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Edited by Anthony Todd Thomson

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### **Occult Sciences**

This examination of the connection between the belief in miracles and religious practices in ancient times was originally written by French politician and polymath Anne-Joseph-Eusèbe Baconnière de Salverte (1771–1839) and published in 1829. In 1846, it was translated into English by a Scottish physician and writer, Anthony Todd Thomson (1778–1849), and published in two volumes. Thomson explains that Salverte's work was an important study of miracles and the power of priests, and he had 'performed a beneficial service in throwing open the gates of ancient sanctuaries'. However, Thomson also states that he differed from Salverte over the idea of the miraculous, and that he had expunged or heavily edited any passages relating to Christianity, even changing 'miracles' in the original subtitle to 'apparent miracles'. Volume 1 begins with a consideration of human credulity before discussing magic in the ancient world, and offering explanations for supernatural phenomena.

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# Occult Sciences

*The Philosophy of Magic,  
Prodigies and Apparent Miracles*

VOLUME 1

EUSÈBE SALVERTE

EDITED AND TRANSLATED BY  
ANTHONY TODD THOMSON



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Cambridge, New York, Melbourne, Madrid, Cape Town,  
Singapore, São Paulo, Delhi, Mexico City

Published in the United States of America by Cambridge University Press, New York

[www.cambridge.org](http://www.cambridge.org)

Information on this title: [www.cambridge.org/9781108044301](http://www.cambridge.org/9781108044301)

© in this compilation Cambridge University Press 2012

This edition first published 1846

This digitally printed version 2012

ISBN 978-1-108-04430-1 Paperback

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

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THE

PHILOSOPHY OF MAGIC,

PRODIGIES AND APPARENT MIRACLES.

FROM THE FRENCH OF

EUSEBE SALVERTE.

WITH NOTES ILLUSTRATIVE, EXPLANATORY, AND CRITICAL

BY ANTHONY TODD THOMSON, M.D.

F.L.S., &c.

“Non igitur oportet nos magicis illusionibus uti, cum potestas philosophica doceat operari quod sufficit.”—ROG. BACON, *De secr. oper. art. et nat.* c. v.

IN TWO VOLUMES.

VOL. I.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET.

*Publisher in Ordinary to Her Majesty.*

M.D.CCC.XLVI.

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## PREFACE BY THE AUTHOR.

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Is not the history of *civilization*, in the most extended sense of this word, the history of mankind in a social state, one of the most important of all our studies?

About twenty years ago, consulting less my talents than my zeal, I undertook to retrace this history, and in 1813 I published an introduction,\* in order to give an idea of the manner in which I thought it should be treated.

This essay received some encouragement, which only convinced me of the necessity of examining more profoundly so important a subject. The history and origin of the sciences occupied a large place in those researches, in which I was engaged, and I was soon

\* *De la Civilisation depuis les premiers Temps historiques jusqu'à la fin du XVIII<sup>e</sup> siècle . . . Introduction.*

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convinced that it was impossible to have a just idea of the extent to which the sciences had been carried, among the ancients, without examining the kind of knowledge employed by the founders of those sciences, in working the wonders related in their annals. In the course of this inquiry, I discovered that much information was shut up in the temples, and employed there, during many ages, to excite either wonder or fear ; but, in the flight of time, decaying and at last fading altogether away, leaving behind only imperfect traditions, which have since been ranked as fables. The attempts to restore life to these ancient intellectual monuments, accomplished a part of my task which, at the same time, filled up a great period in the history of the human mind. My treatise on this object soon became too ample to form merely a part of the principal work for which it was originally intended. It was easy to detach it, although connected with the object which I had proposed to myself to attain ; and thus separated, it forms a whole, susceptible of special interest.

