uninstructed class, and no pains is taken to make them feel the justice, or even understand the meaning of their punishment. Of the three men, who now lie in gaol for the Waterford murder, it is stated (in the *Sun*) that "they are all extremely ignorant, and seem unaware of the consequences of a conviction of the offence with which they stand charged." Ought these things to be?

Then, as to the useless labour system, so well repudiated in the Munich Prison, what good results can come from thus

additionally degrading the degraded? If the wild beast be treated as a wild beast, will you ever make a man of him? I know that some persons, whose opinions I respect, think the treadmill and the grinding-wheel efficient instruments of prison discipline and government. And why? On the ground that there is nothing which the men fear and hate so much as this degrading useless labour. But is there no better appeal than dread to a human heart? aye, even the worst human heart? And, as I once before observed, how temporary are such expedients. Remove the lash, and the criminal is the same as before, only harder. Even if you, after a fashion, govern men in prison by fear, out of it can you continue the system? We pretend that human government is a shadow of the divine—that our justice, law, and polity, not only come from God, but imitate God's manner of administration. Would it *were* so. But ours is an inverted process. Providence teaches us by an intelligent system of consequences, with our self-reformation as the end in view. But we, in the face of nature, adhere to brute punishment. Think we then to lead back to nature by unnatural systems? Nowhere, but in our prisons and in the poet's exploded Tartarus, do we find Ixion's wheel and drawing water in sieves. It is no sentimental tender-heartedness which makes me speak thus, but downright practical philosophy, the philosophy of Mr. and Mrs. Meagles in *Little Dorrit* (how I congratulate the world on Dickens's conferring a new serial on us); a philosophy, which, more justly than that of the Gradgrind school, should confer on its possessors the denomination of "practical people." The good fruits of self-restraining systems and intelligent labour are before us in a thousand ways. At Genoa I saw even a madhouse conducted on such principles with the best effect; and an intelligent physician at Bonn, who presides over an establishment of the kind, assured me that many a radical cure of the insane was effected by developing in them the power and pride of self-government. He told me that experience led him to have a kind of governmental system conducted by the insane themselves: monitors and persons of trust, as in the Munich Prison, chosen from among the very inmates of the institution. Thus, one of the patients able to control himself, would be sent out to walk with others less advanced in self-restraint, and, being made responsible for conducting them all safely back, was never known to violate his trust; while the confidence reposed in him generated a pride of well-doing that had the happiest effect in promoting his restoration.

As to criminals, Australia shews us what healthy stimulus,

and giving up a man to himself at the right time, can do. The penal settlement has become a fine British Colony. On this track, therefore, we may safely and practically proceed. Let our criminals feel that we think of *them* as well as of society. Let our prisons be reformatory, as well as penal. Such a plan will doubtless cost money, but it may possibly be found in this, as in other cases, that Christian philanthropy is, after all, the best economist.

BOOKS RECEIVED.

Electro-Dynamisme Vital ou Les Relations Physiologiques de l'Esprit et de la Matière, &c. Par A. J. P. Philips.

We have not space to do justice to the ability and scientific attainments of the author, while we differ from him essentially in some of his views.

Mesmerism in its relation to Health and Disease and the present state of Medicine. By William Neilson, Esq. Edinburgh: Shepperd and Elliot.

The author unsparingly, but not unjustly, exposes the hostility of the medical profession to mesmerism. The work is worth reading.

The British Journal of Homœopathy. October, 1855.

Bulletin Magnétique de Lyons. No. 16. September, 1855.

The Seer of Sinai. By J. W. Jackson. London: Tweedie, 337, Strand. 1856.

The case of Luigi Buranelli medico-legally considered. By Forbes Winslow, M.D., D.C.L.

Dr. Winslow argues, as every one ought, that Buranelli was insane.

NOTICES TO CORRESPONDENTS.

We have received a letter from the Rev. George Sandby.

