

LECTURES
ON
TRUE AND FALSE HYPNOTISM,
OR MESMERISM,

(THE RESULT OF EXPERIMENTAL EXAMINATION OF THE
SUBJECT AT HOME AND ABROAD)

DELIVERED IN LONDON,
AT THE
WESTERN LITERARY AND WESTMINSTER INSTITUTIONS,
AND CORRECTED AND BROUGHT UP TO THE PRESENT PERIOD.

TO WHICH IS ADDED
A DISCOURSE ON THE CONDITION OF THE SOUL
DURING COMMON SLEEP,

ILLUSTRATED BY DETAILS OF DREAMS.

BY
HORATIO PRATER, ESQ.,

AUTHOR OF EXPERIMENTAL INQUIRIES IN CHEMICAL PHYSIOLOGY ;
ESSAY ON THE INJURIOUS EFFECTS OF MINERAL POISONS IN THE
PRACTICE OF MEDICINE ; THOUGHTS PSYCHOLOGICAL, &c.

“—————the dream,
That mystical usurper of the mind —
O'erpowering us to be whate'er may seem
Good to the soul, which we no more can bind :
Strange state of being, (for 't is still to be)
Senseless to feel, and with sealed eyes to see.”

BYRON.

LONDON :
PIPER BROTHERS AND CO., (LATE SHERWOOD AND CO.)
23, PATERNOSTER ROW.

1851.

F. Schubert, Junr., Brompton Street.

ADVERTISEMENT.

On my return to England, after a pilgrimage to the ruins of Thebes, Karnac, and Philœ, I find that "Mesmerism" seems rather to have gained than lost ground during my absence. I have accordingly decided to make a new, though probably useless, sacrifice of time and money on the altar of Truth, and publish these Lectures—*the result of personal experience*—delivered in London, before my departure, corrected and brought up to the present period. I subjoin to them also another Lecture, (Lecture III.) on the condition of the soul in sleep, (written chiefly during quarantine at Malta) from reflections on my own dreams, at various periods, which will be found to have reference to Mesmerism or Hypno-

tism. This last Lecture has never been delivered; and I should not have entered so fully into details, (at times, of course, somewhat against my inclination) in these *confessions of sleep*, had I not conceived it necessary, in order that the reader should be able to know the data on which I grounded the conclusions at which I have arrived. I have consequently entered into particulars of what may be called facts: the reader will thus be able to decide whether my general conclusions from these particulars are, or are not, logically deduced. Having no further connexion with Medicine, as a profession, I cannot be accused, in this present attack against Mesmerism, of opposition from interested medical motives—a charge often made unjustly.

I may now add a few words on a cause which, I conceive, in England, has tended to strengthen the hold of this “Mesmerism” on the public mind. This cause is *political*, and hence *quite independent of the truth of*

the so-called science. It seems supported *principally* by the Radical and Whig parties; and hence, if a man is *strongly* linked to either of these, he is apt to think it a sort of *obligation* to support a fallacy which has nothing whatever to do with politics. He will tell you—*often* without having made any experiments for himself, and *almost always* without having gone through any scientific training which would enable him to deduce just conclusions from his experiments—the press should be free, and truth should be allowed to be published. Now, I also am of the same opinion, that the press should be free; but I do not see that this has anything to do with the present question. Argument should, no doubt, be met by argument; but it is not to be forgotten that this so-called Mesmerism is *entirely experimental*, (consequently differs in toto from the *moral sciences*) and that not five in a thousand of the parties who support “Mesmerism,” to *its full extent*,

(even when honest) take proper precautions in making their experiments; nay, they will come before the public, and refuse even to *vary* their experiments, and advocate *discussion*, and discussion too, afterwards! The consequence is, there is a mass of rubbish published as "fact," and given with all the appearance of truth, which does a great deal of harm to the poorer classes, by making them waste their money, in viewing Mesmeric exhibitions, and in consulting Somnambules, without receiving any adequate advantage. As Caravaggio said, "I too am a painter;" so I, too, am for the side of liberal politics, but I do not forget that the press may sometimes print falsehoods as well as print the truth; hence may sometimes do harm, as well as good.

As evidence of the strong vitality of "Mesmerism" in this country I may observe that its soul—the *Zoist*—still seems pretty widely to diffuse itself and its person-

alities. : Some time ago—by a singular infelicity of expression—the author of “The Illustrations of Modern Mesmerism,” who certainly showed that the celebrated George Goble’s *Chirogyase* depended simply on an excess of the insignificant, little, terrestrial evil spirit in his body, was, therefore, politely designated “The real impostor,” by the Journal in question. For aught I know, the author alluded to may have merited any other appellation that our contemporary, in its late attack on George’s stupidity in being found out, thought fit to bestow; but most assuredly the application of that term, on that occasion, showed a total ignorance of the meaning of the word; for Professors Graham and Sharpey were present to attest Master George’s imposture. Even in the numbers of the *Zoist* for the present year, the reader will observe “impertinence,” “must have known it’s false,” and similar expressions, applied over and over again to the opponents of what may, in a double sense, be

called the occult science; for it seems as difficult to get at the truth even in the *séances* held in the houses of private Mesmerists, as in the Lecture-rooms of our public itinerant teachers or traders. And, no doubt, this will continue to be the case till Government think fit to take up the question, and appoint some men like Sir John Herschell, Sir B. Brodie, Drs. Hawkins, Golding Bird, Simpson, Messrs. Noad, Hunt, Babbage, Braid, Professor Owen, and others, to report on experiments *varied* in such a way, that all the world will be able to judge of what in it is true, and what false. Having in this work given the result of considerable experience, I have no desire, unless specially called upon for explanation of what I have herein stated, to mix myself further up with the matter, and am quite indifferent whether, if any Government Commission be formed, it decide for or against the views herein expressed. As I do not see why "Mes-

merists" should have it all their own way, I have decided on some occasions to follow the example of plain, *unceremonious*, writing set by the *Zoist*; but I hope I have "called things by their *right* names." I have often used abbreviations, but taken care—for the interests of historical truth, so to call it, in the matter—that the parties themselves, and the "Mesmeric" world generally, should know of whom I was speaking; and certainly, should any such persons require still greater clearness, as regards themselves, on the subject, I shall not hesitate to enlighten them.

Satisfied that I have given what appears to me a fair account, of what may be called my *Travels among the Mesmerists in England and abroad*, (preliminary to my Travels in the East) it is not my intention to retract any statement or expression, until the parties themselves like to bring their "Secret influence of the will" patients, and others, again forward, and allow

any persons they like to appoint, who have had some degree of scientific training—such as our Brodies, Sharpeys, Faradays, &c.—to pass an opinion on these supposed miraculous powers. When they do this, and—if the opinion goes against them—also consent to put the large proceeds obtained from such exhibitions into the poor-box, as ill-gotten cash, I shall conceive myself bound to modify my opinions accordingly; but “not till then,” as Porson said speaking of some puny poets, who “would be remembered when Homer and Virgil were forgotten.”

Laboratory, 42, Beaumont Street, Marylebone.

December, 1851.

ANALYTICAL TABLE OF CONTENTS.

	PAGE.
INTRODUCTORY DISCOURSE.	
Adoption of the term Hypnotism, instead of Mesmerism, in compliance with Mr. Braid's suggestion, because Mesmer was not the discoverer of the influence, and because Mr. Braid's agent and "Mesmerism" probably identical	1
Cases of alleged Clairvoyance, &c., should be examined impartially; but where imposture detected, punishment should follow, since a general belief in such fallacies, by bringing back the superstition of the dark ages, may bring back imaginary crimes, such as charges of witchcraft, &c.	6
Divination, Magic, and Oracles, being part of the religion of the ancients, aided by their almost constant state of warfare, contributed to keep them inferior to the moderns in knowledge of natural science, and in benevolence and humanity	8
Illustration from the change of the law regarding divination in Constantine's time, to show that, by a mysterious link, increase in physical knowledge necessarily modifies Legislation	11
Persecutions for magic during the reigns of Constantine and Valentinian	12
Persecutions for witchcraft subsequently in England and on the Continent	13
Fallacy of the appeal of many writers on Mesmerism in support of the truth of their marvels to the belief of the ancients in their superstitions	15

The difficulty of detecting how many <i>legerdemain</i> tricks of the present day are done, affords additional evidence against the truth of the Oracles, &c., of old, and also against the second sight, and similar supposed faculties, of modern Somnambules	17
---	----

LECTURE I.

Preliminary considerations.—Dr. Forbes obtained no actual proof of the want of Clairvoyant power in A—x—s	20
---	----

M. Bertrand's observations on sleep tend perhaps to show that Somnambules are not necessarily impostors 21

Mr. Braid's experiments tend also to support this opinion, by showing that credulous persons, even in the waking state, may sometimes be made to believe they have no power to do a certain thing, when they in reality have power 22

Injurious effect of the Rev. H. Townshend's opinion of the superior purity of soul of Somnambules:—Just the contrary true 23

General outline of the Author's experiments on A—x—s, which satisfactorily show that this Somnambule has no Clairvoyant power; no power of *vue à distance* 24

A—l—e, Cante, G-agut's patients, and others, no Clairvoyant power 25

Absurd exhibition of a case of "Invisibility" at Baron Dupotet's, at Paris 26

Reason why opinions are decided by pretenders to Clairvoyance 27

Failures of two celebrated Brussels Somnambules for *vue à distance* 28

Symptoms and treatment of diseases.—Paris Somnambules—Madame D—, Madame V—, Madame B—. Yet still more Hypnotism, probably a curative agent 29

The credulity of Dr. Petetin and some other more recent authors, the cause of error on this subject 30

	PAGE.
Proofs from personal observation that some minds are quite unfit for scientific inquiries	41
Supposed case of Clairvoyance at Paris, with comments	42
Remarks on Mesmerism in England.—Two classes, the first the more disinterested, but, having <i>printed</i> their convictions prematurely, do not appear to have sufficient moral courage to retract. The second class, have taken to Mesmeric exhibitions as a sort of trade	46

LECTURE II.

Observations on the Hypnotic sleep, and on the Hypnotic insensibility.—Not the least proof of the existence of an Hypnotic "fluid." Case of the extraction of a tooth in the Hypnotic state; but although <i>vue-à-distance</i> , &c., were supposed to exist in this latter case, the Author's experiments proved the supposition fallacious. Account of M. la Fontaine's experiments on insensibility at Paris. Probable that a real state of Coma is produced in some of these cases. Precautions, however, to be taken before even this can be admitted. Last Commission of the Academy of Medicine at Paris speak doubtfully on the point	54
Insensibility produced by the inspiration of ether, and an account of an amputation, &c., under its influence	61
Theory of the mode of action of ether in producing insensibility	63
Recapitulation.—Mode of pursuing inquiries on the present subject	65
What should be considered evidence of the truth of the attraction and repulsion, insensibility, &c.	66
Precautions by means of which the fallacy of Medical instincts, second sight, secret influence of the will, and clairvoyance, may be detected	68
Great necessity on the present subject for <i>repeating</i> and <i>varying</i> the experiments, before any point can be admitted as true	71

LECTURE III.

On the condition of the soul during common sleep, in reference to Hypnotism, or sleep, artificially produced	72
Extreme credulity of this state, in consequence of the closing of the external senses and increase of imagination. <i>Resemblances</i> , in dreams, of physical pleasure and pain, and things supposed to be seen, and sounds heard, and smells perceived, perfectly and necessarily believed in, and considered <i>realities</i> , during the sleeping condition	73
A sense of courtesy—of prudence—of shame—of honesty—and of pride, nevertheless exists during that state, as much as it does in the waking condition	75
These reflections, on common sleep, more favourable to the opinion that the mass of Somnambules are impostors, than to the contrary belief	77
What appears to be seen in dreams, gives us no reason to believe (as Bishop Butler inferred) that the soul can sometimes on earth see, without the use of the bodily organs, or eyes; since in such cases it only acts by imagination and memory; the former of which seems <i>much increased</i> , and the latter only slightly diminished during sleep. Clairvoyance, then, which implies the sight of actual <i>realities</i> during the “Mesmeric” sleep, derives no support from this <i>mimicry</i> of the sense of sight in dreams	78
Details to show that suggestion acts equally in the sleeping, as in the waking condition	79
Torpor of the external senses in sleep depends in reality on <i>torpor of the brain itself</i> , produced chiefly by the exercise of volition— <i>whether mental or bodily</i> —during the waking state	80
Reflective power and memory, and consequently the “moral sense,” seem diminished during sleep. But still, as the soul is susceptible of great pain and pleasure during that state, inference from <i>human</i> reason that it may be in a condition to be rewarded or	

	PAGE.
punished after death, when the external senses have been taken away from it	81
Sleep consists, then, in a vast increase of the imaginative powers, with a diminution, to a greater or less extent, of all the other powers, moral and intellectual, calculated to inform us of <i>the real truth</i> . It is in consequence vain to expect any increase of knowledge respecting the "mysteries of Creation" during this state	82
Details of dreams supporting this inference, and consequently the inference that in the Hypnotic sleep no supernatural faculties are developed	83
Aristotle's view of the perpetual sleep of plants. In dreams, we for the most part see only what we <i>have seen</i> when awake (<i>i. e., images</i>); and the soul cannot see <i>realities</i> without the aid of the eye	84
The phenomena of <i>natural</i> Somnambulism do not probably support the Mesmerists even to the extent of Clairvoyance; and most certainly not, as regards their pretended <i>vue-à-distance</i> , prevision, &c.	85
Notes	86

[Illegible Title]

[Illegible text block containing several lines of faint text, possibly a list or a short passage]

INTRODUCTORY DISCOURSE.

I shall preface these Lectures by assigning my reason for objecting to the term *Mesmerism*, which now for some time past has been employed to designate that state of peculiar sleep, sometimes of insensibility, into which some individuals of a certain temperament appear to be thrown, by making them keep their eyes fixed on the operator for a considerable time, *and without the slightest motion*, aided by certain movements of the operator's hand before and nearly in contact with the patient's face and body, called *passes*, which appear, however, to be of very secondary importance in inducing the state in question.

Those who have looked a little into the literature of this Mesmerism will have observed that, long before Mesmer, our countryman Maxwell wrote a Latin work on the subject, in which he

distinctly shows that he was acquainted with all that may be considered to have a shadow of truth in the matter—I mean, the sleep and occasional insensibility. I have not seen Maxwell's book myself, but the reader will find the passage quoted at length by Thouret, (p. 59) in his very scientific work, "*Recherches et Doubtes sur le Magnetisme Animal.*"

If Mesmer can be said to have added any thing to what was previously known—but required, as Maxwell further states, by the authorities of that time, to be kept secret—it was in reference to convulsions. These seem to have been the most clearly established effects produced by his manipulations; but, as he commonly operated on a number of sensitive persons—principally females—at once, and as we know that sometimes in an hospital (as in Boerhave's practice) the mere sight of one person in convulsions has thrown most of the very sensitive persons around into that state, merely by the awakening of the instinctive faculty of *imitation*—without any thing like Mesmerism being tried—it is clear that Mesmer, *in reality*, added nothing to what was previously known on the subject. His well-known axioms are mere

assertions, without even an attempt at proof; and his conduct before the Academy of Sciences and Royal Academy of Medicine, (to which I shall have occasion to refer hereafter) in reference to his supposed discovery, was sufficient to stamp him as a person who dreaded all fair and candid inquiry into the legitimacy of his claims, as any one may observe who will take the trouble to go to the fountain-head, where all this related as it occurred, viz., the "*Histoire Academique du Magnetisme Animal*," by Burdin and Dubois.

Under these circumstances, although I am no more indisposed than is the Rev. Hare Townshend to allow a degree of merit to some of Mesmer's writings, I must be allowed to assert that in reality he made no discovery, and, therefore, that his attempt to lay claim to one was disgraceful: consequently, on the score of conduct in this respect, as well as of scientific justice, that it is quite unworthy of the present age to call that discovery by the name of Mesmerism, with which, *in reality*, Mesmer may be said to have had nothing to do.

