

THE
BIOLOGICAL REVIEW:

A Monthly



Secretary of

THE SCIENCE OF LIFE.

Conducted by **KENNETH B. H. MACKENZIE, F.S.A., M.B.A.S.**

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THE COMMITTEE of this Institution would call attention to the fact that 309 persons were saved from wrecks during the past year by the Society's Life-Boats and those of other bodies; that it has now 73 Life-Boats under its management; that it has 12 more Boats nearly ready to be sent to their Stations; and that a large number of additional Life-Boats are wanted on the Coasts. The constant demands on the limited funds of the Institution are therefore necessarily very heavy, and the Committee earnestly appeal to the public at large for assistance.

THOMAS BARING, Chairman.

THOMAS CHAPMAN, Deputy-Chairman.

October, 1858.

Contributions are received by all the Metropolitan and Country Bankers, and by the Secretary, at the Institution, 14, John Street, Adelphi.

OUR ATTITUDE.

"I know it is the fashion of many (I will not say that I never did it myself) that are buyers of books, they will turn five or six leaves, if they happen upon somewhat that pleaseth their fancy, the book is a good book, and when they have bought it, it concerneth them to think so, because they have paid for it: but on the other side, if they light upon somewhat that doth not please (which may happen in the best) they are as ready to condemn and cast away. It is very possible that some such buyer lighting upon this, and in it, upon some places here and there, where some odd, uncouth things, may offer themselves; things ridiculous, incredible to ordinary sense and construction, he may be ready to judge of the whole accordingly. But for all this, I will in the first place appeal to the book itself, but with this respect to the reader, that he will have patience to read in order one fourth part of the book at least before he judge; and if by that time he be not convicted, he shall have my good will to give it over." *

We recommend the above extract, from the worthy Doctor of Divinity who edited the work of Doctor Dee, to the consideration of all those among our readers, who have any misgivings on their minds, as to the nature of our present undertaking, for it has very likely been asked, what, in addition to our published intentions, has been the initiative object, and what the ultimate aim of this Review. We can only answer such a question by pointing, like a double finger-post—both ways—to the past, and to the future. To occupy the position which our Review desires will certainly occur to no other mortal.

In these days,—when all ancient learning and science is forgotten in the eager pursuit, now the fashion, after materialistic comfort, in place of spiritual advancement,—it requires moral courage, and cool determination, to advance views such as we hold—to preach the truth, that the Art which is alternately jeered and feared by our arbiters of public opinion—is but a mode of understanding Nature's infinite mysteries, and that through occult science, our metaphysical reasoners might find a corrective for the hazy specu-

* Meric. Casaubon's Preface to A True and Faithful Relation of what passed, for many years, between Dr. John Dee, and some Spirits. London: 1659.



lations, in which, to the misleading of mankind, they have been indulging for so long a period. Physical science and mental science really *have* a relation to each other, and we think, that we have as good a right as any other searchers after THAT WHICH IS, to take the path which appears, according to knowledge and conviction, to lead to the desired result.

The interior principles of nature, accidentally formularised by Meamer, have always been at work, and the same things which *are* now, were in the dim mists of the past. Our problem is the same, our method is ancient, but unrecognized.

Our predecessor, THE ZOIST, did not occupy the ground it is our ambition to hold. The non-recognition of the great spiritual universe evinced by that otherwise excellent work, must have contributed, in no slight degree, to the failure and necessary withdrawal which ensued. We would give the materialists fair play, but what can be said of philosophers who study the spiritual essences of our being after this wise, and with these conclusions?

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

But these "*fancies of peculiar substances*" are true, there are Spirits able and willing to aid us, if we seek for them, and it is only by subordinating the phenomena of Mesmerism to the postulate of an interior spiritual condition, that any hope of finally accounting for the power exercised by mind over mind, can be attained.

In various ways, however, this is coming to an end—the periodicals now treat Mesmerism, as a something—and Spirits—God save the mark!—as possible. As yet, however, with scarcely an exception, our Review stands singular and alone in its endeavour to

* "The Conclusion of THE ZOIST."

find out the infinitude of the Almighty Father by a mode to which the great and scientific will lend no ear.