From Dr. Castle, of Montmorency, the case of a young gentleman disposed to take exaggerated views of matters which interested him, and live frequently in a waking dream and remain for days subsequently under its influence. Once he thus felt or saw the death of a relative, the news of which could not reach him till some time afterwards. He correctly predicted to Dr. Castle that he himself should die young and by a violent death: in fact, he was one day observed by his brother officers to be greatly depressed, said he felt that something horrible was impending over him, and in an hour was found in his room brutally murdered, together with his servant, by two young serjeants of his regiment. They had fine cerebral organizations, and murdered him from deep revenge, as he had acted with severe discipline towards them: they murdered the servant to avoid detection. They confessed the justice of their sentence, implored pardon from heaven, and then prayed for him whom they had murdered. The elder alleged that he had instigated the other to the crime, and requested to be executed the last, that the other might be spared the sight of his execution. In both Destructiveness and Benevolence were large and the intelligence good: Conscientiousness and Self-esteem well developed in both: and very large in the elder. In the murdered officer the only organs greatly developed were Ideality and Marvellousness.

An article on the divining rod by C. W. J., through General Bagnold.

From Mrs. Schutze, 63, Marylebone Street, her own mesmeric cure.

From Mr. Fradelle, of Camden Town, remarkable instances of clairvoyance, in the waking state and in sleep, independent of mesmerism.

From M. Lombard, of Geneva, on table-turning.

ERRATA.

p. 288, l. 9, for "flaming," read *blowing*

p. 320, l. 29, for "essential," read *essence*.

CONCLUSION OF THE ZOIST.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”—*Matt.* vii. 21.

THE object for which *The Zoist* was undertaken is attained.

That object was neither pecuniary gain nor worldly reputation: for loss was nearly certain; contempt, ridicule, virulent abuse, and serious injury, were all inevitable. It was the establishment of truths, splendid, exquisite, extensive in their bearings, and of the highest importance to the moral and corporeal well-being of mankind.

During thirteen years, we have amassed fresh facts in Cerebral Physiology and Mesmerism, and presented them in such numbers and with such proofs, that to question them would be absurd: and they are no longer questioned, except by the most ignorant, who will gradually form a smaller minority. We have spared no labour in collecting facts or examining their solidity: we have never quailed under the attacks made upon us in the College of Physicians, in other lectures and addresses, in publications, or in conversation behind our backs, but have stood our ground and fought as became conscientious and fearless men. While thus supporting truth, we have as earnestly applied ourselves to liberate it from the carelessly made observations of some, the weak and fanciful speculations and dreamings of others, and from that curse of all true natural knowledge and moral progress—superstition—supernatural imaginings—which are excluded from astronomy, chemistry, geology, and other sciences, and ought to be excluded from the physiology of the brain, or, in other words, the intellectual and moral functions of man and other animals, and from mesmerism, both which are but branches of natural knowledge.

Very few phrenologists have ever seen Gall's works, and yet the generality of them believe far more than he wrote. We have studied them sentence by sentence, and yet are not satisfied with all that he has advanced, nor with by any means so much of what has been written by Dr. Spurzheim,

Mr. Combe, and others of inferior note: and trust that we shall induce phrenologists to look more closely into the grounds of their convictions. We have been anxious that the world should discern the fact that all the mental—the moral and intellectual phenomena of man and other animals—are but so many phenomena of the living organ called brain, or other nervous substances, and are subject to all the laws of the functions of all other organs; are inevitable and calculable effects of so many causes acting upon certain combinations of matter in certain circumstances; and that to view them as anything more than phenomena of nervous matter is a childish fancy, which in still more uncivilized times prevailed in the consideration of many of the phenomena of inanimate nature. The terms force, power, principle, have led to so many fancies of peculiar substances or of spirits, that it would be better to speak only of phenomena and matter.

We have furnished ample examples of facts in the physiology of the brain of which metaphysicians and physiologists are not aware—facts proving that the term cerebral physiology comprehends more than phrenology, and is not synonymous with it, signifying, as this does, the relation between individual faculties and development of individual portions of the brain. We have shewn that one brain can act silently upon another, one silently sympathize with another in emotion and in impressions communicated by the organs of sensation; that the brain can experience impressions from concealed or distant objects of sight; receive impressions to which we are habitually strangers; and can be impressed with what has passed or is to come. Imagination in the mesmeric or sub-mesmeric state can effect prodigies. Mesmerism has thus thrown a flood of light upon mental philosophy, and we have furnished an abundance of such illustrations.