When we make use of the terms *galvanic* or *voltaic electricity*, it is with a show of justice and

truth, and is a well-merited compliment to Galvani and Volta, since these men were in reality the originators of this branch of knowledge. As, therefore, it is quite impossible to employ the term Mesmerism with the same degree of justice, and as the term Animal Magnetism is objectionable, because it conveys an idea that the state in question resembles Mineral Magnetism, it seems right to follow the custom, in similar cases, and to make use of some new word of Greek derivation.

I shall, therefore, in the following Lectures, adopt the term *Hypnotism*, already proposed by Mr. Braid, merely to distinguish the state in question from common sleep. Mr. Braid, indeed, has confined this term to the state induced by looking intently some seconds, *without moving the eyes*, at a pencil-case, or other similar object, held a short distance from the forehead (by which means "a double internal squint" is produced); but as I have no doubt that this state is similar to what has been called Mesmerism, I shall use the term Hypnotism indiscriminately. My reason for believing this state similar to the "Mesmeric," is, because in two well marked cases I produced what is called this Mesmeric state, as well by one

plan as the other. In one of these cases the patient only lost the power of opening the eyes, whether hypnotized by Mr. Braid's plan or the other; in the second case, that of a man subject to epileptic fits, coma was induced, *and no other phenomenon*, whichever of the two plans was adopted.

As, in deference to Mr. Braid, I shall substitute the word Hypnotism for Mesmerism, so I shall use the adjective Hypnotic instead of Mesmeric, though doubtless the words Hypnotic sleep may imply a little tautology; but, as my meaning will be understood, this, I trust, will be excused.

Mr. Braid has never pretended to have produced clairvoyance, thought-reading, instinct of diseases and remedies, prevision, *vue à distance*, and the other Mesmeric miracles, (so to call them) by his mode of operating; and it will be the object of the following Lectures to show that these results have never in reality been produced by Mesmerism, strictly so called. I shall therefore beg attention, at the present period, to the effect that the belief in these fallacies is calculated to have on the public mind, and perhaps, as a consequence, even on the laws themselves.

Undoubtedly, pretenders to clairvoyance and similar marvellous powers are entitled to fair examination; but, when their pretensions are found invalid, and the persons who exhibit them found to be impostors, or dupes, the exposure of the fraud, or error, whichever it may be, becomes more essentially a person's duty in this than in a common case of fraud; for in this the pocket merely suffers a little; whereas, by a belief in the former, not only do we sustain a pecuniary loss of comparatively little importance, but the belief of those kind of fallacies is propagated, which tends to bring back the superstition of the darkest ages.

In what Dr. Teste of Paris calls his "Magnetic Transactions," some of his supposed marvellous results are attempted to be explained by reference to the old works on magic. He alludes, for instance, to a belief prevalent in former times, viz., that if a model of a person were taken in wax, and the region of the heart of this figure pierced through with an evil intent, that by this means the person himself would be killed! In fact, when we once begin to believe in the power of the will of one individual to affect another individual (who has often submitted to the Mes-

meric processes) at considerable distances—and most of the professed Mesmerists do this—there is no difficulty in believing in the truth of witchcraft and every superstition of the darkest, vilest, and most pernicious character.

Dr. Teste's credulity on these subjects does not appear to go further than that of a great many English Mesmerists. He then, as regards his belief in the truth of the ridiculous magical art just alluded to, has only passed the *very* narrow gulph which separates Mesmerism and magic. Mesmerism has already long openly taken the place of astrology, and Somnambules are daily advertised in the Paris papers for "*Recherches*," and consulted for the recovery of stolen goods.

I have no doubt that a great many honest individuals have had unjust suspicions cast on them, in consequence of the half-dreamy, half-cunning assertions of such Somnambules. This, then, is a present evil of belief in such absurdity; and surely, if astrologers are now denounced as obtaining money under false pretences, the new art, which seems to aspire not only to supply the place of this astrology, but also to go in many respects far beyond it, and, as we have seen in Dr. Teste's

case, to tend to a belief in the wildest dreams of magic, should undergo severe scrutiny, and, if found a delusion, should stand in the same position relative to law as astrology now does.

In the present day, we can have very little idea of the suspicion and misery which at former periods were caused by the almost universal belief in oracles, magic, and divination. The belief in these, interwoven as it was with the religions of Greece and Rome, tended, no doubt, to keep the ancients in that miserable ignorance of physical science and the correct knowledge of nature, in which they remained to the end of their political existence.

The belief in magic, divination, and oracles, being sanctioned and protected by the Government as a part of the national religion, it was of course put out of the philosopher's power to examine how far any supposed supernatural decision could be accounted for by a reference to physical causes. Where to doubt was to expose one's self to the censure of public opinion; to deny would be considered still more censurable; and accordingly we find that, although Cicero (to use his own words) "wondered how two augurs could look at each

other without laughing," still that he himself quietly went through the duties of that office, and would not have dreamt of injuring himself in the estimation of his fellow-citizens by any thing like an open investigation of the subject, although few men at that time could have been better qualified—such was his philosophical mind—for an impartial and judicious examination of this and similar questions. Although he had acquired from experience a sufficient body of evidence to demonstrate the absurdity of augury, it would not have been worth his while, at such a period of popular ignorance, to have enlightened the world on the subject.

In addition to this interweaving of superstition with religion—which in ancient times aided the state of popular ignorance in making natural science *sacred*, or an unfit subject for human inquiry—the almost constant state of warfare in which the ancients lived tended likewise materially to retard the progress of real civilization.

Although it may be true that, among us, natural knowledge has not ceased to progress during the periods of war, still this has only been the case in consequence of the present condition of society,

which, by leaving a great part of the population unengaged in the struggle, has enabled the philosophers among these quietly to pursue the splendid discoveries of modern times; hence have resulted steam-engines and steam-boats, railroads, electric telegraphs, and, to go back but a little further, the printing-press.

It is in our knowledge of these that the civilization of the moderns surpasses the civilization of the ancients; for not only have the discoveries themselves had a beneficial effect in increasing the amicable feeling among nations, and destroying or checking absurd superstitions, but the very pursuit of knowledge, by humanizing the disposition, has abolished the use of torture, and made the warfare of modern times comparatively lenient to what it was under the Greeks and Romans; and, indeed, for a long period after their political existence had ceased. To apply the discoveries of a modern philosopher—Mr. Knight—to this subject, the *acquired* qualities of increased humanity and a love of knowledge seem to have become—fortunately for us—as hereditary in man, as he found, by actual experiment, acquired qualities to be in the lower animals.

Such, then, seems to have been two of the principal causes that retarded the progress of civilization among the ancients. If any one doubts that an increase in the amount of our knowledge of physics and chemistry has a salutary influence on legislation, and hence on civilization generally, he may look among other examples to the change that took place in the old Roman law regarding divination after the accession of the Emperor Constantine. We find, on account of the state of ignorance of this age in matters of physical and chemical science, that the reform could only be partial, and that divination could not be with justice *totally* suppressed, since those who believed it true (and such was the common belief of that age) were obliged to admit it to be sometimes *useful*. "Those arts which professed to avert the thunder from the house, the hurricane and desolating shower from the fruitful field, were," says Mr. Milman, "expressly sanctioned as beneficial to the husbandman."¹

Now, had Franklin's discovery of the identity of lightning and electricity been made at this period, such a law as the above could no longer

¹ Milman's "History of Christianity," vol. ii., p. 30.

have remained in existence; but, while the emperor and his advisers continued to believe in the *truth* of divination, it was a perfectly just and benevolent law.

But the worst part of such superstitious belief was its tendency to beget unmerited punishment. Thus we find, at the period just alluded to, the severity of the punishment for the practice of divination with an evil intent, or in an unlawful way, was so greatly increased, that the culprit was condemned to be burnt alive. And Sopater, the philosopher and friend of Constantine, was actually beheaded by the emperor's order, in consequence of the absurd clamour of the populace, who accused him of having bound the winds to the adverse quarter by magical arts, and thus prevented the importation of corn while a famine was threatening the land.¹ In like manner, under Valentinian, when the crime of magic was declared of equal enormity with treason,² "evidence by torture was exacted from men of every rank and station, and numbers were condemned to a barbarous and ignominious death."

¹ Milman's "History of Christianity," vol. ii., p. 81.

² Ibid. p. 155.

In like way with regard to witchcraft. We know that, till comparatively a very recent period, numbers were put to death, both in this country and in the continent of Europe generally, for this purely imaginary crime. I beg to refer to a late number of the "Edinburgh Review" for details on this subject. The reader will probably be startled at the immense number of those who, at various intervals, suffered death on account of the supposed crime in question, and to so late a period as that of Judge Hale, who passed the sentence of death on the last person suspected of witchcraft in this country. I do not mean, however, to say that the persons thus put to death should have suffered no punishment whatever.

Dr. Madden, in his "Travels in the East," tells us that he caught a fellow, who professed to be able to wake the spirits of the dead, in the act of drawing the likeness of the figure with phosphorus on the wall, as soon as the candles were extinguished; and there can be very little doubt that many of those formerly suspected of witchcraft were guilty of frauds of a character more or less similar to the above. But the punishment

should have been for the fraud, and not for the witchcraft.¹

While witchcraft was believed in, this was next to impossible; and as a punishment for the one would be presumed to be required of a far graver character than for the other, we return to the point in this regard with which we started, viz., the injurious effect on society generally of a belief in such superstitions as witchcraft. But, as we have already seen in Dr. Teste's case, how very near our professed Mesmerists are to similar fallacies, the pernicious effect of superstition or credulity, even to this extent, is obvious.

It is a common practice with writers on Mesmerism to appeal to the superstitions of the ancients in support of the truth of their so-called science. The oracles, perhaps, more especially are appealed to, to show that the belief in the development of supernatural powers in the human

¹ I find, on referring to the present English law on this subject, that "the crime of witchcraft, enchantment, or sorcery, was erased from our penal code in the reign of George II., and that no prosecution can be carried on against any person for those arts; but the misdemeanours of persons *pretending* to use them is still punished with a year's imprisonment and hard labour."—INGLESANT ON *English Law*, p. 132 (1844).

mind, under certain circumstances, was a tenet embraced by the most intellectual races of antiquity. But most assuredly, in matters of physical science, the ancients are no authority for the moderns, since the writings of the leading naturalists among them, Seneca, Pliny, and Plutarch, for instance, abound with errors on points of fact, due chiefly to the age in which they lived, rather than to any other cause. Moreover, even at that time, some of the leading intellects did not believe in the popular superstitions, as we have already mentioned in the case of Cicero, although no doubt he, like the rest, must have held very erroneous opinions on points of physical science not then properly elucidated by experiments. Besides, not only was there ignorance on one side, but there was too often obvious fraud on the other. Witness the speaking statue in Egypt, and similar so-called supernatural powers.

That most of the prodigies and faculties held in sacred and awe-struck veneration by the ancients can be now easily explained by a reference to mere physical causes, may be seen by consulting the learned work of M. Salverte on this subject. Those inclined to pursue this particular investi-

gation may there find able assistance; and I must content myself here with the general assertion, that the innate tendency of the human mind to superstition—a tendency the greater in proportion as the knowledge of physical science is less—is quite adequate to explain the general belief of the ancients in divination, oracles, and prodigies—nay, we know that so strong is the instinct of superstition (so to call it) in many even educated persons of the present day, that works on the vain science of astrology, continue to sell, and astrologers and other, *futurity-mongers* continue to be consulted. And I do not call astrology a vain science on mere report, but from having myself studied it for some time, and seen the absurdity of its foundation, and the general erroneousness of its predictions.

I shall have occasion, in the following Lectures, to give two or three examples of such credulity or innate superstition, which I myself witnessed in educated people, in reference to supposed Mesmeric phenomena, which credulity, had I not myself seen, I should not have believed. But having once witnessed what slight evidence even intelligent individuals will sometimes consider

proof on these subjects, I am prepared to regard not only the belief of the ancients in similar superstition as no proof whatever of truth in the matter, but also to regard those works of the moderns in which similar astounding so-called facts are related in regard to Animal Magnetism, as in like manner, when not dictated by motives of fraud, most certainly dictated by motives of honest yet absurd credulity.

But it is useless to address the instinctive superstition of our nature by mere words; it must be addressed likewise by facts. There exists, it is well known, a class of persons who make it the business of their lives to excite the wonder of the multitude. At the risk of being thought to descend to too familiar an example, I must state that I here allude to the class of persons commonly known by the name of conjurors. Such is the quickness of motion some of these persons have acquired by long practice, that even the quickest sight tries in vain to follow those movements which we know *must* take place, but which we yet cannot perceive. By this quickness of motion, aided by other arts, Robert Houdin, of Paris, and the "Mysterious Lady," as she called

herself, of London, have managed to act what Mesmerists have called "Second sight," better than the Somnambules themselves. But the individuals just mentioned tell you at once they use no Mesmerism in the matter, and of course no magic, in the strict sense of that word.

Viewed, then, in reference to what we may call the occult science, this fact plainly shows that it is much more probable Somnambules operate by the same means, or at all events by some more or less similar, in those cases where they seem to succeed, than in consequence of any real development of supernatural powers by the processes of the supposed Animal Magnetism.

LECTURES
ON
TRUE AND FALSE MESMERISM.

LECTURE I.

Gentlemen—When an impartial person looks into the literature of the subject under discussion, and proceeds to examine, by way of *books*, the evidence for and against the existence of clairvoyance, and the higher class of the so-called Mesmeric phenomena, he is almost of necessity obliged to yield to the weight of evidence, and, in spite of the natural incredulity of our nature, where such marvels are concerned, to confess himself a believer.

After having perused the works of Townshend, Colquhoun, and others in this country, of Deleuze, Ricard, Teste, Charpignon, and others in France, and the marvels contained in Crowe's translation of Scherin von Prevorst, a *mere book-student* on the subject will find it difficult to withhold his assent to the apparently well-attested facts contained in these essays, put forth as they are with such an air of earnestness and conviction. Under such circumstances, the correct path for a student seems to be, to distrust more or less all that has been

written in favour of clairvoyance and similar marvellous powers, and to make *experiments for himself* on what are considered the most celebrated and best established cases.

Even in pursuing this course, the attainment of truth will be found very difficult, partly from the cunning of Somnambules themselves, and partly from the interested motives of those who accompany them *as operators* in keeping up the delusion. Hence, partly, no doubt, the reason why the account that Dr. Forbes has published of A—x—s is premature, for certainly Dr. Forbes obtained no *proof* that A—x—s had no clairvoyant power, though he strongly suspected it. I have seen A—x—s eight or ten times, and it was only at the very last exhibitions that I obtained the most complete evidence that he had no clairvoyant power whatever; though a *séance* or two previously I had obtained, as it appears to me, better evidence than is to be found in Dr. Forbes's book, that he was not clairvoyant, by the Mesmerist who accompanied him refusing to allow me to try if he could read when the book was placed *directly opposite* to the bandage. I shall now proceed, previously to giving a general outline of the experiments I have made with this Somnambule, to enter into a few particulars which may be useful by way of preliminary.

As there seems considerable evidence in support of the truth of the occasional production of the Mesmeric sleep, I must not be understood as necessarily considering this Somnambule in the light of an impostor. For what I know to the contrary, he may be susceptible of being thrown into the Mesmeric state; and, if so, he may in this state have believed that he really possessed the power of clairvoyance. I am anxious to put this suggestion

forward, because it may tend to soften the rancorous animosity which must always be produced in a greater or less degree where any thing like an imputation on character is concerned; and because such animosity is detrimental to the great interests of truth. I repeat, therefore, my perfect willingness to give this Somnambule the benefit of any doubt that may exist, and to consider that he was always thrown into a state of Hypnotism, and, in consequence, into a state resembling, in *some* respects, common sleep.