Is it not a glorious thing, while acknowledging the triumphs of modern science, to attempt to harmonize them by patient induction, with the undoubted, though unheeded, results of ancient science? We believe it is Dr. Maitland who has most fully shewn in his work on the Middle Ages, that the Dark Ages had the same sun to rise upon them, the same trusty hearts in the van of progress, the same great onward movement in Sociology. The Dark Ages were as light as day; it is we—not understanding the plan of the Great Creator, and not, on the other hand, sympathizing with the atheistic neology of the WESTMINSTER REVIEW—who do not comprehend the greatness of our predecessors. Appliances of art do not change the face of morals. Lord Campbell and Confucius stand on a par as lawgivers, the administrators of the same essential code. The only difference is in our clear discernment of an onward progress in society. Who can for a moment doubt, seeing sections of history transacting themselves, that periods initiate and end, with productive force, certain intentions and aims among us? It was Auguste Comte—all honour be to him—who first laid down as a principle that the actions of great bodies and nations of men have a positive and concrete force upon entire history; that no man, in fact, can do and act a certain thing, without having an influence by that action upon all other creatures of the Almighty.

But the creed in question is one of vast importance—how to reconcile science and religion. The shallow dogmas of men of science, who have no opinions beyond their *non*-science, are not to be controverted. It is the question, specially, of all human persons—what is the relation of the seen and visible universe to the unseen and invisible universe?

The great difficulty in this matter has been, as in all former inquiries, a question of terms. Sight and perception have been so jumbled up in electro-mesmeric matters, that the terms have been confounded. It is necessary that this should come to an end, and no doubt it will do so.

A person in the mesmeric trance does not *see* with the stomach or the cerebellum, but being in a totally different condition from the natural waking state, the dormant faculties of which no use can be made in a normal condition, are exerted, and the infinitude of Almighty Power again illustrated by the results obtained.

But it is a confusion of terms to call the phenomenon exhibited, *sight*; it is *perception*. So also with such persons as possess spiritual sight, second sight, and other faculties, it is again a misnomer; for it should rather be termed a perception, or discernment. Surely by a right use of words much contention would be removed.

The relation of the visible universe to the unperceived invisible universe is thus far better to be understood, and its proximity to, or remoteness from, us much more easily to be comprehended, and a great barrier to the recognition of the occult sciences removed.

If it be understood that the ancient magician *perceived*, but did not *see* the spiritual forms he evoked, that the modern clairvoyant person *perceives*, but does not *see* through the back of the head, we think that many persons would pause and consider ere they condemned, as imposture, the phenomena which the occult sciences (among which we must, at present, include Mesmerism) present; and as our knowledge of electro-mesmerism increases—as we obtain more light to guide us, so shall we gradually return to the faith of our forefathers, and learn in humility, that the Almighty Father has more yet for us in store, and that the contemplative capacities of the mind are infinite and eternal. We invite debate upon these matters—we encourage opposition, so long as it is carried on with an observation of Christian charity, and an obedience to Christian faith. Fearless in a reliance upon the principles of the Christian religion, we display upon our title the Holy Cross of the Egyptians,—the founders of all knowledge upon these subjects—and, confiding in that symbol of Eternal Life, we feel assured of ultimate victory, and, therefore, we trust to obtain from those who differ some exposition of the reasons *why* they differ. To the best of our ability, they shall receive satisfaction.

WHAT IS THE LIGHT WITHIN US?

WHAT is the light within us? Many persons talk much about RELIGION without, I think, properly understanding the word. The ideas on this subject are more various than the races of man. Some observe many ceremonies and forms, some think that much grave reading and serious conversation are necessary, and many blame others for going to places of amusement, or reading light entertaining books; many give much of their substance to support the Church, and, in some creeds, self-inflicted punishments and bodily tortures are used.