I shall content myself with bearing in remembrance the principle which has guided me in my various researches : that principle which distinguishes two very strongly marked forms of civilization, the *fixed* form, which formerly governed almost the whole world, and which still subsists in Asia ; and—the *perfectible* form, which more or less reigns throughout Europe, although

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it is not there fully developed ; nor has it as yet, borne all those fruits which its elements permit us to anticipate in its progress to perfection.

In 1817 I published in the “ *Esprit des Journaux* ” (July volume), an article in which those principles were pointed out, which are here more fully developed, and many of the facts and arguments on which they rest. I only mention this on account of the date, that I may not be accused of having borrowed, from some works which have appeared more recently, those ideas and explanations which I have now a right to reproduce, since they were originally my own. Far from deceiving myself otherwise on the insufficiency of this first essay, I have remodelled it entirely and looked it over several times, with the assistance and advice of learned and benevolent men.

The first edition of this book published in 1829, being entirely sold, I found it necessary, in preparing a second to take advantage of those criticisms which had been addressed to me, and of the numerous observations that my subsequent studies had furnished. The theory which guided me remains the same ; I shall sum it up in a few words.

1. When the improbability of a fact is the chief objection to the belief in its reality, the evidence which attests it, regains all its value, if the improbability be proved to

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be only apparent. Can a similar test be applied with success to the greater part of the prodigies and assumed miracles related by the ancients? It is more reasonable, then, to admit the truth of the facts, and the accuracy of their explanation, than to condemn as impostures those recitals, of which modern discoveries have frequently demonstrated the truth.

2. It is an incontestable fact, that anciently science, and more especially that science which was confined to the temples, was enveloped in a thick veil to conceal it from the eyes of the vulgar; and that it was employed to produce wonderful works fitted to subdue the obstinacy and credulity of the people, is a supposition so natural, that it will be difficult to oppose it, at least by any sound reasons. In the marvellous recitals which have been handed down to our times, some of this mystical learning may be discovered; and in prosecuting the research, we endeavour to complete the history of science and of mankind.

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A  
BIOGRAPHICAL SKETCH  
OF  
M. SALVERTE,

FROM AN ORATION SPOKEN OVER HIS GRAVE

BY M. FRANCOIS ARAGO,

MEMBER OF THE CHAMBER OF DEPUTIES AND OF THE INSTITUTE.

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SALVERTE was born at Paris in 1771. His father, who filled a high situation in the administration of finance, destined him for the magistracy. At eighteen, after a brilliant course of study, at the College of Juilly, Salverte entered at the Châtelet, as an *avocat du roi*. At this period France awoke from a long and profound torpor. With the calmness which is always the true characteristic of strength, but with the energy which a good cause cannot fail to inspire, her children demanded on all sides, the abolition of despotic government. The voice of the people proclaimed that the distinction of

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caste wounded at once human dignity and common sense; that all men should weigh equally in the scale of justice; that religious opinions cannot, without crime, be subject to the investigation of political authority.

Salverte had too much penetration not to perceive the vast extent of reform which these great principles would introduce, and not to foresee that the brilliant career, on which he had just entered, might be closed to him for ever. Behold, then, the young *avocat du roi*, from his first entrance into life, obliged to weigh his opinions as a citizen against his private interest. A thousand examples demonstrate that in these circumstances the ordeal is harsh, the decision doubtful; let us hasten to declare that the patriotism of Salverte carried it by main force; our colleague, without a moment's hesitation, ranked himself with the most eager and conscientious partizans of our glorious political regeneration. When after a time, a culpable opposition and the insolent interference of foreigners had thrown the country into disorder, Salverte, with all the superior classes was deeply afflicted. He foresaw the advantage that would be taken of it, sooner or later, by the enemies of the liberty of the people; but his reasonable grief did not detach him from the cause of progression. He was deprived of the situation he held in the office of foreign affairs; he answered this unmerited brutality, by re-

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questing an examination by a commission, as an officer of engineers, and a mission to the army. The prejudices of the time caused the son of a *fermier-général* to be refused military service ; Salverte, however, not discouraged, requested at least to be allowed to be useful to his country, in a civil career. He entered, therefore, as a pupil, the College of Civil Engineers ; and, soon afterwards, became one of its most zealous tutors.