But in common sleep we know that credulity is so much increased that we are obliged, as Bertrand says, to believe the most absurd things we may dream, *although just before going to sleep we had made the resolution to attempt to disbelieve any absurdity that might present itself in our dream.* Hence, we may perhaps, without error, consider it the same with the Hypnotic sleep; for Somnambules in this state (if not impostors) seem to believe they possess almost any power they are told they possess, and will begin describing a particular room, or telling the symptoms of a disease and the proper remedy, though (as I have always found, in four or five of the most noted, both here and abroad) they were perfectly ignorant on the matter. And I may here observe, that I think Mr. Braid, who has written so well in general on the points under consideration, has not enough, in his "Inquiry into the influence of the Mind on the Body," insisted on this *passive*, half-foolish state in which the Hypnotic sleep, when real, consists. With him, I am inclined to believe, that persons in this state are not always to be regarded as impostors when they affirm they cannot leave hold of a chair, after having been told that they cannot do so, or after having heard the Mesmeriser say to those

around, that they cannot. But, supposing *they think* they cannot, all this only shows that, in the Hypnotic state, or even in the waking state, when a very credulous and superstitious person is operated on, a state of partial or complete palsy of the will may be produced; that some people by Hypnotism, and others by over-credulity, or a sort of superstitious fear, may be made to believe what is told them, and, in such case, that they either will not, or cannot, exert their will. But, as sudden fright, such as asserting the house is on fire, and *making such persons believe this to be the case*, by suddenly running out, &c., would, no doubt, soon bring back the energy of their will, and make them leave hold of the chair, and *use their legs* as well as their arms, such effect, *even when real*, is a mere psychological phenomenon. It only shows that some *few* persons (for Mr. Braid could not produce the effect on all) are as *credulous* when awake as others are when asleep. It only shows that people may not be impostors, when they look extremely like them; but it tends to prove that no "Mesmeric fluid" exists, rather than to sanction the belief in such a physical influence; and if we may go so far as to call it a psychological phenomenon, we see clearly there is nothing of the supernatural in it, as some Hypnotists would have us believe.

Another important inference may be drawn from these reflections, which is, that there never was a greater fallacy than to conceive, as the Rev. H. Townshend has done, in that otherwise scientific work, "Facts in Mesmerism," (which, in the main, by the bye, are any thing but "facts") that the soul of the Somnambule is purer than that of the person awake. Most of the German and French writers, too, have embraced this absurd opinion, and, what is worse, for the interests of truth, acted

upon it. Hence it is, that we have the dicta of a credulous German woman put down as prophecies. Hence it is, *that Somnambules have been so much trusted and believed*; and all the absurdities they have said in regard to the diagnosis and treatment of diseases, predictions of death, description of remote and concealed objects, &c., been received, I may say, *as sacred*. Now, from having examined great numbers of them, I can safely assert that, whether asleep or awake, they are prone to more trickery and deception than any, except the very worst of our species. The practical inference consequently is, that they require more watching than mankind in general, rather than less; and, if all sources of fallacy had been removed, such as not speaking aloud in their presence, &c., we never should have had half the absurd stories published concerning them, "as facts."

And this brings me to my reason for making the present inquiries public. It is not so much to injure A—x—s, or other Somnambules, who may *possibly* believe that they really possess the powers which are ascribed to them (and whether or not some people that go to see them seem to wish to be *humbugged*), as to prevent learned and disinterested men, such as Townshend and others, from wasting their time in forming abstruse theories for the explication of phenomena (such as clairvoyance, &c.) which, in all probability, do not exist; for, if A—x—s was not clairvoyant, (who certainly had received more testimonies in his favour than probably any other that ever existed) there is not the slightest doubt in my mind that no such power was possessed by Mr. Townshend's Somnambule, who, by the way, I took a good deal of trouble to find out, when I was in the neighbourhood of Brussels, but without success.

From what I subsequently saw of A—x—s and his brother, and on a former occasion of C—x—t, and others in London whose pretensions to the *art of acting* were too low to name, I have no doubt that Mr. Townshend was deceived in this, just as he was in so many other points, in regard to sympathy of taste, &c., by the cunning of the Somnambules just alluded to, aided, no doubt, by his own preconceived opinion of their superior candour and honesty.

After these observations, it will be seen that I regard a hypnotised person in the light of a dreaming person, or, if you please, a blindfolded person, who, in such a state, naturally enough tries to gain information from all extraneous sources, and in consequence is prone to exert more art and cunning than people commonly.

I shall now proceed to mention the general outline of the experiments made with A—x—s; previously stating, by way of showing how superior in point of acting was this Somnambule to Somnambules in general, that M. J—t, who holds a high scientific appointment at Brussels, and is, besides, a Correspondent of the Academy of Sciences at Paris, told me that he himself had contributed greatly to develop the marvellous powers of A—x—s, by offering him a franc or so each time he should perceive any improvement in his clairvoyant powers. "Thus, by the strong exercise of the Somnambule's will," continued this gentleman, "the powers were gradually brought to their present degree of perfection." Besides, a contemporary journal on Mesmerism may be consulted, to show how numerous were the testimonies in his favour among men who had had something like scientific training, and among the educated classes generally.

After these observations, I think the assertions of two Hypnotists, who informed me, when I had

decided to deliver the present Lectures, that *they* never had thought any thing of the powers of A—x—s, compared with others, patients of their own or patients they had seen, as made a little *too late*. It is, however, a good exemplification of that system of subterfuge and *ingenuity* which I have met with almost constantly, both at home and abroad, in pursuing the present inquiries; and which would have disgusted me at the outset, had I not considered the attainment of truth, on these marvellous points, a prize worth almost any sacrifice. Many of the disciples of Mesmer are by far too faithful imitators of their master; and, without his intellectual power, present again to our notice all his duplicity.

I have already observed that the Hypnotist refused, at one *séance*, to try if A—x—s could read when the book was held opposite the bandage. I accordingly, in the present, (which was a private *séance*) got the signatures of two gentlemen attached to my own, as requiring this experiment to be tried in the present *séance*, as well as the putting the cotton wool and bandage *on the page of the book*; for, as he professed to be able to read *through* these, when applied to his eyes, of course previously shut, there could be no reason why he should not be able to read through them, when on the page of the book itself. In his reply, he consented to try these two experiments, and also that A—x—s should read any word which each of us should leave written on the table in our bedrooms.

When, however, it came to the point, the Somnambule *again* declined to read opposite the bandage, but told me to put the book at the back of his head, and he would read there. I have no doubt he expected to be able to get a glance at a few words of the page, as it passed to the back of his

C

head. He was, however, mistaken ; and, although held some time at the back of his head, he failed to do any thing more satisfactory than when paper envelopes containing words are given him ; in which case, it is nothing but a system of clever guessing, after putting questions *indirectly* to the bystanders. As he always fails, when *left entirely to himself*, in these cases, so he failed perfectly to read by the back of his head. In like manner, when the cotton wool was put on the book, finding he could see nothing through it, he immediately said " No ; I will read through that hat." By this Napoleon-like celerity he put me a little off my guard ; for I forgot the cotton wool and bandage had now been removed from his eyes. He consequently was enabled to see two words, when I removed the cotton wool from the page, to put it in the hat. The words were, " Histoire des," which he said right ; and he offered to read no more.

In regard to reading the word left in my bedroom, the failure was most complete. He first of all said " Paris," then " Vert." The word was " Donné," written very large, and left in the centre of the table exactly as requested. My American friend seemed to think he read the word in his room ; but he obviously assisted him (though probably unconsciously) by telling him when he guessed a right letter. He was also of a very superstitious turn ; for, when travelling in Egypt, he had refused to see the " old Magician " there, considering that his powers were established, and that there was something irreligious even in witnessing the ceremony. Lord Nugent, Mr. Lane, Sir G. Wilkinson, and others, seem *now*, however, fully decided that he is an impostor ; and when there, myself, at the beginning of this year, I found he had been banished as such ; my dragoon being also per-

sueded this was his proper appellation, instead of Magician.¹

Although I considered this *séance* a perfect failure, yet, to clear up even a *vestige* of doubt, I was anxious to have another: accordingly, they were offered a small sum, should they fail to do what was required in the last *séance*, and a larger sum, (sixty francs) should they succeed. They declined these terms, and we got up a subscription of fifty francs for them, which they were to receive whether they failed or succeeded.

In order to begin amicably, the Hypnotist and A—x—s were allowed to have their own way entirely for half an hour or so, during which time, having begun by playing, with considerable accuracy, at *écarté*, (to gradually raise his power, as the Mesmerist said—“*Ars est celare artem*”) he finished by reading a line and a half very quickly, when a small printed book was presented to him. His eyeballs had been filled with a considerable quantity of cotton wool, and the bandage applied apparently very well, by one of the spectators; but we observed that he once put his hand up to it; (which of course completely vitiated the experiment) but, for the sake of a little peace at first, nothing was said. I had, however, on other occasions seen him do the same thing, without disturbing the bandages by his hands. He again this time refused to try to read, *under the two conditions above named*, when I presented the book to him.

Mr. B—— (so complete a sceptic that he denies

¹ Another had secretly taken his place, and a party I knew tried him, and spent their money, as they afterwards confessed, on a man who knew no more of magic than they themselves. I should say the Arabs in Egypt are not so honest as the Turks at Constantinople; and accordingly in this latter city I did not hear of any “Magician.”

even the Hypnotic sleep and insensibility) now came forward, and offered to give him five pounds in addition, if he would read when he himself bandaged his eyes. As Mr. B—— was annoyed at paying to be duped, and unable to speak a word of French, I was the willing medium of communication between him and the Hypnotist; and, by leaving out his opprobrious epithets, and keeping up as friendly relations as possible, I at last prevailed on them to let this experiment be tried.

I knew this plan was the only way to succeed, because we could not, of course, *force him* to try any experiment against his will. I had been, of course, disappointed by his still declining to try to read through the wood, or with the book opposite his eyes, but had felt myself obliged to yield to the will of the majority, who seemed decidedly adverse to any thing like a philosophical investigation of the subject; for, when they found I had succeeded in persuading the Mesmerist by every consideration, and particularly by the amount of the offer, to let Mr. B—— try his experiment, a message was *twice* sent to me to say that the majority were satisfied with what had been done.

So much for the love of Science in the masses, taken promiscuously!—for, to nearly all the thirty persons present, the *truth* of the exhibition seemed of little moment, compared with its interest as a mere *spectacle*. I thought it was as well to be deaf till I had managed to get the business definitively settled between the two antagonists, and *made them understand each other*; for I myself had seen nothing but what I had seen before, and my two suggestions had not even yet had a fair trial.

A—x—s had hitherto wisely determined to try at nothing but what he was sure of succeeding in, *more or less*; and, accordingly, even now, though I

had a very strong belief he had no clairvoyant power, I could not have conceived myself justified in saying, *with absolute certainty*, he had not. Such is our ignorance, even *at the present period*, of all the powers of Nature, that a *certain degree* of scepticism seems always the wisest course, until we have managed to get *complete* evidence. "The road to wisdom" (notwithstanding all our great modern discoveries) is still, as it was when the ancient philosopher wrote, "through the portals of doubt."

Mr. B—, having put a quantity of cotton wool on each of the eyes, applied one handkerchief transversely. He then held the *very same* book from which A—x—s had read a line and a half about half an hour ago, *directly opposite* the bandage, for about five minutes or more, without even a single word being read. I then held a card in the same manner: even that was not told, but I was requested by A—x—s (as on a previous occasion) to put it to the back of his head; he thinking, no doubt, there might be a chance of seeing it as I passed it backwards. But I was on my guard against this, and took care, in moving it, that the back of the card only could be visible to him, when I brought it down a little from the exact level of his eyes, in its passage behind. On then turning its face towards his head, the card even remained untold. He confessed himself tired, and thus terminated this memorable *séance*.

One point especially worthy of remark on this occasion was his power of moving the bandages and cotton *solely by muscular movements of the face*; for, as so much was at stake, he well knew that the application of *his hands* to the bandage would not be tolerated. On turning up his head, before removing the bandage, a change in the position of the cotton wool was distinctly perceptible: a groove

had been worked by the side of the nose, sufficient to allow a few rays of light to reach the eye; and he would certainly have been able to read, *even on this occasion*, had not the book, as a *sine quâ non*, been always kept on a *level* with the bandage, and moved upwards when he attempted (which he did on this as well as formerly) to throw his head backward. By this manœuvre, at the previous private *séance*, he contrived to get a *decided* vote in his favour by one of the party; for when, contrary to the agreement, he declined trying to read when I held the book opposite the bandage, and also at the back of his head, he suddenly cried out, in French, "No; I will do more; I will read from the wall opposite as high as you please."

Accordingly, the title-page of the book was held by a gentleman against the wall. A—x—s, then, as if with indifference, threw himself gently backwards on the chair and *elevated his chin as much as he could*. By this means a ray of light was enabled to reach his eyes, under the bandage; and, as the gentleman thoughtlessly stood upright, and accordingly *held the book much above the head of A—x—s*, the latter was enabled to make out two or three words.

A day or two after, on arriving at home, I suggested to my American friend how this had probably been managed; he tried to do the same—I having previously bandaged his eyes with cotton wool, &c., in the same manner as those of A—x—s were bandaged—and he read a few words, when the book was put *high up* against the wall, just as well as A—x—s had done the same.

The great advantage this last *séance* had over the others was, that in consequence of the offer of the five pounds, A—x—s was obviously induced to *try* if he could read under the conditions proposed. The

evidence was now consequently decisive ; whereas, hitherto, it could only be considered probable, though no doubt very probable against him.

Perhaps it may be objected to the above that A—x—s made out names in paper envelopes. I know he did, when the paper was thin and the day bright, or when he had credulous and superstitious people round him, who *wided* him by answering the questions he invariably put, as to the number of letters, &c., on each occasion. But I deny that he could make out any word in an envelope, when the experiment was properly made. Why, the very length of time he always was about reading, (so to call it) under these circumstances, is one of the strongest presumptive arguments against him : for, when his eyes were bandaged, he *invariably*, if he read at all, read as quickly as any one using their eyes would do ; whereas, through envelopes, he always took *many minutes to read only one word*, and that he never made out, even at last, without some sort of assistance.

I here close my account of this particular Somnambule, with the full assurance that he possessed neither *clairvoyance, vue à distance*, (for I also examined him two or three times on this) nor any other supernatural power. Nevertheless, I believe he still pursues, at intervals, his profession ; I say, at intervals, because he is reported to be about becoming an *actor in reality*. Let us admit he has pursued that calling a sufficient time in, what ought to be, an illegal way. He has stood forward long enough in the character of "Mystery in a winding-sheet, surrounded by a halo," as Galt said of Lord Byron ; and, having no doubt been brought nearer to perfection by so long an apprenticeship to a rather difficult branch of acting, considering the remarks he was often obliged to hear, let us hope this pro-

bation will have better fitted him for the more useful and satisfactory career he is now about to commence. Leaving the supernatural, let him descend to the natural, and comprehensible, and *real*. "He deserves to be seen, does he not?" said M. M., his Hypnotist, to me, some years ago, when at first I was much puzzled by such exquisite *diablerie*. Even now, when "the illusion's over," I answer, "Yes; by two classes—by those who wish to see a good *imitation* of the supernatural, and by those who go to these exhibitions *on purpose to believe*, and to come back and talk about what they *have not seen*." "It's all the same to me, for I am fond of yielding," if the more philosophical class like to go and *judge for themselves*, and I therefore give his address—Rue de la Victoire, Paris.

The cases put forth as instances of clairvoyance at Brussels and elsewhere that I have had an opportunity of personally investigating, were so very inferior in pretensions to A—x—s, that I shall pass them by unnoticed! This holds even as regards the brother of A—x—s, who nevertheless had acquired among the leading Mesmerists in London—men who, having once been duped, cannot or will not see their error—considerable reputation for clairvoyance. C—x—e, who was exhibited at Ricard's establishment at Paris some years ago, was the only other person I have seen who managed to go through his part with anything like the skill of A—x—s. He made a great many converts; but whoever reads Professor Gerdy's experiments on him, in Burdin and Dubois' "*Histoire Academique du Magnetisme Animal*," will be convinced, especially after having noted how difficult it was, in the present experiments, to get A—x—s to try to read with the book opposite the bandage, that C—x—e also was an impostor.

Professor Gerdy, insisting on this condition of making the experiment as essential, began to be rather warmly opposed, and at last C—x—e threw off the handages in a passion; and thus Professor Gerdy was left, unable to get more than strong presumptive evidence of imposture. Certainly we should have stopped at this, in our last *séance* with A—x—s, had I not smoothed matters over, and constantly kept the offer of the five pounds in view: and C—x—e's case affords a good illustration of the way in which Mesmerists continue to keep up the belief in delusions.