Who is it dare say—"I am right and you are wrong"—yet we find that each sect asserts that its creed is the only right one, and despises the others. Let none presume to judge another. All are born alike, knowing nothing, and depending on the surrounding circumstances for first impressions. How, then, can we suppose that an All-merciful, All-wise and All-loving Creator will impute Sin to these impressions? If we look back on the history of the world, we find, at different times, some superior mind obtaining great influence and leading the multitude to follow his opinions, and act according to his precepts. Some of these have *apparently* led to much evil, and some to great good to the world; but had such leaders not been necessary, would they have been allowed?

No doubt each had his mission.

Among all these none came with the meekness and forbearance of Christ. He favoured no particular sect and condemned none. His precepts could be practised by any one, no matter what his designation. No feeling can be offended by any of his sayings—he calls all to share eternal bliss, not by submitting to penitences, but by merely shewing love and gratitude to the Great Creator, and the performance of acts of charity and kindness to others. He does not ask of what religion a man is, or what place of worship he frequents; all who do the will of the Father are blessed in His eyes; and those who are living a bad life he strives to lead to the path of righteousness. He also says that to whom much is given from such much will be expected. Thus will each be judged by the inward light—which is the religion of the heart, and not an outward name or profession.

Christ was no respecter of persons and chose his disciples

principally from a very low rank of life. Here we again are taught that it is not necessary to have much learning to become a child of God, here again the inward light is sufficient. These disciples, chosen from the ignorant and poor, could not be supposed to know anything about doctrinal points of discussion, but they had kind, religious hearts, and they could be judged according to the light within.

The good Samaritan, who assisted the poor man, was more to be honoured than they who passed by on the other side, although they were of a class so high as to consider themselves authorised to look with scorn upon this poor Samaritan. Here let each be judged according to the light within, and how different must be the sentence!

In this parable we see the good work of the unlearned and despised, but there have been many learned and great men, who have laboured for the good of their fellow creatures, and who have used their talent to the utmost.

These also, will be judged according, to their inward light—and will it not shine brightly?

See the poor uneducated child who scarcely knows there is a God, yet, perhaps, he will be found sharing his bit of hard bread with one hungrier than himself, or breaking off the crumbs to throw to a starving dog, or in the bitter cold frost taking off his tattered jacket to wrap round a shivering puppy. Many acts like this may be found, and will not the little bright sparkle of light shine out like a brilliant star, and the judgment be accordingly? Will it be necessary that such children should be able to tell you whether the wine at the Lord's supper be really turned into his blood, or the bread into his flesh, or not? No. They have acted up to the light within, and have therefore been faithful servants.

There are many estimable people who place great stress upon a constant attendance at public worship, and on the daily reading of the Scriptures. If their lives correspond to these forms, and they show charity and benevolence to their fellow creatures, doing all the good they can, they are right, and acting up to the light within. Let no one dare blame them.

Others may think these forms unnecessary, and may lead charitable useful lives, without attending to the above ceremonies—they also act up to the light within. Let neither blame the other, but continue to use their utmost endeavours to fulfil their duties in life.

If we examine attentively the principles laid down by Christ, we shall perceive that the appellation of Christian may be applied to any sect, or, as men call it, any religion, as we may see that his instructions have the express purpose of reforming the lives of men, and teaching them how to live and act towards one another. He laid no rules down for particular forms of belief, but all his rules and precepts related to acting rightly. Many people depend entirely for their salvation upon the merits of Christ, and consider that the sacrifice of his death on the cross is the sole means that can possibly save them.

That Christ died for our sins, no doubt, but I think not in the usual acceptance of the term. If we suppose that the Almighty Creator, the GOD of love and mercy, required, because man had sinned, that an innocent person should suffer a painful death, with agonizing circumstances, we make HIM a GOD of vengeance and injustice; but, on the contrary, Christ came to do away with the evil, to put forth a simple system of religion without the heartless forms and dreadful sacrifices which had been in use, and thus to put an end to the waste of life. HE also showed how man might live on earth in purity and truth—not rejecting the gifts of the Almighty, but using them in moderation—when they are a blessing, but, when abused, what a curse they prove! We find him at an entertainment, and even doing a miracle for the further enjoyment of it—that of turning the water into wine—this showed us how a virtuous or a good man may enjoy life: we then see him in a state of sorrow, of hardship, of opprobrium; he shows us with what fortitude and humility these troubles can be borne, he impresses upon us that this is not *the life* really, but only the passage to life; his work then would not have been perfect without his death; here he shows how bodily pain may be endured, and that we may not think that vengeance is a divine attribute, he called down forgiveness on those who were the seeming cause of his death. If his death was merely a sacrifice to appease the anger of GOD, it was putting him on a level with the animals which it was the custom to sacrifice, and making GOD into much such a character as some of the heathen deities, who required life to be sacrificed to them. What should you say of a parent who punished his one good child because his other children are bad? Should he not be scorned and avoided? And yet this is the character which is given to the divine, all loving, merciful Creator. Christ died certainly for our sins, but it was