Salverte was too good a Frenchman to remain insensible to the glories of the empire ; he was, on the other hand, too friendly to liberty, not to perceive the heavy and firmly riveted chains, that covered the abundant harvests of laurels. He never let fall from his lips or his pen, a word of praise that could swell the torrent of adulation, which so soon led astray the hero of Castiglione and of Rivoli.

Our colleague devoted the whole period of the existence of the empire to retirement and study. During that time he became, by persevering labour, one of the most learned men of our age, in languages, science, and political economy.

Salverte was not mistaken as to the reaction of the measures, into which the second restoration would be inevitably led to precipitate itself. He thought, that in spite of the explicit wording of the capitulation of Paris, the thunderbolt of political passions would fall upon many of our military leaders ; he guessed that

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these sanguinary acts would be excited, or at least encouraged by the allied generals, he foresaw that in the south, those odious *dragonnades* would be renewed which history has ranked among the darkest stains in the reign of Louis XIV. He felt his heart oppressed by the prospect of so direful a future. He resolved above all to avoid the humiliating spectacle of the military occupation of France, and he, therefore, set out for Geneva. Madame Salverte, so eminently distinguished, so capable of understanding and of entering into his noble feelings: whose fate it had been to be united to two men,\* who in different modes, have done equal honour to France, accompanied her husband in this voluntary exile, which lasted for five years

The public and political life of Salverte only commenced, properly speaking, in 1828. In that year one of the electoral districts, composed of the third and fifth municipal districts of Paris, confided to our friend the honour of representing it in the Chamber of Deputies. With a few weeks' interruption, he ever afterwards retained this honour:† and during the eleven years of

\* M. de Fleurieu, who was successively *Ministre de la Marine*, *Sénateur*, and Governor of the Tuileries . . . . and M. E. Salverte.

† In 1839, at the time of the general election, M. E. Salverte was paralysed, almost dying; the electors of the fifth district of Paris, who knew the desperate state of their former deputy, wished nevertheless to render him a last homage, in again



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his legislative career, he was a model of honesty and independence, zeal and assiduity.

Our age is essentially a writing age. Many persons have doubted the necessity of the innumerable official distribution of speeches, reports, tables, and statistics of all kinds, which daily overrun our abodes. It is even said that not one deputy has ever had the time or the perseverance to read the whole of these pamphlets ; but I am mistaken, gentlemen, one exception is cited by the public, and that exception is M. Salverte.

There is not a single person, who, casting aside party-feeling does not hasten to do homage to the integrity of the Deputy of the fifth district of Paris. Perhaps the same justice has not been rendered in other particulars. The ambitious Salverte, since I am forced to connect two words so little suited to each other, never accepted a single one of those gewgaws, which, under the name of decorations, crosses, and ribands, are so strenuously sought after by all classes of society. The ambitious Salverte, after the three immortal days, refused the important place of director-general of the posts. Still later, the ambitious Salverte replied to an offer of a ministerial appointment,

choosing him to represent them ; and M. Salverte, without the slightest canvass, was re-elected by an immense majority. This homage, so rare at the period in which we live, was as honourable to those who bestowed it, as to him who received it.

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by demanding conditions so distinct, so precise, so liberal, that they were in his opinion, as they proved to be in fact, equivalent to a formal refusal. When we recollect the excessive readiness of legislative votes on matters of taxation, the reserve, the rigidity of Salverte, far from being a cause of reproach, presents to me the most honourable feature of his parliamentary career. On questions where the honour, the dignity or the liberty of France was concerned, the vote of our colleague was certain.