"The Somnambule is tired;" or, "if contradicted, he loses power;" and such like terms, are first employed; and then, if you suggest a variation that would at once detect the imposture, the exhibiting parties get excited, and use expressions that at once put all further relation between the opposite advocates at an end. Or, if you avoid any collisions of this kind, by urbanity and calmness, your rational scepticism still remains unsatisfied, and the experiments you suggest, which would at once show forth the miserable imposture or credulity, are looked on as unnecessary.

"To us," as a Parisian Mesmerist observed to me, "the experiments we have gone through are convincing."

And what *were* the experiments? Why, to prove that a certain person or thing could be rendered invisible to her, at the Mesmerist's will; and yet all the while they were *talking before the patient, and letting her know what it was she was not to see!* Such was the science of Mesmerism in one of M. Dupotet's *séances* at Paris; and when I intimated with civility that the experiments would have been more satisfactory if all had been done by writing, and nothing *said* in her hearing, the above

was the reply I had from one party, and to my note to another party no answer was returned.

In the "*Histoire Academique*," above alluded to, will also be found ample details of experiments on a supposed clairvoyant patient, who had deceived the rather distinguished physician, Georget. Other cases of imposture on this subject will also be found exposed in the same volume, which I cannot mention here.

The fact is undeniable—as any one may satisfy himself by experiment—that cotton wool and a bandage can be so applied as to render vision impossible; and this is one of the main reasons why so many persons, even of intelligence, have been duped by clairvoyant exhibitions. But, on those rare occasions, when vision was impossible, and the bandage too tight to be moved by the muscular contortions of the face, C—x—e and A—x—s put their hands up and adroitly moved it, by pressing tightly on each temple, *and thus making it loose before their eyes* (pretending that it hurt them). A—x—s seemed to have less necessity than his brother for putting his hands to it, probably in consequence of the greater power of his facial muscles; hence consisted his main superiority over the clairvoyant fraternity.

By looking through the small hole made by a pin in a card, a person will at once perceive (since by such means it is easy to read a line or two) that vision, when cotton and bandages are applied to the eyes, should never be regarded as evidence of clairvoyance, except when the book is held on a level with the bandage.

A word or two more, before closing the subject of clairvoyance. If this had *ever* been real, how is it that all the candidates for the Burdin prize at Paris so signally failed? That they were *very* fairly

used may be seen by looking over Mlle. Pigaire's case, among the rest, given in the "*Histoire Academique*." In England, again, how is it that none gained the prize of £100 offered lately by Sir P. Crampton? These facts prove clearly that none are ever clairvoyant *when the judges around them are so*.

In addition to A—x—s, I examined the two leading Somnambules of Brussels, who pretended to *vue à distance*. They failed as perfectly as A—x—s. I took down a vast number of notes on this point, but it seems quite unnecessary to mention details, further than that both of them showed a certain degree of "method in their madness;" for when one knew I had purposely disarranged every thing in the room to be described, she said she was tired of that subject, and would attempt no further description; and the other, finding I had notes written down, tried at last to appeal to my fears, by telling me he could say when I was to die. Yet it is very probable this person was asleep, for he shed tears in abundance, and, when asked why, said because he saw a most wretched scene. The friend who accompanied me, though a great sceptic on the subject, considered this as almost conclusive evidence that the Hypnotic sleep had been produced; but, taken alone, this appears insufficient evidence, since some actors, and even amateurs, as Lord D—, could accomplish this.

With regard to the symptoms and treatment of diseases, I have (as was to be expected) met with nothing but a tissue of absurdities. I accompanied a gentleman, whose wife was very ill, and at the time under the care of the celebrated surgeon, M. Lisfranc, to Madame L—, one of these medical Somnambules at Paris, living in the Rue Guenegard. We had the *precise* state of the case written down,

and took with us a piece of the lady's hair, as requested. The Somnambule gave so vague a description, that I found it impossible to understand what part of the body she considered to be the most affected. By her mode of proceeding, she was sure to fix on some part that was not in a healthy condition, for she, *secundum artem*, was saying that every part was more or less deranged; but I observed in this case, as in others, that *parts were fixed on, the precise state of which we ourselves could not know*. I therefore, by a few questions, rather to the dissatisfaction of the Mesmerist, who professed to be a medical man, induced her to *fix decidedly* on something by which we could really judge of her powers of telling diseases.

"Do you mean she expectorates a great deal, and has a very bad cough?"

"Yes," she replied, "she has a very bad cough."

"Is this her chief complaint?"

"Yes; but she has also dropsy in the legs."

"Are you certain it is dropsy?—Do the legs retain the marks of the fingers when pressed upon?"

"Yes," she replied at last, to this as to the former questions, but very reluctantly, for on these points it was obvious we could say whether she was right or wrong.

We contrived to keep grave faces while this farce was enacting, and to convince the Mesmerist that the lady whose hair we brought was really very ill, we then showed him the case, as written down immediately after the surgeon's examination: it was ulceration at the neck of the uterus—the lady not having the slightest douch or dropsical symptoms! Of course, after this glaring failure, we did not want to try her remedies, which she began naming; for, whether they had done harm or

good, it was perfectly clear that they could only have done good *by chance*. If the gentleman had allowed his wife to have tried them, and she had found herself better, the Somnambule would then have claimed the credit of the cure, though we had obtained the clearest proof that she did not even know the disease.

And this is the way that the cleverest of these impostors manage to keep up faith: 1st, by an ambiguous description of the disease; 2ndly, by prescribing a medicine that can do no harm, and is most likely to do good, by strengthening the tone of the digestive organs, &c.

The gentleman, though previously rather a believer, could not now have his confidence restored, even by the fullest assurance on the part of the Mesmerist that his Somnambule had succeeded—an assertion that, under other circumstances, would have been perfectly ludicrous.

I was not so fortunate to obtain such clear evidence of failure in the next Somnambule I examined; though it was sufficient to convince me that the want of all power of the kind was in the *very highest degree* probable. In the time of that credulous Mesmerist, Ricard, who fancied that he could Mesmerise the clouds away, and who, because one of his Somnambules attempted in her dream to give a description of heaven, fancied the soul had actually for the time *quitted the body* and gone there, Madame Virginie had obtained an immense reputation at Paris for the cure of diseases, and had, as she told me, always kept subsequently to this department, in order not to diminish her powers. Ricard considered her powers so great, that her fee then was fifty francs; it is now reduced to forty francs, her clairvoyance, as regards diseases, remaining the same.

As I did not desire to try the remedy, I made an arrangement with her Hypnotist, that she should merely tell the leading symptoms I felt. She was sent to sleep, but immediately declared that she could see nothing! I was requested to call any other day, between three and five, when her mental vision was clearer. I did so: she was out (whether really so or not, I do not know), and the Hypnotist said he would write and inform me when I could call. I expected this was a polite refusal, and so I found it, for he never wrote! The real cause of this want of straightforwardness was, I have no doubt, that they saw my object was to test her powers, rather than trust to her prescription.

In reply to some queries, I received a note from one of the leading Hypnotic physicians in London, (who has done good even by showing Mesmerism true, in part) stating "he believed Madame Bea—nn one of the best in London for diseases." Hoping, at last, to be made a convert to the miracles of Mesmerism, I requested a person, who in the morning had shown me a tumour under the right ribs, which had caused him for some time uneasiness, to consult the *Sonnambule*, as we were to meet there for a *seance* in the evening. He did so, in my hearing. She said he was nervous; and probably he might have been so on this point (but in every other respect quite the contrary). *She, however, never even alluded to his having a tumour in his side!* I then sat down, and requested her opinion as to the precise nature of the state of my sight, which has been now for some time rather affected. She at first, as they usually do, began by stating something, of which I could not myself judge, viz., that the blood-vessels round the nerve were enlarged, &c. I then requested her to say which eye was most affected, and what was the

precise nature of the change *that I perceived*. She hesitated a long while before she gave a decided answer to this, and, when she did, it was diametrically wrong, that eye being least affected which she said was the most.

Besides the above, I have examined one Somnambule in England and another at Brussels for diseases, and found their replies, when strictly considered, equally unsatisfactory as the above. Mesmeric dreams, supposing them real, are like common dreams; *i.e.*, dreams of the waking state. The prescription given me by the Brussels Somnambule, I found, at last, was merely a lotion much in use by the common people there, for the affection for which she recommended it.

Nevertheless, by the above, I would not be understood as denying the power of Hypnotism as a therapeutic agent in *some* instances. Mr. Braid's cases, and *some* in the *Zoist* no doubt favour this view; but it is to be regretted that this journal admits so many perfectly absurd tales from different contributors, that its real utility is diminished.

In truth, it is this mixture of error that has from the beginning—or at least from Mesmer's time—contributed to make Mesmerism unworthy the name of a science. Dr. Petetin, of Lyons, wrote, in 1808, a large work, "*Electricité Animale*," in which he has given many supposed instances of clairvoyance, arising in cataleptic or hysterical cases. But, as Dr. Dupau, in his admirable "Letters on Animal Magnetism," dedicated to Baron Alibert, justly says, when Petetin made some of his patients hear him, by suddenly extending the arm or the leg, it was not because the arm or leg became only in such extended state capable of conveying sounds (as Petetin thought), but because the patient was quickly *woke up, or half woke up*, by the sudden

jerk. The same, when things were supposed to be seen by the epigastrium, for touching that part caused also the same wakening effect. Almost all Petetin's experiments, in which substances (being enveloped in silk or other non-conductors of electricity) were not seen when presented to the epigastrium, but were seen as soon as taken out, are to be explained by the cunning of the patients in this state, who of course were awake by the substances being put in their envelopes at the pit of the stomach; but they could not *then* tell what was in them, until Petetin removed the envelope, when they either caught a glimpse of, or smelt, the real substance (for he sometimes used odorous, eatable substances): the silk envelope of course then only obstructed the sight or smell, and not the electricity.

It is very obvious, on reading Petetin's book attentively, that he was as credulous as Bertrand (who says once or twice, I should not have believed this, *but that I KNEW* my Somnambule honest!) and considered his patients so honourable, that it was unnecessary to take the common precaution of bandaging the eyes, or otherwise rendering vision, in the ordinary way, impossible! Yes, Petetin, who was to some extent a man of science, trusted so fully to these sometimes half-dreaming, sometimes, no doubt, cheating hysterical patients, (who, in such state, will often do any thing, in order to create effect, or to make themselves talked of) that he did not even attempt to blindfold them! And hence it is that, since his time, there is not, as far as I know, any well authenticated case of hysteria on record, in which clairvoyance has appeared—a point which perhaps speaks well for the greater precautions taken by the profession generally of the present day against the greater or less proueness to imposition of all hysterical subjects. If

this wise scepticism were more general, Mesmerism would soon pass into its own narrow and legitimate limits. How much it has gained, merely by credulity, I have already hinted at, in the case of the American gentlemen who accompanied me to see A—x—s: but I may mention another instance, equally in point. It is the case of a gentleman of great scholastic acquirements, who lived at Brussels.

1st. This gentleman has written a work on Mesmerism, in which he attempts to refer all Mesmeric effects to galvanic agency; he asserting that, by putting zinc and gold, in contact, into the patient's hand, sleep is produced. But sleep, in this case (when produced), only takes place in consequence of the person conceiving that he holds a Mesmerized substance in his hand. It is the *idea* that Hypnotises, when Hypnotism does in reality take place.

2ndly. This same gentleman showed me a feather suspended in his drawing-room, which he affirmed he was able to move by the mere effort of his will. The feather certainly did move; nor could I feel any current of air produced; but, strongly suspecting this, I intimated it to him. He, however, never would take the precaution to put his feather *under a glass case*, but continued the same experiments on *freely* suspended compass needles, saying, that these were heavier. No doubt; but as, whenever he directed his hand to them, (however remote he might be) a current of air was sooner or later produced, I considered these experiments also (which he was good enough to show me) equally unsatisfactory; and the more so, as neither I with the feather, nor Mr. W—— with needles *enclosed in glass cases*, have been able to produce any effect.

I also was acquainted with other supposed in-

stances of Mesmeric marvels that this gentleman believed in, which I was certain, in my own mind, were totally unworthy of notice. If it were allowable to form our opinions on the present subject from the mere *reasonableness* of the thing, (which, however, it certainly is not) one might justly consider it more easy

“to hold a fire in his hand
By *thinking* on the frosty Caucasus,”

than to produce motion in a suspended feather or needle by merely gazing on it.

The same want of natural talent for investigating these points was also conspicuous in a respected physician at Aix, in Savoy. He wrote me the address of a Somnambule who once, (to use his own words) when in the Mesmeric state, attracted fine iron needles like a magnet! This person, during my stay at Geneva, lived out a little beyond Coligny, (where Byron wrote some of his best works) and I went there to see her twice; but found her as miserable an impostor, or dupe, as ever pretended to supernatural powers.

I shall add to these illustrations another, that some time ago occurred in Paris. I have not the slightest doubt, from what I *have* seen, (for I am not personally acquainted with any of the parties) that the following was a gross case of imposture, or delusion, in which not only the patient, but also the magistrate, seems to have been deceived by the Somnambule. I extract it *verbatim* from a Boulogne paper of December, 1847.

“Madame Sancerotte, a Somnambulist, living at No. 3, Rue Turgot, Paris, was brought before the Tribunal of Correctional Police, last week, to answer the charge of swindling, and of illegally practising the medical art by means of somnambulism.

“The wife of a person at Montmorency having lost two horses which she had let to two young men to make a promenade in the forest, went to Mademoiselle Sancerotte, who put herself into a magnetic trance, and took hold of the woman's hand. The latter then put several questions to her respecting the horse. The Somnambulist, to the intense astonishment of the woman, correctly described the colour of the animals, and stated that her husband and another person had sought for them in a particular part of the forest, which was perfectly true. The sleeping lady then added that one of the horses would be found at the Ile Adam, and the other in the forest of Montmorency. For this consultation she received ten francs.

“It turned out the horses were found, but not at the Ile Adam or in the forest of Montmorency, but at La Chapelle St. Denis; *and this falsification of the prediction constituted the alleged act of swindling.* But the woman who was said to have been swindled gave the strongest testimony in favour of the accused, stating that the description she had given of the colour of the horses and the search made by her husband convinced her that she was no impostor; adding, that she had no doubt whatever that the horses had really been taken to the Ile Adam, and to the place she had mentioned in the forest of Montmorency, and that she was convinced, if she had pressed the accused with questions, she would have finished by stating that the horses were at the Chapelle St. Denis. *In the face of this testimony, the public prosecutor abandoned the charge of swindling.*

“To establish the accusation of illegally practising the medical art, a witness was called who stated that she had paid the Somnambulist to prescribe for some dreadful pains which she had in the

head; but she added that the prescriptions of that person had completely cured her, though she had not been able to obtain relief from all the doctors of Paris. The witness added that, before placing confidence in the accused, she determined to put her skill to the test, by asking her where the key of a drawer which she had lost for a long time could be found; whereupon the accused mentioned a spot, and there, sure enough, the key was discovered.

“In consequence of this favourable evidence, the tribunal only condemned the Somnambulist to a fine of five francs. The President recommended her for the future not to give consultations without the presence of a physician.”

Now, if it be asked, what have I to say to this case, in which the persons who consulted the Somnambule, whether for the recovery of lost horses, or for medical advice, seemed perfectly satisfied? I reply, in the first place, that having seen how the gentleman of education just alluded to, and others previously, had been deceived as to questions of fact, I put no confidence in the belief of supernatural powers which are merely attested by persons taken indiscriminately, and (I say it with due respect) those persons females.

2ndly. It is admitted, even by the statement itself, that the Somnambule was wrong as to the place where the horses were found; which was the only point on which she would be totally at a loss how to get some previous information to assist her. As to the colour of the horses; and where they had been sought for, these being points known to the credulous person herself who consulted the Somnambule, might either have been incautiously told, during the consultation, by artful leading questions—which I have always observed Somnambules to put—or been communicated by some third person.