as an example of Life, and to leave the great principle of Christianity stamped on a human soul; to complete this, He, as it were set his Seal upon it by His death. The Christian principle will never die, and no matter whatever religion a man profess—for that depends upon his parents, and the country he is born in—he may still be a Christian if he act according to the light that is in him, and to the feelings which are impressed upon every heart that wishes to do well.

I think we may now see that the inward light is the Holy Spirit which was breathed into us, and this, if listened to, will always direct us into the right path, and incline man to act well, notwithstanding prejudice and error of judgment. Even when the mind has been totally neglected, we see the light within whispering what is right. Many have nothing else to guide them, having had no instruction, no fostering care, no caressing love to soften their hearts and fill them with affection to their fellow creatures; but the Lord in his mercy will divide the light from the darkness, and weigh each in the balance, according to the light that was given him.

By exercising our charitable feelings, and being forbearing one to another, by endeavouring to render others happy, and curbing our own tempers, we increase the light within us, and bring down from heaven, an increase of that Holy Spirit breathed into man when he was formed.

When man was made, God inspired him with his own spirit, which was all purity; but, in after times, when that man fell from the state in which the Lord placed him, the pure spirit could not be contained entirely in the sinful body, and a great portion of it left the man; but as it was the Lord's desire yet to save man, from his own wickedness, He, in His mercy, allowed the pure half released Spirit to find an intermediate state, and, as may be said, to await the release of the other portion, and thus, in a measure, purify the sullied spirit by uniting with it on its departure from earth. This prevents the first state from being deluged by sin, which it would be if all entered, when they die, in the exact state in which they leave life.

During the life of man these atmospheric spirits hover near, and partake, to a great extent, in his worldly affairs here; it is difficult to explain, but they are in a manner a portion of the released thoughts of man, and to a seer in the chrysal or mirror,

if a pure-minded one, they will often appear, and show what may come to pass, provided the man guides his thoughts and actions rightly, and in such a manner as to assimilate with the pure spirit.

When a man acts against his conscience or inward spirit, he affects his atmospheric spirit, and in a certain way grieves it. When the man sins through ignorance, the effect is different, and if we search carefully this subject, we shall find that sins of ignorance mostly affect the worldly interests of a man—whereas, sins against the conscience, or holy spirit within, affect his atmospheric spirit or more holy part, and are recorded in the atmosphere against him for future sorrow, if not balanced by sincere repentance and an altered life.

Now, my dear friends, let me impress on you the necessity there is during life to make every exertion to increase this inward light—by doing so, we increase our joys on earth, and lay up a future store in heaven. If you look round the world, you will be fully aware, that it is not the rich man who is to be called the happy man. Happiness is in the mind, and is a distinct feeling from worldly luxuries or comforts. We see many labouring through the world with much sorrow and trouble, but these troubles will fade away and give place to unutterable delights—if, during them, we have acted uprightly and with Christian charity towards our fellow creatures.

Let each, then, pray for an increase of the light within, and for fortitude to resist the temptations of the world. May the rich man make himself friends of the bounties given to him by an All-wise Providence, by using them for the benefit of others, as well as himself, and thus prove himself a good and faithful servant, and may the poor man be patient and cheerful amidst his struggles, and thus may both enter into Life, and receive the reward promised to those who act up to THE LIGHT WITHIN.