Is it not principally to the deep indignation, to the passionate repugnance, that every institution opposed to the strict rules of morality, that existed in the noble and elevated heart of our friend, that the town of Paris owes the suppression of those privileged houses, peopled by agents of the police, which were hideous gaming houses, in which the honour and fortune of families were daily swallowed up? The memory of Salverte has nothing to fear from the poisoned darts of calumny.

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THE Author of the following work, one of great erudition and research, has endeavoured to establish a theory which maintains that the improbability of the prodigies and assumed miracles related by the ancients is not sufficient to authorize their being regarded as fabulous, "if that improbability be proved to be only apparent." He founds his reasoning on the fact, that the degree of scientific knowledge existing in an early period of society, was much greater than the moderns are willing to admit; but that it was confined to the temples, carefully veiled from the eyes of the people, and exposed only to the priesthood. This fact was well exemplified in Egypt, where the ascendancy of the priesthood, from this cause, was so paramount, that a Prince could not be established on his throne until he was initiated into the greater mysteries of the temples: yet, prior to that period, if the royal personage happened to be a member of the military order, he could not be a partaker of these important secrets until he became King.\*

\* Clement, of Alexandria, bears evidence to this fact.

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The priests, consequently, were justly esteemed to possess all the knowledge that could be acquired by a peculiar education engrafted upon superior understanding: and they constituted a hierarchy, having almost unbounded influence in the civil as well as the religious polity of the state. As priests, they were the interpreters of the sacred books, the confidential advisers of the monarch, and the regulators of his conduct. They were also the judges of the land, and filled most of the important offices of the government. Their great object was to maintain their influence over the multitude; for which purpose, they not only preserved all knowledge in their own body, but entrusted the higher mysteries of their faith only to such individuals, even of the priesthood, as were known to excel in virtue and wisdom. To render their ascendancy, also, over the minds of the people more secure, they pretended to skill in divination; to be able to presage future events; to foresee and to avert impending calamities, and to bring down the vengeance of the gods upon the profane for every dereliction of duty, or neglect of their service.

It must be evident that such a state of mental control could not be preserved without operating on the superstitious feelings of the multitude; consequently, sacrifices, rites, and ceremonies were instituted; and displays of sacerdotal power over the elements of nature which appear altogether improbable were witnessed. The object of our Author, as I have already said, was to explain the character of that power, and to remove the effects produced by it from the region of fable, by demonstrating that their improbability can be proved to

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be only apparent. How far he has succeeded I shall leave to the readers of his proofs to determine ; but, like all promulgators of a theory, he has attempted to extend it too far, and has supposed it capable of explaining not only the apparent miracles of Polytheism, but even those which, in a great degree, form the foundation of our purer faith, and which the benevolence of the Deity deigned to mortals as a revelation, and the best sanction of its Divine origin.

For the above reasons, in undertaking the task of editing these volumes, I have felt it my duty to expunge from their pages every passage referring to the sacred volume ; and, at the same time, to change somewhat the title of the work, by substituting the words, “apparent miracles,” for the word “miracles.” This has not been done without due consideration, and from a conviction that the author had no correct idea of miracles, and, consequently, could not be supposed to regard those of the Bible as objects of belief. I consider it necessary, however, after this assertion, to lay before the reader my own opinions of the distinction between real and apparent miracles. But, before doing so, I must disown my belief in an opinion often put forth, that the indulgence of a certain degree of scepticism tends to improve argumentative acuteness ; on the contrary, in clouding with a doubtful light both truth and error, it creates a tendency to make error as worthy of assent as truth.

We may define a real miracle, a new and extraordinary event, added to the ordinary series of events ; the result of extraordinary circumstances, and such as may be reasonably supposed to proceed directly from the

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Divine will operating on the usual phenomena of the universe: certainly “not a violation of the laws of nature.”\*

The recitals of real miracles that have been witnessed, and the opinion that they are likely again, at any time, to be witnessed, I may unhesitatingly assert can only be denied by him who is sceptical as to the direct operation of the Supreme Power which created the world, the greatest, and assuredly the most incomprehensible of all miracles. In every real miracle, the Deity must directly act; as it cannot be regarded otherwise than “as a new event resulting from a new antecedent,”† depending wholly on the will of the Omnipotent, in the same manner as the creation of the world.