3rdly. Supposing good faith on all sides, I must recur to my first proposition of over-credulity, or the assistance of some third person, to enable me to form a conjecture as to how the place of a lost key should have been told; and with these remarks I close my view as to the little credibility of this case, referring to the general rules I shall lay down hereafter for testing all such supposed supernatural powers, and requesting every individual to experiment for himself, and only to rest satisfied with knowledge on this subject which has resulted from personal observation.

While, however, I myself am so decided a disbeliever in all such supernatural powers of Somnambules, I cannot but view with some degree of satisfaction the liberal spirit which seems at present to animate the French law on the points in question; for, 1st, we find "the falsification of the prediction constituted the alleged act of swindling;" *i.e.*, if the horses had been found in the place mentioned by the Somnambule, the law would not have considered the case punishable.

We may evidently infer from this, that the present state of the French law implies a belief in the possibility of the kind of miracles in question; and this is one grand step towards another, *viz.*, as is to be hoped, *Government examination* of the whole subject. The first investigation by the Academy of Sciences, and the *last* by the Royal Academy of Medicine—at remote periods from each other—were very decided against the claims of this new science; therefore, *one more* decision, on the same side, would effectually annul that decision of the Academy of Medicine in its favour, in 1827, in which the credulous and imaginative M. Husson took so conspicuous a part. It would then be regarded by the law in its proper light, by the side

of astrology, and with as little pretensions to truth. We find, in the present case, that "the public prosecutor abandoned the charge of swindling," because the woman who went to consult the Somnambule urged that, "had she pressed the accused with questions, she would have finished by stating that the horses were at St. Denis." (!) There is a degree of enthusiasm which makes credulity contagious, particularly in a mind—and most minds are more or less so—naturally superstitious. In this way only, in the present state of the question in France, can the public prosecutor be excused for abandoning the charge of swindling on such slight evidence.

I shall now conclude by reference to English Mesmerists. Of these there may be considered two classes. To the first belong Drs. Elliotson, Engledue, and Gregory, the Rev. H. Townshend, Earls Carlisle, Ducie, &c., persons who certainly have not embraced Mesmerism from motives of pecuniary interest. But the greater number of these advocates have surely, by this time, met with some *obvious* cases of imposture, that must (to say the least) have made them doubt Mesmeric miracles *in toto*. I know it is difficult, and somewhat unpleasant, for a man to feel himself, by *further experience*, obliged to alter his opinions, having myself formerly written a long review of Mr. Townshend's new psychological theories, contained in his work on Mesmerism, which labour I *now* regard as time lost, since Mr. Townshend was deceived in the supposed facts on which he founded his admirably philosophical views. I know, then, I say, *from experience*, it is no pleasant thing to be obliged to retract, or to confess that the Somnambules have been too wide awake for us; but the "*vestigia nulla retrorsum*" is only permitted here to Time and to the Deity.

I have little doubt, therefore, that sooner or later, at least some of the above-mentioned parties will, as did formerly Kirwan, the great chemist, feel themselves bound to come forward and declare that they have changed their opinions. As Dr. Gregory seems only recently to have taken up the subject, the case is not exactly the same with him, since it is almost impossible to find the truth out, as regards Hypnotism, without much time and labour. He is assuredly the most important advocate that "Animal Magnetism" (as he calls it, in his recent work) now has in this country, because he is a man accustomed to experimental science. But I have no doubt that he will live to find out the difference between experimenting on *living*, and often on *living deceitful* matter, and on mere inanimate matter. In the work alluded to, he confesses he has had "little or no experience on what are called the higher phenomena—viz., prevision, &c;" and in another place he makes use of the expression, "These parties were too respectable to be doubted." The scientific reader, under these circumstances, therefore, will see that the cause has not gained so much from the celebrated Scotch practical chemist having joined it, as might at first have been expected; since it is clear that a good deal of his book is made up of supposed facts, *which he himself does not profess to have seen*, and that he has fallen into the absurd and very *convenient* fashion for themselves, of modern Mesmerists, of judging of facts by a person's real or supposed character! If the Doctor in future will tell his aristocratic patients that the interests of science require that he should *pro tempore* consider them as brute matter, and experiment accordingly—in fact, as he does in his laboratory—I have no doubt that the next edition of his "Letters" will contain some very

different *facts* from those contained in the present volume.

So much for the higher and more disinterested class of English Mesmerists. But there is another totally different class, who have perhaps contributed still more to the diffusion of Mesmeric superstitions, as they may be called, among the people. I allude to that needy, itinerant class of adventurers, with whom Horace's maxim, "Get money—honestly, if you can—but get money," was always the first consideration. Many of these, no doubt, having found it too difficult to get honestly, and having been gifted by Nature with a talent for *legerdemain*, and considerable natural eloquence, and having heard of Mesmeric frauds, resorted to Mesmerism for its assistance. Among these twopenny and sixpenny-mongers were Messrs. L—, C—, and many others; but perhaps the most notorious was Mr. S—r Hall, known as the individual who discovered (as he said) the *new set* of phrenological organs existing in the face, viz., laughter, crying, running! &c., and flame round the poles of the magnet. The greater the absurdity, the greater the degree of wonder excited, as this person well knew, to his advantage; and accordingly, the National Hall never had, perhaps, such crowded, gaping audiences, before or after. He there also exhibited a good-looking woman, whom he professed to be able to mesmerise by the secret influence of the will; but he took very good care that nobody should find out this mysterious bond of sympathy, (which it is to be hoped was not so strong as to make their wills identical) for when I suggested a *variation* in the experiments, it was regarded by himself and compeers as unnecessary, and mere *discussion!* after the exhibition was permitted. In like manner, he advertised, some months, *subsequently*, in the jour-

nals, "discussion *after* the lecture!" This farce, which gave an *appearance* of fair play to his unscientific audience, stamped him, *in reality*, as one of the most wily of impostors. He, to give an appearance of high honesty to his own proceedings—to flatter his needy, yet perhaps impartial audience—but, above all, to elevate himself—was pleased, also, on this occasion, to pull down "George Hudson, the Railway King," as he called him. By thus dethroning wealth, and, O'Connor-like, of Land-scheme notoriety, being of the "politics of the people," and mixing these up, by some share of oratorical power, with Mesmerism, Mr. S—r H—ll has no doubt made a vast number of converts to this delusion among the poorer classes, who had much better have kept their money in their pockets, for themselves, their wives, and families; and, as king succeeds to king, so the stupid masses who gave to the "Railway King," what may be called a testimonial to their own folly, will probably do the same to this Mesmeric "hero of the people." Let them, then, be humbugged, if they like.¹ To be sure, he cannot yet be said to have been more than *indirectly* found out; *i. e.*, by declining, as did I—a Pru—ce, of "secret influence of the will" celebrity, to vary his mode of experimenting. I offered to these latter parties, when over here, as I did, a short time previous, to Mr. S—r H—ll, ample remuneration for their trouble, (*viz.*, six sovereigns) would they agree to try their experiments (in the presence of a friend and myself, on my side, and the same on theirs) by the plans which

¹ I may here state broadly, that as *we all* like the deception of a play, so *many* seem to like the belief in the marvellous, also, *quite regardless of its truth*—in fact, to like it as deception.

will be hereafter detailed; but this I could not get either of the parties to do. As much, therefore, as Dr. Forbes was justified in considering A—x—s, and as much as Professor Gerdy was justified in considering C—xte impostors, so do I conceive myself justified in considering the above parties in the same light. Neither Forbes nor Gerdy could manage to get *actual proof*; but, from what I subsequently saw, I have no doubt they formed correct opinions on the subject. I shall not be accused of anything like an interested motive in giving this testimony to Forbes's sagacity; for he, or some of his "brother reviewers," could not have poured out a viler torrent of abuse than they did, some time ago, on my useful little work, published by Sherwood and Co., Paternoster Row, against the present medical system of *Poison-cure*. This fellow, or some of his friends, nevertheless, printed in their Review, of 1845, metaphysical opinions on the nature of life, precisely similar to those which, after considerable inquiry, I had published in "The Lancet," in 1842; and all this without the least acknowledgment! So much for the worth of the abuse of your "canny" Scotch reviewers.

To return. The only other incident in reference to this six sovereign affair that I remember, worthy of notice, was in reference to a gentleman living in Regent Street, whose name I forget. He replied to my letter, printed in Mr. Douglas Jerrold's Journal; but, as he had only a case of what he considered Phreno-Mesmerism to offer, and as, on farther correspondence, we could not exactly agree about the conditions of the experiments, "no business was done." I am bound, however, to say that this and the cases at Cheltenham are almost the only cases of a desire apparently of fair dealing on the subject that I have met with in this country.

“We are all knaves—all. Believe none of us,” is, in the language of Hamlet, but too often true; yet this is the very maxim that your so-called Mesmerists seem to wish especially to deny, and would have us believe all the nonsense of their Somnambules, nor ever presume to doubt the word of their stupid oracle. Lord Byron justly said, that public opinion in Britain is extremely tyrannical and hypocritical; and Mesmeric impostors have taken advantage of this, and, the lowest following the highest, have managed to delude vast multitudes by the eternal cant of “too respectable to be doubted.” When exhibiting their Mesmeric tricks,¹ as captivating to the multitude, no doubt, as any “tricks at cards,” these men—from Mesmer downwards—have eternally endeavoured to lean on their own and their patient’s presumed respectability, as the most efficient way of avoiding, with honour to themselves, anything like scientific investigation. The *traders* among them come before the public with a chairman and a few supporters on their side, and these compeers, being naturally enough “satisfied with the evidence,” think, or affect to think, discussion—“discussion, too, *afterwards!*” quite enough for purposes of truth. Thus majorities are gulled by the influence of an ignorant or interested chairman, and obvious fraud is prevented from being exposed. If the honesty of a man like Mr. G—H—d—n could be called in question, and, as appears, with a very good show of justice, it would be edifying to

¹ “Plays such fantastic tricks

As make the *angels weep.*”

They must, indeed, weep, or look down *with contempt* on the miserable impostors who are now, all over Europe, assuming *their* powers. The probability is, however, that, like the Epicurean Gods, they keep aloof from the pitiful scene.

be informed on what ground the honesty of a man not possessed, perhaps, of the hundredth part of his wealth, should be even "above suspicion." Away, then, with the cant of "too respectable to be doubted." On the great arena of science, *as in the house of God*—hear it, ye Pharisees and pew-openers!—the rich and poor should be considered alike equal; and though the temptation to dishonesty in the poor man is stronger, yet this is no reason in itself why he should be suspected, any more than why the rich man should be above suspicion. Let him, then, when he attends these Mesmeric exhibitions, remember Mr. H——n; and he may justly suspect that Mr. G——n, or any other, whether chairman, "or on the council," is himself "one of the party concerned" in the imposture, if he refuse all severe scrutiny of so-called facts, and, leaning on what he calls the "known respectability of himself and friends," advocates a sort of posthumous discussion as all that is necessary on the occasion. Let these men remember that what they call interruption is only a fair attempt of the audience to get truth for their money; and that, so far from *seeking*, a person is thereby rather seeking to *avoid*, the personal acquaintance of any of the set. As with the viper—so you come in contact once with the cheat, to avoid him more cautiously ever after.

I must, in justice to foreigners, say, that there is much less of this offensive cant met with, in pursuing Mesmeric inquiries among them. Imposture often, no doubt, there is, but it is less often accompanied by impertinence than in Britain. Your civil note to them, offering your propositions, is unanswered, or answered with gentleman-like politeness, and your terms declined; while here, on the contrary, a civil reply seems, with this class of people,

almost out of the question. This alone is more than half evidence against them. "Get your own patients," said Mr. S. Hall to me, "if you want to prove the truth." But I have never been able to get, or (so to speak) to form any who exhibited secret influence of the will, &c.; and that is precisely the reason why I wished to try if Mr. Hall's patients exhibited any such phenomenon *in reality*; and I assert, that man is fairly entitled to the name of Imposter, who takes money from the public, and refuses *all* the opponents of Mesmerism (for where has he ever offered to *any one* of these a fair examination of his "marvel-working patients?") the means of judging whether his exhibition is a reality, as *he* says, or an unworthy fiction, as you more justly suppose.

It is not necessary to say more than this, to show that the exhibition of Mr. Hall is a fraud, and that he is an impostor. The fact is, that he has no power, and that he is not a mesmerist. The only way to prove this, is to show that he does not possess the power which he claims to possess. This can be done by a fair examination of his patients. If he can show that they are all cured, and that they are cured by his power, then he is a mesmerist. If he cannot show this, then he is an impostor. The fact is, that he cannot show this, and that he is an impostor. The only way to prove this, is to show that he does not possess the power which he claims to possess. This can be done by a fair examination of his patients. If he can show that they are all cured, and that they are cured by his power, then he is a mesmerist. If he cannot show this, then he is an impostor. The fact is, that he cannot show this, and that he is an impostor.

LECTURE II.

As in a former Lecture I have denounced what appears to me to be the charlatanism of the present subject, viz., clairvoyance, second sight, thought reading, instinct of diseases, and remedies, prevision, &c., I have the honour, on the present occasion, to present to your notice a somewhat different class of facts, for the belief of which it is not necessary for us to draw so largely on our credulity. I allude to the Mesmeric sleep, and occasionally the total loss of all physical sensibility.

One of the first effects of the Mesmeric manipulations is, a loss of power to open the eyes, the consciousness remaining all the time totally unimpaired. I knew a case at Cheltenham, where the effect never went further than this, though the patient had been several times operated on by different parties. It is the case with myself, though I have been operated on several times, as you will see stated more at length in the Appendix to my work "On the Injurious Effects of Mineral Poisons in the Practice of Medicine."¹ My opinion is, that a great number of persons are not further susceptible, and, indeed, that many who have been considered really asleep, have not been further affected than by this temporary loss of power, (for the power is imme-

¹ London: Sherwood, 23, Paternoster Row.

diately restored by blowing on them) to open the eyes. Just in the same way, indeed, as very many are not susceptible to the Mesmeric influence at all—a remarkable example of this I knew in the case of a German baron, who, although he had been operated on at Paris by M. Lafontaine (who is a most powerful Mesmeriser) a dozen times for the relief of his deafness, had never been in any appreciable degree affected, except that at first he thought his deafness a little ameliorated. The benefit, however, in his case, was merely temporary. It is a fact, then, that persons are more or less susceptible of the Mesmeric influence, and some not at all so; and this state of the case it is that has rendered some persons such entire disbelievers. Nevertheless, many cases of a particular affection of the nervous system, called double consciousness, are on record—some especially by Dr. Barlow, of Bath, in which the patient appeared ignorant, in the waking state, of what she did in this state of sleep, if I may so designate a state in which she yet walked about with her eyes open as usual. Now, although it may be difficult to prove the patient was not an impostor in this case, still, as we know for certain that a state of natural Somnambulism exists, quite independent of the use of Mesmerism, it seems right, at least, to consider it probable she was not imposing on the credulity of her medical attendant.

I have alluded to this case, but more especially to natural Somnambulism, as a strong presumptive argument in favour of the truth of the Mesmeric sleep.¹ But I do not wish to trust much to presumptive arguments, nor to the patient's word, in

¹ An argument against the existence of the supposed Mesmeric fluid may be drawn from the same source, as certainly none is imparted in natural Somnambulism. I have

these matters; and, consequently, as the patient's assertion is almost all the evidence we can get in case of the mere sleep, I must pass on rapidly to the consideration of the state of Mesmeric insensibility; since this can be tested by physical agents, and can be more or less brought within the pale of purely physical science.