S. J.

“What is the light within us?” which we this month present to our readers, requires, as did, last month, the article, “Spirit, who art thou, and where?” some explanation at our hands. Believing firmly, and knowing, beyond doubt, that departed spirits and celestial intelligences can, and do, communicate with those yet in the mortal valley, we expose ourselves voluntarily to all the ridicule and censure of many persons, at present, uninformed on

the subject. Yet there is no question of the fact, more especially as we ourselves, previous to becoming acquainted with these matters, entertained materialistic views, and fought steadily and coolly in the defence of the opinions we then held. Several years passed, in which the phenomena still presented themselves with an unvarying front, and no falling off in their high and intellectual character, but, on the contrary, with a continual rise towards more elevated, Christian, and charitable assertions.

The essay now presented is by a different author to the beautiful one given in last month's number, and it came to earth also by another means of communication, and through another medium. The lady, who has been the instrument of producing it, is a member of our own family, on whose integrity we can, of course, rely, and who herself is as much astonished at the tenor of what is given as we ourselves.

We became acquainted with the spirit, who is the author of this paper, on the fifth of August last, and since that time he has been constantly with us—is, indeed, present while we write these few lines—and in every way evinces an affectionate interest in our moral, mental, and spiritual welfare.

The process of communication, we have already stated, differs from that employed for the delivery of the essay, "Spirit, who art thou, and where?" It is very simple. The lady medium in the case takes pen and paper, and, sitting calmly and quietly in the evening, awaits the presence of the spirit, who signifies his coming by moving the pen and writing a few words by the hand of the medium—her hand being not in any way moved by her own volition, but allowed to rest until actuated by the power of the spirit. He then either proceeds to give advice or a gentle greeting, and asks if we have any questions to propose. We propose, then, any questions of a religious or metaphysical nature, to which, the lady being in a semi-conscious condition, he returns immediate answers, couched in choice language, and without hesitation. We do not propose questions of a worldly nature, as spirits of a high order know nothing of them, it being a matter for our own consideration wholly and solely—nay, we think it ridiculous to seek such information, as it may be acquired by ourselves in our own sphere.

He remains with us as long as his, or our convenience serves, and then retires with a promise to return. The essay, wholly composed by himself, was delivered to us upon the evenings of the eighth, ninth, and tenth of October, 1858. K. E. H. M.

ON ASTROLOGY:

AS APPLICABLE TO A KNOWLEDGE OF ANTIQUITY.

By R. J. MORRISON, Esq., R.N.

THE earliest approximation to anything like scientific knowledge among mankind, appears undoubtedly to have been connected with the study of the motions of the heavenly bodies, and, what was universally believed to be, their powers or influences. It would be no difficult task to prove that the "Chasdim" of Scripture, usually termed "Chaldeans," who were priests of the Assyrians, originated in India; and that, in fact, Abraham, who was "called" from "Aur Chasdim," viz., the learning or doctrine of the Chaldees, or Culdees, had been originally a Brahmin. That there was no reason to believe that "Ur of the Chaldees" signified a country or former residence of the patriarch, will be evident to any person who carefully examines the history.

In reference to these ancient priests, an able writer declares that "How far back I search into history, I always find traces of the Chadei, and this not in one country only, but *all over the old world.*" He adds, "I cannot help suspecting that they were correctly Freemasons from India." They were not, as is generally supposed, a people, but an order of priests. This is obvious from the words of Diodorus Siculus (Lib. ii., cap. iii.), who says that the Chaldeans held the same rank in Babylon as the Egyptian priests did in Egypt; that they transmitted their learning from father to son; that they were exempt from all public offices and burdens; that, by their constant study of the stars, they learnt to foretel future events; and that they called the planets *counselling gods, or interpreters*; which is quite consistent with an interpretation that has been put on the word שָׁמַיִם, in the Mosaic account of the Creation, translated, "the heavens," but which clearly signified only "the planets;" because the account afterwards narrates the creation of the sun, the moon, and the stars; and it is quite obvious that, if these latter be abstracted therefrom, we can form no idea of "the heavens." Diodorus speaks thus also of the Chaldeans, "What the Chaldeans (literally the *college* of the Chaldeans) say concerning the multitude of years which they had employed in the contemplation of the universe, no one will believe." Among the Indians,