One of the greatest miracles, next to that of the creation, is the universal deluge, a miracle anterior to all existing records, and yet universally believed by every nation and people on the face of the globe. It is, indeed, remarkable that a theological philosopher, an amiable and pious dignitary of the Church of England, Bishop Burnet, should have laboured to explain this awful catastrophe upon physical principles. It is unnecessary to enter upon any refutation of the absurd, hypothetical romance of this worthy divine. He conceived that this globe consisted of a nucleus of waters, surrounded by a crust of solid earth, which “at a time appointed by Divine Providence, and from causes made ready to do that great execution upon a sinful world,” fell into the

\* *Brown's Inquiry into the Relation of Cause and Effect.*—Notes E.F. p. 500—540.

† Dr. Brown, l. c.

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immense abyss, the waters of which, rushing out, overflowed "all the parts and regions of the broken earth, during the great commotion and agitation of the abyss."

Another theory, advanced by Mr. Whiston, although more plausible, yet is not more difficult of refutation than that of Burnet. He attributed the awful phenomenon to the near approach of a comet. I have said it is more plausible than that of the Bishop, because the effect of such a shock might be, as La Place has stated (supposing it possible), to change the axis and motion of rotation of the globe; and, consequently, not only to overthrow everything upon its surface, but to cause the waters to abandon their ancient beds, and to precipitate themselves upon the equator, drowning every man and animal in their progress. But this opinion cannot be supported, even upon the physical proofs that are so plausibly and ingeniously advanced. In the first place there is every astronomical certainty that no change has taken place in the axis of the globe; in the second place, the deluge, as it is recorded in the Bible, continued only one hundred and fifty days, a period not of sufficient duration to cause the extensive deposits in the crust of the earth detected by geologists, which must therefore be referred to some prior catastrophe. Neither have any human bones been found in these deposits, although the bones of many other mammalia, equally perishable, are abundantly scattered through them. Indeed it is probable that the bones and debris of any animals destroyed by the deluge would not be preserved; as the bodies of both man and animals being exposed to the air when the

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waters retired, they would undergo rapid decomposition and return to their primeval earth. In the third place, La Grange and La Place have demonstrated that, although, as Sir Isaac Newton conjectured, great irregularities and disturbances may occur in the action of one planet upon another, yet they are counterbalanced by the period of every planet's revolution, and its mean distance from the sun being unassailable by any of the causes of change. From these elements, therefore, we are authorized to affirm that the utmost order and regularity must be preserved in our system, and disorder so excluded, that neither a universal deluge, nor any extraneous cause of destruction to this globe, can ever occur without the immediate interposition of the Creator; or, in other words, without a direct miracle. In this great miracle, however, it must not be supposed that there was any violation of the laws of nature, but that a new event was required for a special purpose, and that it was effected by a direct act of the Deity.

In contemplating the tremendous, and awfully sublime nature of the universal deluge, the magnitude of the catastrophe—the overthrow of a world—it cannot but be regarded as an essential ingredient in constituting it a miracle. But such sublime effects are not necessary to constitute a miracle; the transmutation of water into wine at Canna; the healing of the sick; and the raising of Lazarus from the grave, with the other extraordinary actions of our Saviour, are equally deserving the name of miracles, and equally inexplicable upon every principle except that which has been already stated as constituting a miracle. The Divine will that preceded them



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may be safely regarded as the efficient cause of their miraculous results ; and none but an atheist would exclude the exercise of Omnipotence in producing new events, at any period, as well as at that of the creation.