The first experiment I saw on this subject, was the extraction of one of the front teeth of a young person at Cheltenham, while in the Mesmeric state. It was at a public Lecture, and I was quite close to the person during the whole of the time the operation was going on. The tooth was broken in two by the first operation: the stump, then, after an interval of four or five minutes, during the whole of which time this commonly painful operation was going on, was at last removed. Yet I can safely assert—being on the platform the whole of the time, next to the operator,—that, from first to last, there was no perceptible change whatever in the patient's countenance, which, throughout the whole of this tedious operation, retained the appearance of common sleep. The account of this operation is in print, with the names of some ten or twelve annexed, who were near enough to observe it narrowly. Even the dentist himself, though previously very sceptical, admitted he could not easily conceive how a person could have borne so painful an operation as this without any change of expression in the countenance, unless there were some degree of truth in Mesmerism. Yet I shall state, as a conclusion

endeavoured to Mesmerise the sensitive-plant and *fresh-drawn* blood, without producing motion in the former, or affecting coagulation in the latter: so that, at present, there is not *the least* proof of any *physical* influence (fluid) being imparted.

to this case, and as a warning, after having witnessed so singular a phenomenon, (if I may so call it) that we should not be put off our guard, and altogether lay aside our usual degree of prudence, that this young person was not a prophetess or a sybil, and had no supernatural power whatever, although her Mesmeriser—an intelligent man, but of too sanguine a cast of mind—at first seemed to think she was so, for he professed to be able to Mesmerise her, as well as her sister, by the will alone, without her knowledge; and he also considered both of them to have the power of second sight. Being, however, an honest man, (I therefore suppress his name on this occasion) he was disposed to give every facility for the acquirement of truth in the matter; and as this can only be done by arranging the experiments in different ways, and by frequent repetitions of the same—in fact, by what may rather be called private than public *séances*—I acquired the most satisfactory evidence that, for his will to be effective, it was necessary that the patient should have some previous intimation or idea that he was about to try to Mesmerise her. It was the same with regard to de-Mesmerisation, for he tried for a quarter of an hour to do this, and failed, when the experiment was so arranged that I was sure she could have no *idea* that he was trying to wake her by his will alone. On the same principle, when he said to me, “Mesmerise a card, and give it to her, and she will go to sleep,” I Mesmerised one, but gave her a different one, *not Mesmerised*; but, as she *thought* it was Mesmerised, she fell into the Mesmeric state immediately. He confessed to me he considered the sleep real, but was rather surprised when he found the Mesmerised card had not been given. In the same way, with regard to second sight. When an

inventory of every thing in a sitting-room was taken with me, she failed perfectly on two or three different occasions to describe this room, though she had previously half-frightened some people into the belief that she possessed this power, by her detailed description of the inhabitants of the sun, and other worlds, of which we know nothing.

I have entered somewhat at length into this digression, because, as this patient was so wonderful in her capability of submitting to a most painful operation, without giving even the *slightest* evidence of sensation, it seemed natural to expect that supernatural powers, of the kind just alluded to, would be developed in her, if they ever are developed, by the Mesmeric processes. I insist particularly on this case, therefore, in order to show the extreme probability that there has always been some want of proper precaution in making the experiments, whenever patients have come to be considered as possessing supernatural powers of the class just alluded to; and this opinion I have found confirmed by the examination of so many other cases where such powers have been suspected, that at present I have no further doubt on the matter.

Returning to the subject of insensibility to pain, I shall add, that I have had still farther personal experience on this subject, by witnessing M. Lafontaine's experiments at Paris. One of the subjects seemed particularly good for the purpose, as the account of the following rather offensive experiments, for a public audience, which she submitted to, without even the *slightest* change of countenance, will show:—

1st. Needles were pushed completely through the eyebrows, a considerable distance up the nails, and, lastly, *completely through* the palms of the hands.

2ndly. A light was pushed so near to the eyes, that, if the eyelashes were not singed, they were in danger of being so, yet this caused not the slightest degree of winking, or change in the position of the eyes.

I had an opportunity of witnessing these experiments on *two* different occasions; the first time I was in the front row of seats, quite near to the patient, and on the second occasion, on the platform itself, and in actual contact with the patient; yet, neither time could I perceive any thing like even the slightest expression of pain in the countenance, which preserved the same naturally florid cast all through the experiments; neither was the action of the heart, materially, if at all, changed, the pulse being much the same before and after the experiment, as I satisfied myself by examination. This sufficiently shows that this state is not that of fainting or syncope, although it may resemble it in some respects. It is like the coma which we observe in persons who have been poisoned by narcotics, or of persons in a fit of apoplexy, or who suffer from fracture, with depression of the skull; or, to come perhaps still nearer to the point, to those who have respired the vapours of ether for a sufficient period. I say, *perhaps*, for it seems very probable that the insensibility is, as great in some of the above cases of coma, for instance, in fracture, with depression of the skull, as it is in those who have been fully *etherised*. Indeed, we have had some printed accounts lately, where operations are said to have been performed, without any marks of sensibility, on persons who have taken an adequate quantity of narcotic poison—the quantity, in fact—a rather dangerous experiment to try—which is adequate to suppress for a time, without permanently destroying, sensibility.

I have brought forward the above analogies by way of supporting the possibility that the Mesmeric processes may, in some cases, be adequate to produce a state of real coma. The fixed gaze, especially when so long continued as is required for the purposes of Mesmerism, is well calculated to effect a considerable change in the state of the nervous system, occasionally amounting to insensibility. We may believe, therefore, in this as an occasional Mesmeric effect, without going beyond the limits of "Naturalism," as Hecquet and the French writers call it, or the order we see established around us. Neither analogy, any more than experiment, would lead us to believe any thing further on the subject; for, since the dreams of *common* sleep, and, to bring the resemblance closer, of that produced by the inspiration of ether,¹ are but a tissue of absurdities, why should medical instincts, second sight, &c., be expected to exist in the *Mesmeric* sleep? But I have not trusted to mere analogy on this subject, but have satisfied myself, as I conceive, by most ample experiments, that they *do* not.

Although I cannot easily believe that persons could have borne the torture just mentioned *without any change of countenance*—for on this point I particularly insist—had they really felt pain, yet it may not be amiss to observe that experimentalists would do well to try, previous to Mesmerising, what amount of pain the patient will bear without flinching, and also, *after* the Mesmerism, if *suddenness* in the experiment makes any difference. These

¹ Sometimes the patient, during the whole of the time an operation is going on, is restless, not from pain, but from unpleasant dreams; yet *no supernatural powers of prevision, &c., are developed in this sleep.*

were points attended to very properly by the last Commission of the Royal Academy of Medicine, appointed to inquire into Mesmerism, as you will find stated at length at pp. 482 and 632 of Dubois and Burdin's "*Histoire Academique*." The authors, in *this* case, admit that there were very strong appearances of insensibility to pain, but refuse to ascribe them *decidedly* to the Mesmeric manipulations, because some persons, by a strong effort of the will, have *occasionally*, they say, borne most painful operations, without giving *any* external sign of suffering. I must, however, be allowed to doubt whether the *countenance* did not change, in some degree, in such cases; and till I have seen individuals who could by an effort of the will accomplish this, as well as the young persons I have above noticed, I shall certainly remain inclined to leave the balance in favour of Mesmerism, *occasionally* being able to produce complete insensibility. I have no doubt, however, that even this effect is often simulated; for one of M. Lafontaine's patients, who went through the process of having needles run through her hand, without flinching, told me, some time afterwards, in the old moral adage, "*C'est le premier pas qui coute*," that when they had once got through the skin, she scarcely felt them traverse the central part of the hand. I think, therefore, she felt pain at times, though she confessed she went to sleep.

I shall now pass on to the consideration of the state of insensibility produced by breathing the vapours of ether. Although there can be no doubt about the insensibility produced by this cause, yet it is accompanied by such different effects in different cases, that the evidence of insensibility is not so clear in *every* case—at least, at first sight—as might be supposed. The first operation I saw performed

under the influence of this, was the amputation of a little boy's leg, at Paris. In this case, he remained perfectly quiet, without any change of expression in the face some time after the limb had been completely separated from the body—till, in fact, the surgeon pinched one of the nerves, by accident, with the forceps, along with an artery. The boy's countenance soon afterwards began to express pain, and he called out; but the operator considered that, previous to this, the effect of the ether was going off. The state of insensibility, however, in this case, was at once obvious. But in another operation, where a large piece of diseased bone had to be cut out, the patient, during the whole of the operation, kept in motion, and would have moved the limb undergoing the operation, had it not been forcibly held by assistants. There was an expression of anxiety, but not perhaps of pain, in the patient's countenance, and we were obliged, after it was over, to trust, in some degree, to her assertion, viz., that she did not know the operation had been performed, for our evidence that she had been insensible during its performance. It appeared, from her account, she had been dreaming of something else while it was going on, and hence, probably, the restlessness. Those who want, then, to be perfectly satisfied, of the state of insensibility produced by ether, may still, perhaps, require to see more than one operation performed, though even the first is sure to go a great way towards convincing even the most sceptical of the reality of the effect.

Professor Serres' experiments may be considered to have pretty well solved the problem as to the action of ether in producing insensibility. He found that, when a nerve was laid bare, and ether applied to it, that the sensibility of the nerve was

completely destroyed. I lately kept one of my fingers exposed to the vapours of ether for twenty minutes, without any appreciable effect; but on keeping, on another occasion, the finger immersed in the ether for three quarters of an hour, I found a degree of numbness, on taking it out, which continued the whole of the next day.

These experiments show (but more particularly those of Serres) that ether has a *direct* action in blunting sensibility; and perhaps warrant the belief that, if a part were kept a few hours immersed in ether for some days in succession, its sensibility might be so blunted, that it could be separated from the body without pain. As, however, the annihilation of sensibility by this means would obviously require too much time, we must be content, at present, to consider it a *desideratum*; and experimentalists would do well to push these inquiries further; inasmuch as a *local* means of destroying sensibility would be preferable to the plan of inhalation, which, by acting on the constitution only a short time, tends certainly to do it no good; ether vapour being a poison, when breathed for a certain time—and that time not requiring to be very long. In some experiments of Flourens, for instance, death took place in a dog that had only been allowed to breathe it from thirty to thirty-five minutes, the state of insensibility not occurring before from five to eight minutes. So that, after a state of insensibility has once been produced by it, it will then require the inhalation to be continued only from twenty-five to thirty minutes, to cause death.

Although it seems sufficiently clear that ether has a direct action on the nervous influence, and tends to destroy it, still, some of its deleterious effect may be due to its introducing an excess of carbon into the blood. Ether would appear to act

on this fluid by rendering it darker and less viscous. But it probably kills by *directly* destroying the sensibility of the nervous system, judging from Serres' experiment first noticed; and from the probable fact (for I do not know that this point has been enough attended to) that the insensibility produced by breathing even carbonic acid gas itself is not anything like so perfect as that produced by breathing ether vapour. In truth, to render it still more probable that the excess of carbon in the blood has little to do with the production of the insensibility, may be further noticed the fact that, according to Mr. Horace Wells,¹ breathing nitrous oxyd gas produces a state of similar insensibility—a fact which he says he observed proved by the extraction of teeth in public, after breathing this gas, before the effect of the inhalation of ether was known. But the insensibility from nitrous oxyd arises from direct action on the nervous centres, or certainly not from any addition of *carbon* to the circulating mass; for this gas differs from air only in containing more oxygen.

Since the above observations on ether were written, chloroform has come in a measure to supply its place, on account of its quicker action. Judging from experiments made on horses in France,¹ the long continuance of its inspiration does not appear to destroy the life of that animal quickly: but subsequent experiments show that on the human subject chloroform has a pernicious action, which is frequently fatal, as many cases reported in "The Lancet" these last few years sufficiently attest. I shall now pass on to the consideration of the best means of avoiding error in Hypnotic inquiries.

¹ Comp. Rend., Academy of Sciences, December, 1847.

It is very evident, as so few persons comparatively speaking are susceptible of Mesmerism, *except under many repetitions of the "passes,"* that, in operating upon those who have never before been operated on, an extraordinary length of time becomes necessary for the investigation; and, after all, it appears very doubtful whether the results so obtained will be more satisfactory than those which Mesmerists profess to be able to produce in patients who have been often operated on. For the public in general cannot be expected to be satisfied of the existence of any Mesmeric phenomenon (except, perhaps, as regards the existence or non-existence of consciousness) in any person, however honourable the character, *without experiment.* Holding, therefore, such opinion, it appears that the most satisfactory way to inquire into the truth of the higher order of Mesmeric effects is, to proceed to examine for ourselves those phenomena which the Mesmerist thinks exist in any of his patients; beginning with the simplest phenomena, after the Hypnotic sleep, and proceeding gradually upwards. I say the phenomena *after* Mesmeric sleep, because, if insensibility to pain do not accompany this sleep, we had better pass it by altogether, as for its existence we are obliged to depend solely on the patient's word, and can apply no tests to ascertain its presence.

If an example of so-called Mesmeric attraction is brought forward, it would be right, in the first place, that we do not inform the Mesmerist, *except by writing,* whether we wish to see experiments on this or any other phenomenon, first, (for most patients are supposed to show two or three different phenomena) in order that not even a *suspicion* may arise in the patient's mind as to our wishes. 2ndly. That no oral observations be permitted from any of

the party, but that all questions be put to the Mesmerist *in writing*, and that he preserve the strictest silence himself during all the experiments, and make his "passes" *as silently as possible through the air*, during the same; and, ultimately, that he endeavour to produce the Mesmeric attraction by *the will alone*, the most satisfactory way of any, if possible. 3rdly. That the patient be blindfolded during the experiments. 4thly. *That all the experiments be repeated three or four times, with the same result*; for, without this, no conclusion can be drawn, since it is quite possible the patient may once or twice have *guessed* the operator's wishes, and acted accordingly.

If, with such precautions, the experiments on attraction and repulsion succeed, we may then propose to try whether they would succeed equally well, when a direct attempt was made by one or two persons to confuse the patient, by saying aloud, (as if in conversation) "Now see, he will be attracted," while the operator was *silently* endeavouring to repel him, or *vice versâ*. An attempt should also be made to confuse the patient, by parties walking round the room, &c., the operator himself being, from the beginning, requested to preserve the strictest silence, and having, before each experiment, written down on paper what he was attempting to do.

If the experiments on attraction succeeded under *all* these circumstances, I should have no hesitation in considering this a real case of attraction, and its nature a fit subject for the investigation of philosophers, whether the character of the patient had previously been suspected, or not. I, however, have never been able to meet with a case of this kind, nor even one that succeeded when no attempt was made to confuse the patient.

I have purposely proposed not to attempt to confuse the patient in the *first* series of trials, because a physician (one of the leading writers in the *Zoist*) has much objected to this, as unfair to the patient, and urged that what is *said* he admits to be a stronger power than what is actually *done*; but, he adds, this does not prove that what is done (*viz.*, passes, manipulations, &c.) has no effect at all. I, however, merely *mention* this view, for it opens such an avenue for fraud, that in all cases (and I have seen such myself) where what is said has more influence than passes, &c., I should at once consider the results as *totally* unworthy notice.

When the test for insensibility, *viz.*, that a galvanic or electric shock be passed through the arm, sufficiently strong to convulse those who take hold of the patient, is tried, many should be solicited to form the circle, to try if one person out of the number can bear it without moving, or one person out of the number can keep the arms or limbs in an extended and difficult position the same length of time that the Mesmerised person can do it.

As regards the tests for sympathy of taste, those substances only should be used which have little or no smell, or no grating action against the teeth; thus *lump* sugar should not be employed, unless it be powdered, and if lozenges are used, particular care should be taken that they are not scented. Some time ago, I remember having attended a public lecture, in which a patient was exhibited who was said to possess this power of sympathy of taste, and on the Mesmerist putting a scented lozenge into his mouth, given by one of the audience, the Mesmerised person doubtless soon said he had a lozenge of such and such a description in his mouth; but on going on the platform, I found

the scent sufficiently strong to indicate the nature of the substance put into the Mesmerist's mouth, without the necessity for supposing that any such power as sympathy of taste had been imparted by Hypnotism. Moreover, I have subsequently tried experiments on two or three other Hypnotised persons said to possess this power, but they failed to tell the substance used, when every proper precaution was employed to prevent them from *guessing* what it was.

In the same way, with regard to diseases and second sight. Write down in the former case the symptoms you feel, or in the latter, the *exact* list of the things in the room you wish to be described, and take such written document with you when you have to examine patients suspected of possessing either the instinct of diseases or second sight: then, without answering any questions, write down on the contrary page the symptoms of the disease, or, in case of second sight, the description of the room, as told by the Somnambule. By this means only will you avoid the fallacy of attending only to *what has been said right*, which has been a principal reason why astrology has still been able to retain some believers. By adopting this severe scrutiny by writing, I have never found any Somnambules or Astrologers who did not say at least four or five things wrong for every thing they said right. I knew an American gentleman, who considered that Somnambules possessed the powers they pretended to, if they only succeeded in the above proportion. "I can only look," said he to me, "at what they say right." But, of course, whether it be a disease or a room, a person who knows nothing at all about either, must, on the doctrine of probabilities, hit on at least a few points that are right. If people will not believe there is such a thing as guessing right

sometimes, of course it is useless trouble to reason with them.