and afterwards among the Jews, the "children of Abraham," the planets, were all believed to be *intelligent beings*—to possess wisdom. They were all "Rashees," in which word we detect the Hebrew root that implies rule, government, &c. Zoroaster, in the Irish books, is called *Zerdusht*, and surnamed *Hakim*, which signifies "the wise." It is a Persian word, and means a sage or doctor; the root of it being *hakk*, "truth, right," whence the term *hakk-ti-ala*, God Almighty. Porphyry says that he dwelt in Babylon with other *Chaldees*; and Suidas calls him a *Chaldean*: Vallancey has shewn from Strabo and other authorities, that the Chaldeans were the **FIRST ASTRÖLOGERS**.

The science these men pursued was the only thing known generally in the east as "wisdom;" and when we are told in scripture that Moses was learned in all the "wisdom" of the Egyptians, it means nothing more or less than that he was well versed in their astrology. The Indian goddess *Calî* appears to have been an emblem, by which the priests signified "wisdom;" for there has been found in the sixteen-letter Tamul, (a very refined language,) a poem called the **KALIWAKIM**; which may be understood to mean the **WAKIM** or **HAKIM** of **CALÎ**. Some of its sentiments are worthy of reproduction.

"Zealous study of sciences brings increasing happiness and honour.

The more we learn the more understanding we get.

Learning is really the most durable treasure.

The true end of knowledge is to distinguish good and bad.

Fly from all that is low.

A wise man will never cease to learn.

If all should be lost, what we have learned will not be lost.

Enjoy always the company of wise men.

He who has learned most is most worthy of honour.

He who studies sophistry and deceit, turns out a wicked man.

Science is an ornament wherever we come.

He who converses with the wicked perishes with them.

Honour a moral master.

He who knoweth himself is the wisest.

If one knows what sin is, he becomes wise.

Well principled wise men approach the perfection of the Divinity.

All perishes except learning.

Religious wise men enjoy great happiness.

Wisdom is the greatest treasure on earth.

Learning gives great fame.

Wise men are as good as kings.

Do not deceive even thine own enemy,

He that knows the sciences of the ancients, is the greatest philosopher.

Truth is in learning the best.

Wisdom is a treasure everywhere.

The Veda teaches wisdom.

Speak and write for the public good.

If knowledge has a proper influence on the mind, it makes us virtuous."

There is much more in the original (see the *Asiat. Transactions*, vol. vii. p. 357) in the same strain.

That the Chaldee language and letters appertained to the sacred order, the priests only, is evident; and that it was not the ordinary language of the people of Babylon is clear; because there are numerous inscriptions in the ruins of Babylon in the arrow-headed characters, but none found in the pure Chaldee.

That the ancient Phœnician had a common origin with the Chaldee and the Hebrew is proved by the fact of the radical and servile letters being the same, with one exception (which proves the rule), in the two latter; and by the sixteen letter system having come from the Phœnicians; and being found among the ancient Irish, who are clearly proved to be descended from the Phœnicians, and to have possessed the Chaldee priesthood. The priests of the Jewish tribes were certainly Chaldeans (like their father Abraham) until Moses gave them a new system of religion; and even then they and the people frequently relapsed into the worship of "the heavens," in spite of miracles and threatenings, persuasions and punishments.