But it may be justly argued that every hitherto unobserved, and, therefore, new and extraordinary event, which is inexplicable by our experience, cannot be regarded as a miracle. Certainly not. The fall of aerolites has frequently taken place, although we are utterly ignorant of the peculiar combination of circumstances that physically precede them ; and, when first observed, they must not only have excited the utmost astonishment, but given sufficient occasion for belief in their miraculous character. They have, now, so frequently been observed, that the phenomenon can no longer be doubted ; they cannot, therefore, be regarded as miracles, because, “the necessary combination, whatever it may have been, must previously have taken place ;” and although they were not observed, yet there is much probability that they must have frequently before fallen. The physical probabilities, therefore, have only to be weighed, as in the case of every other extraordinary event related to us ; and, according to the result, our belief or disbelief will be fixed. If the event, however extraordinary, can be explained by physical causes, it cannot be regarded as supernatural, and, consequently, not as a miracle.

An apparent miracle may be defined an extraordinary, and, as far as the knowledge of those who witness it for the first time extends, an unprecedented event ; but when it is carefully examined, it can be explained upon ordinary physical principles, and, if not a

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natural event, it may be performed by any one who is in possession of the method of working it.

The first attempt, which succeeded, to attract lightning from the clouds, when witnessed by those ignorant of the method of effecting it, was proclaimed as a miracle, and consistently regarded as such by the ignorant multitude. Nothing, indeed, could be better calculated to subdue and enchain their minds in the bondage of superstition; but, since the principles upon which the phenomenon depends are well understood, it has ceased to be regarded as miraculous, and is classed among the other remarkable discoveries of physical science. Many of the astounding phenomena of initiation into the mysteries of the temples, and those intended to be considered as supernatural when displayed before the people in ancient times, and even, *proh pudor!* some in our own times, especially in the legends and the rituals of the Church of Rome, are readily explained upon physical principles, and may be confidently classed as sacred frauds. Nothing can be more unworthy of the Church who sends them forth. Well may the scoffer at religion exclaim, does the honour and the worship of the Deity require for its advancement the aid of falsehood and imposture!

Such is my opinion of the distinction between real and apparent miracles. With reference to the former, the Supreme Being may will, as he possesses the power, to perform everything, at any time, that is truly miraculous; and we can always trace the intention to some gracious purpose. But, however closely the ingenuity of man may imitate real miracles, and however the results

Cambridge University Press

978-1-108-04430-1 - Occult Sciences: The Philosophy of Magic, Prodigies and Apparent Miracles: Volume 1

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of his operations may appear miraculous, yet, when they are examined, they can be referred, as I have already said, to physical causes; and their influence is found not to be directed to the beneficent and gracious ends, which follow, as a regular sequence, every real miracle. The apparent miracle is worked, not for an act worthy of the Divinity, but to elevate the dignity of certain individuals, or to augment the consequence of particular classes of men, in the eyes of the ignorant; or to forward some other object not extending to general good, but confined in its influence to comparatively narrow limits; namely, to satisfy ambition and the love of power.

To affirm positively that an event which is consonant with the ordinary powers of nature, is the immediate result of the intervention of Divine agency, displays an arrogant assumption of superior wisdom, and of such an acquaintance with all the tendencies of the operations of the works of nature as to pronounce them inadequate, and must consequently lead to the suspicion of imposture; but to presume to imitate the awful phenomena of nature, and to pronounce these imitations the result of supernatural agency, deserves no other appellation than that of actual imposture. Such attempts for the purposes of ambition, and for the promotion of sacerdotal control over the minds of the mass of mankind, are those which our Author has endeavoured to expose; and, when he has confined himself to these alone, his object has been accomplished.