The Zoist will for ever banish doubts of the reality of many facts in physiology and in disease. Only twelve years ago the whole medical profession scoffed at the possibility of surgical operations being possible without any sensation. The evenings of the 22nd of November and the 13th of December, 1842, will ever be memorable in the annals of medicine: and afterwards, when surgeons were overwhelmed

with mesmeric proofs, they eagerly adopted a new, but frequently injurious, method of accomplishing what they had held in derision and had spurned. We have recorded *all* the glorious doings of Dr. Esdaile in India, and all the painless operations performed elsewhere up to this hour, so far as we know of them. We have detailed almost endless instances of the great curative powers of mesmerism over diseases apparently very different from each other, and shewn that it is a mighty adjunct to the restorative power of the living frame,—to the *vis medicatrix nature* which always battles against disease,—that it soothes and strengthens, and, though not a remedy for every ailment, is likely to be more or less useful, and often strikingly useful, in every case, medical and surgical, general and local, in the young and the old, in the human subject and in the brute creation. We have shewn what cause mankind would have to congratulate themselves if the medical profession would receive it into the mass of means which they hourly, and too often unsatisfactorily and injuriously, employ. We have urged it upon the score of intellect and science, and upon what the profession disregard in the matter of mesmerism,—upon the score of humanity and conscientiousness. To say nothing of the cures, we may fairly express surprise that the common fact of pain being drawn lower and lower by the passes; of local insensibility and rigidity being produced by them, and removed by other processes; of diseases not infectious being communicated, and as it were transferred, from the patient to the mesmeriser (who, however, can easily be liberated from it); of susceptibility of peculiar effects in the mesmeric state from metals and other substances,—do not attract the condescension of a second thought or look from the profession. We have forced attention to singular nervous diseases disregarded by medical men, though occasionally recorded. Examples of clairvoyance abound in all the volumes. But, though this phenomenon appears unquestionable, we well know that gross imposition is hourly practised in regard to it by both professional clairvoyants and private individuals considered to be trustworthy but influenced by vanity and wickedness. The assertions of a clairvoyant may be heard, but should be

believed in scarcely one instance out of a hundred—nor indeed ever believed unless they are free from the possibility of lucky guess or trickery and are verified by ascertainment of the facts. A host of clairvoyants are impostors, and no money should be paid to a clairvoyant unless on the understanding that he or she cannot guarantee you a true clairvoyance; for even in the genuine the power is uncertain. We have also to regret that some mesmerisers are impostors, pretending to superior power and knowledge which they do not possess, talking, flourishing, and perhaps pouring forth religious sentences, and cruelly making pecuniary victims of their patients. But let society remember that quackery pervades all professions and all occupations: that there are many professional mesmerisers who forego a portion, or even the whole, of their just remuneration from those who are poorly off: and that many persons mesmerise silently, modestly, and assiduously without any recompense. The practice of mesmerism tends greatly to heighten sympathy with our suffering fellow-creatures and is a source of true happiness to conscientious mesmerisers. We have presented satisfactory proofs that mesmeric phenomena, though they may be produced artificially, may all occur without artificial means, and are due to a peculiar condition, of which we are as ignorant as of the true nature of gravitation, electricity, heat, light, &c. We can only observe phenomena, and ascertain to what they are or are not owing. We have proved that mesmeric phenomena are independent of imagination, suggestion, fixed ideas, &c., though every mesmerist should be aware that imagination often plays a powerful part in mesmeric phenomena, and has thus proved a stumbling-block to investigators from the time of the first commission of enquiry in Paris in the last century to the present hour.

Were the ZOIST continued longer it would be replete with useless repetitions of facts; it would be too large to be purchased and too extensive to be useful. It must be regarded as a complete work which has come out in fifty-two numbers, one for every week in the year, though the issue has been slower. It is a rich store, and will be a solid work of reference for years to come.

London, December 31, 1855.

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