The Mosaic system, being in great part adopted from the Egyptians, who taught its mysteries to Moses, we need not be surprised to find the perpetual recurrence of the old Indian, Buddhist, Magian, and Phœnician astrological numbers and doctrines. The numbers seven, twelve, and seventy-two, are particularly prominent throughout the Jewish books; they entered into almost the whole of their polity. The number seven was especially honored, because of its being the number of the *SEMMIM*, that is, the "interpreters," videlicet — the planets. To each of these we find one of the days of the week devoted all over the ancient world; and, indeed, the days were named after the *same* planets, in the most distant parts of the world. In all cases the *SUN* had the first day of the seven referred to him, and the *MOON* the second; *MARS*, the third, *MERCURY*, the fourth, *JUPITER*, the fifth, *VENUS*, the sixth, and *SATURN*, the seventh. In the numerous countries of Hindostan, in the vast domains of the Buddhists, in Ceylon, among the Egyptians of old, the more modern Romans, the wilder sons of the North, our Saxon ancestors, (from whom we have them) and the more refined Arabian philosophers, — the *same* arrangement has everywhere been found to obtain. This cannot have been accidental; it bespeaks a unity of origin beyond all possibility of doubt or cavil. How many million chances are there against the

fifth day of the week having been made sacred to BRASPATI, the Jupiter of the Hindoos, and also to THOR, the Jupiter of the Saxons, whose Thors-daeg, has become our *Thursday*? And when we find the same thing occur with all the other six days, we feel that the evidence of unity of origin is complete and unquestionable. It is to such kind of evidence the astrologer may point in proof of the Chaldees having had, in ancient days, a universal rule. But why did they choose this particular order, or arrangement, in the first place? Why place the planets and the days they ruled over, thus: the SUN, MOON, MARS, MERCURY, JUPITER, VENUS, SATURN; and then to commence again with the first day and the SUN? There appears nothing in the character of the planets to determine the matter; and at first sight it seems to be merely an arbitrary arrangement. It is not so, however, but depends on a law of the planetary motions, which could have been discovered only after astronomy had been long reduced to a science, by means of accurate and repeated observation. The periods of the planets in round numbers, were determined as follows:—

Saturn	10,759 days.
Jupiter	4,338 days.
Mars	687 days.
The Sun	365 days.
Venus	225 days.
Mercury	88 days.
The Moon	27 days.

It was soon observed that the number of days in the year, supposed at first to be 360, if divided by 12, gave the number of months; which being settled, the number 12 became sacred, and they proceeded to divide the day, or period the sun was above the horizon, by 12, and then to apportion these parts or hours among the 7 planets, which was the origin of the "planetary hours." To the sun, their great God, they gave the first day of the week, and the first hour of that day. And they early discovered that the second planetary hour on the first day was under the influence of Venus, and the 3rd under the influence of Mercury, the 4th of the Moon, the 5th of Saturn, the 6th of Jupiter, the 7th of Mars, the 8th of THE SUN again, the 9th of Venus, the 10th of Mercury, the 11th of the Moon, and the 12th of Saturn. The night being also divided into twelve hours, and the same process continued, they found the 1st hour influenced by Jupiter, the 2nd by Mars, the 3rd by the Sun, the 4th Venus

the 5th Mercury, the 6th the Moon, the 7th Saturn, the 8th Jupiter, the 9th Mars, the 10th the Sun, the 11th Venus, the 12th Mercury.

The second day of the week *began*, (the first *hour* being influenced by the next planet in rotation) under the influence of the Moon. Hence the first astrologers named that day after her, and we call it Monday or Moonday. If now the reader will please to pursue the *same rotation* of 1 Saturn, 2 Jupiter, 3 Mars, 4 the Sun, 5 Venus, 6 Mercury, 7 the Moon, he will find that the following will be the result:—

Days of the Week.	Planets having rule the 1st hour.
Sunday	The Sun.
Monday	The Moon.
Tuesday	Mars.
Wednesday	Mercury.
Thursday	Jupiter.
Friday	Venus.
Saturday	Saturn.

And it thus appears that the *rotation* followed by the very earliest Indian astrologers (the original Chaldees), was exactly that which depends on the relative *slowness* of motion of the planets, Saturn being the slowest, and the moon the least slow in motion. These men saw, if what astrologers say be true, that the planets have a certain specific power or influence in the said hours marked in the rotation above described. The spirits or angels of the planets, when summoned in the Magic Crystal, invariably confirm the doctrine, that their several charges are confined to those hours.* And thus, if a Crystal dedicated to Michael, the angel of the Sun, be used, the angel should be called on the *day* of the sun (the 1st day of the week), and in the *hour* of the sun, viz., the 1st after sun-rise, or the 8th hour of the day.