With respect to another description of pretended miracles in our own times, namely, those which occupied

Cambridge University Press

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the public mind in 1820, during the career of Prince Hohenlohe, who assumed to himself the miraculous gift of healing; and also some cures which were alleged to have been obtained through prayer, and published in a periodical called the *Morning Watch*, in 1830: these appear not to have been known to our Author. They are only mentioned here to show that credulity and superstition belong to no particular age; and to demonstrate the powerful influence of confidence in bestowing tone and energy upon the human frame, after long continued chronic diseases have worn themselves out, and have left the individual in a state of debility which only requires the action of some powerful excitement to set the machine again in action.

“Of all moral agents,” says Mr. Travers, in a letter relative to the cure of a Miss Fancourt of a spine complaint, in answer to the prayer of a Mr. Greaves, “I conceive that faith which is inspired by a religious creed to be the most powerful; and Miss Fancourt’s case, there can be no doubt, was one of many instances of sudden recovery from a passive form of nervous ailment, brought about by the powerful excitement of this extraordinary stimulus, compared to which, in her predisposed frame of mind, ammonia and quina would have been mere trifling.” On the same principles may be justly ascribed the cure of Miss Martineau, so confidently ascribed by that highly talented lady to the influence of mesmerism. It is a melancholy reflection that in so advanced a period of civilization as the above-named period, dupes should be found to believe, or self-constituted miracle-workers presume, to operate upon the credulity of mankind.

Cambridge University Press

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The ascribing of such events to the intercession of the sanctified dead, or to the prayers of the living, or to the particular intervention of the Deity called forth by them, can be neither justified by sound reason nor approved by true religion. The cures, really accomplished, can be explained by the operation of adequate natural causes; and, consequently, require no miraculous interposition. It may be argued that the testimony of credible witnesses may be adduced in support of such apparent miracles; but, before admitting such testimony, we must take into account the condition of mind of the witnesses; for, when there is a tendency in the mind, either from its original structure, or from the nurture of improper education, to believe in miraculous events, a spirit of self-deception is practised, and appearances are adopted as truths, without the smallest feeling of doubt, and assuredly without any attempt to estimate their degree of probability. Under such circumstances, the respectability of the witnesses does not enhance the value of the testimony if, after weighing all the probabilities, we are satisfied that they concur against the truth of the event having really happened. Do not, we may inquire, the strongest minds sometimes, in such cases, demonstrate that the most perfect specimens of human intellect, like the sun, have their spots, since we find the immortal Newton himself paying the penalty to mortal weakness on the subject of prophetic interpretations? Selden, in his apology for the law against witches, displayed a lurking belief in witchcraft; and both Sir Thomas Brown and Sir Mathew Hale were believers in that absurd infatuation.

Cambridge University Press

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Indeed, the extraordinary extent to which the belief in witchcraft existed during the twelfth and thirteenth centuries in the north of Europe, and in Great Britain, is almost incredible. Like the spectres which it was supposed to invoke, it vanished before the light which experimental science threw upon those events, natural or artificial, that were previously considered to depend on supernatural interposition.

On that portion of his subject which treats of Magic, and its modifications, sorcery and witchcraft, our Author has displayed much research; but he has scarcely noticed the opinion which at one time very generally prevailed, and which still forms part of the Roman Catholic faith, that every man at his nativity has a good and a bad angel assigned to him. This belief was probably a remnant of that part of the doctrine of Zoroaster, which describes the Supreme Being as assigning, at the Creation, the government of the world to two principles, one of good, and the other of evil; which originated the Pagan doctrine of the agency of good and evil genii, to which also the Grecian philosophers were addicted.

This belief seems to have prevailed even in the time of Shakspeare, who refers to it in several of his dramas, and especially in the following passage :

“Thy demon, that’s thy spirit which keeps thee, is  
Noble, courageous, high, untameable  
When Cæsar’s is not; but, near him, thy angel  
Becomes a Fear, as being overpowered—  
I say again thy spirit  
Is all abroad to govern thee near him;  
But be aware, ’tis noble.”\*

\* *Anthony and Cleopatra*, act VII. scene 3.