Secret Influence of the Will.—Many of the experiments on the secret influence of the will continue to be made in a very fallacious manner, viz., by speaking in the presence of the patients, (the Hypnotist, of course, in such case, *assuming* they, *pro tempore*, are deaf) and letting them at once know what you wish done; as, for instance, telling them, "Put your hand on that chair; now take it off," when you wished their hand to be fixed to the same. This is but a revival of the old plan, introduced by Mesmer, of trusting to the patient's word solely for belief in the Mesmeric phenomena. This is how this prince of impostors wished the Members of the Royal Academy of Sciences to believe in the cases of cure he brought forward. The Members, however, declined to give any opinion on the subject, as may be seen at p. 10 of the "*Histoire Academique*," (where, as elsewhere, Mesmer appears in the light of an ingenious knave) unless such patients were brought to them *before* the "Mesmeric" treatment was begun. It would be well if all future inquirers into the subject would follow this wise conduct of the Commission (on which, be it remembered, were Franklin and Lavoisier).

Leaving, therefore, all the experiments on the secret influence of the will, made in this way, as worthless, it behoves us to require on this subject—1st, that every thing should be done by writing; 2ndly, that the patient should be blindfolded, in order not to be able to get even a *suspicion* of the idea wished to be impressed; and 3rdly, that the parties should operate at some distance from the Somnambule, in order to be sure they are out of her hearing. One of the most common modes of trying

the influence of the will is, by the Mesmerist stopping the Somnambule in the midst of a song, at a given signal. I remember seeing Adolphe (on this occasion his wife's Hypnotist) try this twice in London. On the first occasion, he was so placed that she might (whether she did or not) have caught a side view, when he was, by the movement of his hands, trying to stop her. The experiment on this occasion, then, was seemingly successful. On the other occasion, however, he was placed directly behind her, and as I was satisfied she could not see, and thought she could not hear, I was anxious to see the result. It proved, however, a complete failure, for she continued her song some time after the signal had been given, until, at last, he was obliged to walk up to her to tell her to desist; and then immediately a *different* class of experiments were commenced, *secundam artem*, in order to make the spectator forget this failure. In like way, in the experiments which I have seen on this subject at Paris, by M. L—f—ne, the operator was not sufficiently in a direct line behind the Somnambule, nor far enough removed to be certain she could not *hear* the motion of his hands through the air, nor *see* them move, when he wished her to stop singing (for, on such occasions, he made *passes*); and as the condition of making the experiment, viz., *without moving the hands at all*, was declined by M. L—f—ne, I must remain a perfect sceptic on this point, more particularly as he also seemed to object to stand *more directly behind*, and a little further from, her. The conditions that appear requisite for establishing the truth of *clairvoyance* are the following:—

1st. That the book (which the Somnambule has not been allowed to open) be held directly *opposite* to the eyes. He should be requested to read at

least a line¹ in such position, previously stating exactly which line he intends to read.

2ndly. When the bandages are removed from the eyes, they should be placed on any page of the same book, opened at a distance from the Somnambule, he being now requested to read not less than a line, through such obstacles, and, as before, previously noting at what line he will begin. When the Somnambule professes to read through paper envelopes, Dr. Forbes justly advises that you should first try yourself, and see if you have used white paper thick enough.

As, when these precautions have been taken, I have not found any so-called "clairvoyant" able to read, I must remain also completely sceptical on this point. And I may add, that I have seen very few experiments, made in the usual way, on Somnambules, that were satisfactory. Mr. Braid, it should be remembered, has thrown out the opinion that, by the processes of Hypnotism, the senses of hearing and touch are sometimes rendered more acute. Now, if this be the case, there will be still more reason for conducting all experiments on this subject by that system of silence and caution which it has been the particular object of the above remarks to recommend, and, by attention to this recommendation, I beg leave to conclude the present Lecture, satisfied, as I am, that half the errors of "Mesmerism" have arisen from inattention to this one simple precaution.

¹ In order to destroy all chance of a fortunate guess, for it seems just possible that a person may guess a couple of words right out of a whole line.

LECTURE III.

I shall here attempt to enumerate the principal peculiarities that distinguish sleep—1st, the power of conjuring up visions, and *thinking we see realities*; for we cannot do this, *if we try*, in the waking state, since the knowledge derived from the senses immediately dissipates all such illusion. Neither, on the contrary, can we, in the sleeping state, as has been already stated in these Lectures, refuse to believe in the reality of the most absurd visions, however much we may have decided, previous to going to sleep, to try to do so. Two conclusions follow from these reflections:—1st, that the influence of the imagination, and 2ndly, that the power of credulity, are greatly increased, in the sleeping condition. As a proof of the first position, it is on record that some of the happiest ideas of the poet have arisen during sleep. As evidence of the second, I may observe that only lately I dreamt that I was having a tooth extracted. Being suddenly awoke, as I thought, during the operation, I could not, for the first few seconds, convince myself that I was not suffering pain. In the same way, in another dream, I thought I was experiencing *extreme physical pleasure*, and felt surprised, on waking, to find such complete resemblance was not reality. I have also dreamt I have been flying;¹ and, though I remembered

¹ According to Maenish, dreams are apt to be more wild after a person has drank a little too much, and often a sensation of *lifting up* occurs in such circumstances.

clearly to have thought, at the time, it was very strange, yet I could not, while dreaming, disbelieve it. In like way, in regard to *what we are told*. Seeing, as I thought, in my dream, a certain person (Mr. L.) at a boarding establishment, I inquired of one of the inmates if he was the master of it; the reply appearing to me to be yes, I believed this perfect absurdity as long as the dream lasted.

Making allowance for the chief cause of this credulity, viz., the torpor of the external senses during sleep, (on which more hereafter) the main laws of the waking state still act. Now, it is a law, that what we see—or, what amounts to the same thing, what we *think* we see—we are obliged to believe. Hence it is, that in sleep we believe what we dream; for, firmly thinking we see it, this amounts to the same as seeing it in reality. Only lately, I dreamt I saw a relative who had been dead some years: the figure seeming as perfect before me as if he had actually been alive, I could not, of course, at the time doubt I saw a living person. On another occasion, I dreamt a cat jumped into the second-floor window. I remember thinking it very extraordinary the animal should be able to jump so much further than usual; but seemed to say to myself, I must believe it, for I see it.

In addition to the law in question, we may also infer, from the former dream, that the power of *memory is reduced to a mere nothing during sleep*, or why, on seeing the figure before me, should I not have immediately remembered the person had long been dead? But most assuredly I did not. If, indeed, I had, it would at once have been to inform me that the whole was a dream.

I do not, however, by this mean to assert that memory is *null* in sleep except in regard to images of persons or things presented actually before us,

when the law, viz., that what we think we see we are obliged to believe, interferes. The same circumstances seeming to be present as in the waking state, we remember and reason much in the same way as we should do if actually awake; nay, and what is still more remarkable, *exert the same kind of discretionary power which we are accustomed to do on the same subjects, when awake.* Thus, in two or three dreams, which it will be right to advert to, I have reasoned just as I should have done in the waking state on the same subjects, and *remembered* (for in this case there was no picture of realities present to check or destroy memory) the opinions of parties I conceived were present, and paid the same deference to them and their opinions, where they clashed with my own, that I should have done in the waking state. On the subject of Mesmerism, for instance, I see, by my notes, I once dreamt that I told Count de L—, of Paris, that I considered A—x—s had no supernatural power; but, as I well knew, from a small work this gentleman was kind enough to give me, that he believed, in consequence of his own experiments, in the powers of the old magician at Cairo, I qualified my opinion by saying I should not presume to judge of *him*, as I had not seen him; which assertion I should not have made, had I not received much attention from this gentleman, who was almost a stranger to me. The likeness of De L—, therefore, being presented to me in my dream, I immediately *remembered* (for in such case again memory may exist) his opinions being favourable to the truth of Egyptian magic, and I felt myself restrained, to a certain extent, (just as I should have done if awake) by common civility—or perhaps it may almost be

¹ On another occasion I dreamt that, on seeing a knife and fork laid in a particular way at a *table d'hôte*, as if the

said by prudence—from anything like direct contradiction—though I felt pretty certain, as I thought, in my own mind, even when dreaming, that he must have fallen, somehow or another, into complete error on the point. But to show still more distinctly that we do not lose prudence or discretionary power during sleep, I may refer to another dream, in which I find it stated that I kept something secret from a person which I should certainly have also considered it proper to do in the waking state. Again, in another, I find the sense of *shame* obviously existing in a similar, or nearly similar, degree that, under the circumstances, it would have done had I been awake. In another, I find the same sense of *honesty* which I flatter myself I have while awake, equally manifesting itself in a dream, in which I thought I was stepping out of my way to remind a person, whom I thought I saw, that I owed him some money. In another dream, I find a just pride manifesting itself, by my appearing to decline a certain invitation, because not made through the proper channel. I seemed offended, in my sleep, as I should have been, if awake.

And now, having decided that a sense of courtesy, of prudence, of shame, of honesty, of pride, exists in sleep—that, in fact, it is still the same I²

place were intended to be reserved for some one, I declined seating myself there; using here again the same sort of prudent circumspection that, on similar circumstances, I should have done in the waking state.

¹ Without entering into details, I may state that the act was one usually done in the waking state alone, and that in my dream I seemed to refuse to do it because a third party was present. Again, I dreamt I spoke against curiosity, quite in accordance with my dislike of that propensity.

² Plutarch mentions that, on the entrance to the Temple of Delphi, the inscription was, "I am." These sublime

—the *same* ever-moving spirit, that stirs within us, whether we wake or sleep, how, it may be asked, can we apply these facts (for such they certainly are) to Hypnotism, or sleep artificially induced? If this sleep be, in the respects just mentioned, like common sleep, we certainly shall have great difficulty in not deciding that Somnambules, who profess to have clairvoyance and similar marvellous powers, are not impostors, in the strict sense of that word. The sleeping man is the waking man, minus the external senses, and minus the memory, as far as this is necessarily influenced by their torpor or absence; for, as to the moral qualities, they seem to exist in their usual, or nearly usual, state. Again, as the sight of, or conversation with, persons just before going to sleep, is apt to make us dream about them, on the principle that *the deepest impressions are most likely to be remembered or reproduced during sleep*, surely the same law holds with the moral qualities; and, if principles of honesty and fair dealing have been impressed on the mind during the greater part of our waking existence, these principles only will be reproduced in our dreams. However, on the other side it may be urged that it does not seem by any means impossible, making due allowance for the flights of the imagination during sleep, that these may so mingle themselves in the dreams of a person habitually honest and straightforward, as to make him appear to himself to have, if not unjust and dishonest moral qualities, at least *physical* powers that he in reality has not. What greater delusion, for instance, as regards physical powers, can there pos-

words referred to the unchangeable character of the Deity. In like manner the human soul—that divine emanation—seems in essence unchangeable, awake or asleep.

sibly be than for a person to dream he was flying? Yet, I have already observed, that I have dreamt this more than once. Taking this reflection into consideration, then, and the fact of the delusions that take place as regards smelling, hearing, seeing, &c.; and also those in monomania, (which resembles sleep, in regard to the imagination, and consequent credulity, and even prudence, or "method," as the poet called it) we have some ground for leaning to the charitable side, in the case of Somnambules who pretend to clairvoyance and other supernatural powers; since it seems just possible, supposing them really in a state of artificial sleep, that they may themselves *sometimes* be deceived as to their powers. However, as in common sleep, I have never observed a dream in which I seemed to have powers of divination, &c., and as the honesty of the waking state remains in sleep, the chances are, that the mass of Somnambules are impostors.

I cannot quit this part of the subject without observing, that if the idea just mentioned about the imagination not being able to alter our just estimate, or at least opinion, of our moral qualities during the state of sleep, should be confirmed by the attentive observation of other persons on their dreams, it will be a singular fact, in reference to psychological science.

I have already, at the beginning of this Lecture, stated that, in two different dreams, the most perfect imitations of *physical* pain and *physical* pleasure were experienced; so it is with regard to the physical effect on the body of bad odours. On the 18th of April, of the same period, I dreamt that the smell of some filth, by which I was passing, was so bad, that I was obliged to hasten my walk. Again, in another dream, I thought I heard music distinctly, yet the music was not there. Thus we

see that physical pain and pleasure, (equivalent to the sense of touch) smelling, hearing, (sight, in almost all dreams,¹) and probably taste—in fact, all the sensations of the five senses may be mimicked (so to call it) in dreams. Doubtless this power of the soul, during sleep, is one of the great causes of our perfect credulity in that state, since it tends to make us believe we must be awake: but it is an error to consider this *mimicry* (as Butler has done) the same as seeing, hearing, &c. I shall now detail the principal notes of two dreams, showing that suggestion acts equally in this condition as in the waking state.

I dreamt that M. Fa—c said to me, “You have not given me the change:” I had just paid for something, but *I had paid it from my own money.* He pretended I had borrowed from him. I told him I had not. He subsequently paid a few *sous* out of his own pocket for both of us, as if to pretend he did not care about the money. The sum this time was so small that I thought I could not offer to pay my half. Now F. was a man who had lost the greatest part of a large fortune in business, and *many years ago* had actually tried *indirectly*, somewhat in the above way, to get a few francs from me to pay for a dinner or a bottle of cham-

¹ Bishop Butler, in his work, has insisted much on what we appear to see in dreams, in evidence of the soul having the power to see, without the use of the bodily organs, the eyes. But, in reality, *as the things are not there, which appear to be seen*, this only proves that a certain degree of activity may exist in the soul, when all the senses are, as nearly as possible, in a state resembling death. Without the *corrections from the senses*, the soul, however, would appear to have no power of forming *correct* ideas of external nature. The seeing in sleep is an illusion produced by the *vast increase* of the imagination, aided by memory.

pagne, but, having once been taken in by him, I declined being cheated a second time.

The cause of my dreaming about him, no doubt, was, that I had been talking about him the day before; this being recalled in my sleep, I still, in that state, *remembered* he had once tried to cheat me, and thus dreamt he was trying to do so again, though, in *my sleep*, I thought we were going about sight-seeing, and not dining together. I have since dreamt that Li—d *ran* away from me to go to Mrs. M—s. He was likely, or almost sure to pass me, and to call on Mrs. M., and stay there: but the running away from me arose from two persons having done so for a joke a few nights previously.

Observations.—In both the above dreams, the *main features* of truth were preserved, viz., that as soon as the person appeared, the remembrance of my aversion or indifference to such person was felt. In the one case, talking about the person suggested the dream; in the other, there was no obvious cause for the dream, except what there seems to be for many thoughts in the waking state, viz., chance—or if suggestion, suggested by a thought that has passed too quickly to be remembered. We see in the latter dream, however, that an actual fact suggested the absurdity of a gentleman running away from me, without cause, which, of course, was believed in sleep.

On another occasion, I had forgotten a dream, when the sight of the person in the day-time reminded me I had dreamt about him. Thus, suggestion acts from the waking back to the sleeping state, another argument in favour of the similar state of the soul in both cases, *minus* the condition of the senses.

On the 22nd of January, 1848, I dreamt a great deal, but could not remember a word of it on waking.

Had I chanced to have seen any parties dreamt of, I have no doubt I should have remembered my dream by the power of suggestion, just as the memory, during the waking state, often requires some assistance to enable it to act—"I remember, now you tell me:" *recognition* requires less effort of the soul than memory.

Although, certainly, the torpor of the external senses is the chief difference between the waking and sleeping state, still we must not forget that this torpor depends in reality on a torpor of the *brain itself*, from the loss of nervous influence during the day, in consequence of the attention and volition required for the exercise of the senses. It is only, probably, after the brain has been a little refreshed by a *primary* sleep, that its exercise again, in the form of dreaming, begins; after a *moment's* death, as it were, its activity recommences, and dreaming is not exhaustion to it, *because will or volition is not exercised during the state of sleep*; it is the vigorous exercise of volition that diminishes or destroys nervous energy. The refreshing power of only a very short sleep clearly depends on the total abstinence from *any kind of volition*; otherwise, by merely closing the eyes, and artificially stopping the ears, and reclining at rest in the horizontal posture, we ought to be equally refreshed, as by sleep. But we know that we are not; for, by this means, we cannot *entirely* give the senses rest, and certainly cannot prevent the *volition essential to reflection*. And this last remark leads me to presume that sleep differs from the waking state not only in the torpor of the senses, but also in a great, and, in some cases, perhaps, total loss of the reflective power,¹ since, for the exercise of this, volition is

¹ Memory also seems somewhat diminished or clouded. I thought, in a dream, that the name of the discoverer of

equally necessary, as for the exercise of the senses, and for voluntary motions. The reflective power, however, should perhaps, as a *general principle*, be said only to be diminished in sleep (for a certain degree of it, at times, seems to exist). Its diminution, however, will add to the causes already assigned for the increased credulity of the state of sleep.

Although all the above details in regard to dreams leave no reason to doubt that, during sleep, what has been called the moral sense exists; still, as the reflective power is diminished or suspended, it would not appear to exist in near the same *state of vivacity* as in the waking condition. "Remorse of conscience" seems a condition that could, with difficulty, exist to a very pungent degree in a dream. The imagination may perhaps be said to constitute the soul of the sleeping man, since it is, perhaps, this faculty only that is undiminished in sleep. But imagination, totally unrestrained as it is by volition, is a fatal enemy to the serious thought required to enable conscience to wound deeply. Nevertheless, that the soul may be seriously punished, during any condition in which it may exist, analogous to sleep, cannot be a moment doubted, since we know, by the instances of dreams, already detailed in this place, it is susceptible, during the sleeping condition, of *great pain or pleasure, though, at the same time, totally unsuited to judge of anything going on in the external world.* This singular conclusion may clearly be deduced from previous details, and seems all that the interests of a universal religion can require. The degree of memory that remains, essential to its existence, will enable it to remember, at times, most of the past actions the effect of ether in producing insensibility was Johnson, but I seemed not quite sure: on awaking, I immediately remembered the name to be Jackson.

of the individual in whose frame it has resided, and this is a condition to make it morally responsible. But when the senses are taken away from it, there is no reason to believe that it will be able to gain any further information of what is going on in this world, *than what it has already gained*. If this view be correct, our relatives and friends, who are dead, cannot know anything more about our actions and condition on earth, than what they saw or heard while themselves living there; their soul *has lived* on earth—it now lives elsewhere—and cannot, *without Divine interference*, know anything further of earth or earth's affairs; and if it loses some pleasure from such ignorance, it also loses much pain and anxiety, seeing what the casualties of life are, and how often the parent's offspring suffers more misery than joy.

The above view of the case leads us to consider imagination and memory those more essential parts of life that are independent of organization, and makes all *voluntary* power more like a *superadded faculty*, or the effect of peculiar organization. It is to recruit voluntary power that sleep is necessary to animals; and such may, therefore, be regarded as a real secretion, depending on the organization of the brain and spine, and probably, after Matteuccis' experiments, analogous to electricity, or that agent *modified*.

As the intellectual, as well as moral, powers of the soul are rather diminished than increased during sleep, it is in vain to anticipate any real increase of human knowledge, as regards truth, during such state, since nothing like Divine interference seems to take place during such condition. I lately dreamt that I saw a very large sort of scorpion-looking reptile near my bed; and this suggested some scepticism on points in natural theology: yet I remember

distinctly that these doubts were not *interfered with*, (so to speak) but allowed to run on to an unusual, and perhaps I ought to say very improper, extent. Yet surely here was a case for the Author of nature to enlighten the soul, did He ever think fit to do so, during sleep.

Although, no doubt in some rare cases, dreams may have "come to pass," still the *immense* majority turn out only groundless fables. In June last I dreamt Miss R—— was married to an Italian gentleman, which was equally false as a subsequent dream, in which I thought a serious illness had just commenced in my own person. Indeed, I have times innumerable dreamt things which "came" *false*, but never anything "that came true." I infer, therefore, that when any dream comes "to pass," it is only *accidental*, and dependent on the *doctrine of chances*.

In Aristotle's beautiful idea, "the life of plants is an eternal sleep;" and so it may be—sleep of a *particular description*. But never having had *external senses*, I apprehend no real vivid images of terrestrial objects will be perceived by them, supposing they perceive anything. In *our* sleep, it must be remembered, that the persons and things which appear to be seen, are, *almost always*, persons and things, existing on earth, or a *confused mixture of these*. Memory, therefore—though, as I have said, it be somewhat *blunted*,—is still *actively at work* with the imagination in the sleeping state; though the extent to which this latter faculty is exalted, constitutes the real wonder of sleep. That this exaltation is not dependent on the torpor of the external senses, is clear, from the fact, that, by shutting the eyes and stopping the ears, we cannot "conjure up" any vivid visions; but as the *brain itself* is also torpid, in one sense, during sleep, pos-

sibly this may be adequate to explain the great increase in imagination during sleep. It seems, however, more probable that this faculty is itself, somewhat altered and wonderfully augmented, quite independent of the torpor of the brain. Although in sober reason I cannot exactly agree that we "see with sealed eyes," in our dreams, (see quotation from Byron at title-page) yet we certainly see images as bright and perfect as any realities possibly can be, and we cannot, when awake, manage to see, in this way. I apprehend, therefore, that the power of vision, so to call it, which exists in dreams, should be considered a perfectly distinct power from vision as it exists in our waking state: and although, in all probability, this difference depends much on the admirable structure of the eye, not being able to be used by the soul during our dreams, yet this does not, in reality, materially alter the present view of the subject. As the soul cannot, in such state, use the windows (so to speak) which Nature has prepared for it, so of course it can see nothing of the external world—nothing real. It sees, in the dream; but the images of images, though, no doubt, in a very vivid state. Awake, say the metaphysicians, we see but the shadows of things: in our dreams, then, we see but the reflection of these shadows.

I do not think that the phenomena of natural somnambulism will lead us to alter any of the opinions stated in these Lectures: neither will such phenomena, when accurately examined, support the Mesmerists, so much as they pretend, in their belief even of clairvoyance; and not at all as to prevision, *vue-à-distance*, &c. We have already seen that in sleep, memory is only slightly diminished, and, no doubt, the sense of touch is also, in most cases, only partially suppressed; and, moreover, when the

eyes remain open, or only partially closed, and the natural Somnambules walk about, they may also be assisted by a *feeble* degree of vision remaining. But, as we know, they *very often* fall from parapets, and avoid obstacles badly, the hypothesis that they find their way about, by *memory*, aided generally by the sense of touch, and sometimes by a *feeble degree* of the sense of sight, is quite adequate to explain the phenomena. Many men, *perfectly blind*, will find their way about better, merely by the aid of memory and touch. As to the tales of their reading in such state, these are to be accounted for by the eyelids remaining, in an almost imperceptible degree, open, by which means—as through a pin-hole in a card—a few lines of print are easily made out. But no doubt most of these accounts of reading have been much exaggerated, by the natural inaptitude of the observers (so often noted in these Lectures) to ascertain FACTS.

Goëthe's motto was "Poetry and Truth;" and certainly good poetry should, as a general principle, have its foundation in truth. It is in consequence that, I cannot do better than conclude the above observations on dreams, by a quotation from James Montgomery, in which he has well expressed, in a few words, that *incongruous mixture* of the sublime and beautiful—the result of *happy accident*—which often presents itself in our dreams, in consequence of the *frolics* of the imagination at being released, as it were, for a time, from the shackles of the senses and the reason. Speaking of Switzerland, where so many climates seem centered in one, and where the usual severe order of Nature seems, for a time, forgotten—yet forgotten almost to advantage—he thus apostrophizes:—

"A world of wonders, where Creation seems
No more the work of Nature—but her DREAMS."

NOTES.

Pages 8 and 9. Although "Cicero considered the whole art of augury was involved in uncertainty,"¹ still it appears it was Cato who made the assertion in reference to laughter. There is, however, no doubt that Cicero held the office of Augur, which, says Adams, "seems to have been first contrived and afterwards continued chiefly to increase the influence of the leading men over the multitude," though he had no belief in augury, *as a science*. It appears, however, by his work, *De Republica*, that Cicero was in favour only of an *aristocratic* republic: possibly, therefore, independent of personal interest, he thought that the multitude required some sort of moral restraint further than what mere paganism imposed; hence, that augury was advantageously, for the *public good*, at that period of general ignorance, mixed up with the popular theology of the country. It is clear, from the works of Miss Martineau and Sir C. Lyall, that even in the United States an opinion very generally prevails that the assistance of a *revealed* religion is necessary for a stable and equitable form of government; and as no *civilised* nation seems yet to have existed in which the simple practice of *mere natural theism* alone prevailed, without running into unnecessary sacrifice or slaughter, as we shall see further on, the experiment is *yet to be tried*, whether such a state of religion is compatible with good government. Without presuming at present to pass an opinion on so difficult a point, (though myself opposed to all religious tests) I may state this view as a justification, in some degree, of Cicero's conduct. Gibbon, many centuries after, was just in the same predicament when he sat in the House of Commons.

In reference to Cicero having *published* his opinions on

¹ Adams's Roman Antiquities, p. 243.

Augury and Natural Theology, (*De Naturá Deorum*) we must remember Gibbon's statement, that, "before the invention of printing, the price of books was a hundred times their present value, since they were obliged to be copied out by hand." (Decline and Fall, ch. 44.) Hence, even if published during his lifetime, these heterodox opinions were confined to very few of the Romans. The Romans, be it also remembered, were, perhaps, the most tolerant people, in matters of religion, that have ever existed.

Page 11. I here subjoin the opinion of the great Historian as regards Magic, and add an observation or two, which will tend to make the object of my quotation (p. 11) more intelligible.

"Let us not hesitate to indulge a liberal pride," says Gibbon, (Decline and Fall, ch. xxv.) "that in the present age the enlightened part of Europe has abolished a cruel and odious prejudice, which reigned in every climate of the globe, and adhered to every system of religious opinions. The nations and the sects of the Roman world admitted with equal credulity and similar abhorrence the reality of that infernal art, which was able to control the order of the planets, and the voluntary operations of the human mind." He then states, in a note, that "the Pagans distinguished between good and bad magic." And this brings me to say that this point should have been *more distinctly* stated at p. 11; and likewise that it was only what the Romans considered *bad* magic that was punished by law. The necessity for punishing this, *sometimes*, was clear from the assertion of Adams (Op. cit., p. 263.) "that, even in the time of Cicero and Horace, boys used to be cruelly put to death for magical purposes." But the punishment should not have been for the magic, but only for the barbarous or cruel acts often made use of, as a supposed necessary adjunct to such magic, or for the fraud that accompanied it.

Perhaps the casuist may reply to this, and to the object of these Lectures generally, viz., the exposure of fraud, that I have been unhappy in alluding to Cicero's case of the acceptance of the office of Augur when he did not believe in augury. But, either in his work *De Republica*, or *De Legibus*, he advises every man to

worship the gods according to the custom of his country; and, as augury was a *part of the national religion*, he was only following his own precept in taking that office. He clearly seemed to regard the unchanged character of the established religion, as regards augury, as *good for the public in general*, as well as for himself; and this it is that distinguishes him, Gibbon, and many others, no doubt in the same predicament, all over the world, from the vulgar herd of mesmeric and other impostors, whose only "*one idea*" has been to put money in their own pockets, while, so far from benefitting, they have been actually greatly injuring the public by their dissimulation. Besides, Cicero, Gibbon, and (I may add) Jefferson, were all too honest to die with a lie in their mouths: they left their belief, right or wrong, in their writings.

Now, on the subject of religion, I shall conclude this note by begging conscientious Theists to remember that it seems doubtful, after the example of the United States, above alluded to, whether the *Religion of Nature* would suffice *even for that, the most highly educated people, as a body*, on the face of the earth. Let him also remember that Christianity, wherever it has been, has abolished *the use of sacrifice*; and that even *human sacrifices*, before its appearance, prevailed almost every where, when Natural Religion was left to itself.—In the *first* French Revolution it was slaughter—not sacrifice. But *why*? Was the fault law, or religion?—They prevailed among the ancient Germans (Gibbon, ch. ix.)—the Druids—the Arabians, before the time of Mahomet—the Hindoos—the ancient Phœnicians, as the ruins of Crendi, in Malta, which I have seen, show—among the ancient Egyptians, as the temples on the banks of the Nile, show, clearly enough, in my opinion, though Champollion and Wilkinson will tell you the contrary, or put a doubt on the subject—at Mexico, Peru, and Carthage (Dupuis)—lastly, they prevailed even among the Romans; for, says Adams, "Augustus ordered four hundred Senators and Equites, who had sided with Anthony, to be sacrificed as victims on the *altar* of Julius Cæsar; and Sextus Pompeius threw into the sea not only horses but also men, alive, as victims to *Neptune*." (Op. cit., p. 263.)

I put all this down to set some of our worthy free-thinkers thinking, and to add this account to the profit side of a Revealed Religion, which forbids any animal sacrifice. I will also leave another question with them, for their socialist friends, viz., whether any part of the world has, *even yet*, been well governed without *some degree* of dissimulation in the rulers, such as we have seen in Cicero above 2,000 years ago? "*Populus vult decipi;*" then, *Decipiatur*, or, in plain English, As the people think Mr. H—b—g is politically useful to them, let them, by all means, welcome him.

Page 79. It is there stated that the sight of the object in the day time, *recalled* a dream which had been *wholly* forgotten. This fact demands particular attention in one respect, viz., as tending to render it probable, or *at least* possible, that in sleep the soul is *always active*, or dreaming; and that *when we wake, and cannot remember even to have dreamt at all*, it has still had its dream. I wish *this fact*, viz., that we may dream, and yet think we have not dreamt till some accidental circumstance reminds us of it, to be especially noted, because I observe that Mr. Atkinson, in his late work, mentions the total want of consciousness often during sleep. Now I say that the above *fact* shows the consciousness of the sleeping state (so to call it) may exist, when we in our *waking* state can remember nothing about it. Hence (the great point for the natural theologian as opposed to the supposed blank of the atheist) the possibility—on purely human grounds—of supposing the soul to exist in a similar state after death. At page 55 I have noticed Dr. Barlow's case of "*double consciousness;*" and the point just mentioned would seem to support some such view as probable, even in the perfectly healthy condition. Though Mr. Atkinson, therefore, may be right in saying that consciousness, as it exists in the ordinary waking state, is often totally annihilated during sleep, yet the probability is that it is only *dormant*, or that the *consciousness peculiar to sleep, and which never can exist in the waking state*, has taken its place. Even *humanly* speaking, I believe it is quite impossible for any physiologist to prove that Shakespeare was not writing truth as well as good poe-

try, when he talked about the "dreams" of the "sleep of death."

I apprehend that on *no* occasion is more than a very small part of what we dream remembered. In a sleep, lately, which *I knew* to have been little above half an hour, I remembered what *appeared* a very long dream. But, as in general a person sleeps five or six hours, there is every probability in such case that he forgets all except the *last scenes* of the dream.

WORKS BY HORATIO PRATER.

I.

EXPERIMENTAL INQUIRIES IN CHEMICAL
PHYSIOLOGY. Price 10*s.* HIGHLEY, 32, Fleet
Street.

II.

THOUGHTS ON THE SENSIBILITY OF THE
IMAGINATION, in reference to Sterne, Petrarch,
and Byron. On Utilitarian Ethics, &c. Price 2*s.* 6*d.*
Cloth, lettered.

III.

ON THE INJURIOUS EFFECT OF MINERAL
POISONS in the Practice of Medicine; with a Com-
mentary on Cornaro's Italian Work on Old Age, and
Raspail's French Work, the New System of Me-
dicine, &c. Price 1*s.* 6*d.* PIPER Brothers and Co.,
(late SHERWOOD) 23, Paternoster Row.