The number 72 figures frequently in the Hebrew writings, as also among the Pagan nations of old. The Jews had 72 names, or rather titles, of God. Their great council, or sanhedrim, consisted of 72 members. Numerous instances might be quoted of the attention given to this peculiar number. Multiplied by the *sacred* number 5, it makes up the circle 360—the number of days in the ancient year; and by adding the 5 to this number, they attained to the true number of days, or the reformed year, viz., 365.

* This is only true of the planetary spirits, not of angels and highest intelligences.—Ed.

With 6 multiplied into 72, they formed the root of all the Indian astronomical computations, viz., 432, by which they divided all the great periods of time, in which they dealt; and which, from our modern astronomers not understanding the principle on which the Hindoos founded their astronomical chronology, have been ridiculed by Europeans. There is no doubt that by means of an ingenious use of this number, the Indians arrived at some very curious astronomical results—not fanciful, but really founded in Nature. They found that the fixed stars moved through *one* degree of the great circle of the heavens in 72 years; and that as $360 \times 72 = 25920$, this is the "great" year, or period when all things in the Heavens were supposed to recommence.

The Hindoo believed, as stated by *Brahmagupta*, that the number of natural days in the CALPA, or great period since the creation, until the commencement of the last *yuga*, was 1,577,916,450,000. And as the years of the Calpa were 1000 times those of the "Divine age," we have the number of *years* = 4,820,000,000. If this number be taken as a divisor, and the former as a dividend, we get the length of the year, as they conceived it = 365-2584375 days; which is = 365d. 6h. 12m. 9s., and differs only 2m. 59s. from what Sir John Herschel makes the length of the sidereal year in mean solar time. They termed 360 common years a "Divine year," and they took 12,000,000 as their grand divisor; and by these means they arrived at an almost exact knowledge of the length of the year, it appears—

They had the 1st age = 108,000	years = 360 × 300.
" " 2nd age = 216,000	" = 300 × 600.
" " 3rd age = 324,000	" = 360 × 900.
" " 4th age = 432,000	" = 360 × 1200.

MAHA YUGA = 1,080,000 "Divine year" 3000.

The rate of increase is 1, 2, 3, 4, an arithmetical progression. They had four vedas, or astronomical books, each treating of one "Maha yuga," which multiplied by 4, gives 4,320,000 years, or 12,000 Divine years. They seem at first to have formed this theory to accord with the idea that the precession of the equinoxes makes one revolution in 24,000 years, and during which the motion of the Pole was equal to 4 degrees. The North Pole in this case would be reversed, and come to point to the stars at the South Pole in one "Maha yuga." Thus $\frac{180^\circ}{4} \times 24,000 = 1,080,000$. If each "Age" be multiplied by 4, we have the four "yugas."

1st.—	108,000 × 4 =	432,000 =	the <i>Cali yuga</i> .
2nd.—	216,000 × 4 =	864,000 =	„ <i>Dvapera yuga</i> .
3rd.—	324,000 × 4 =	1,296,000 =	„ <i>Treta yuga</i> .
4th.—	432,000 × 4 =	1,728,000 =	„ <i>Sataya yuga</i> .
<hr/>			
	1,080,000 × 4 =	4,320,000 =	the DIVINE AGE.

Thus we see that the MAHA YUGA is composed of the “four ages;” and, when multiplied by 4, it produces the great period used by the Hindoos, (being multiplied by 1000) to find the *Sson*, or days in the “*Calpa*,” or age of the world. Hence we perceive that the Hindoo did not use all these ciphers without good reason, as has been foolishly asserted.

It would be easy to shew that all these great periods or “yugas,” were astronomical periods, referring to the motion of the Pole. The “*Cali yuga*,” refers to the time when the northern tropic would fall within the circle of perpetual apparition, and the sun would never set to the inhabitants of Cashgar in 36° N. lat.; for about which part the calculations were made. The term *Cali* has some reference to an age of *heat*. The *Sataya yuga* refers, in like way to the age of “Darkness,” when the sun would be at the South Pole, *Sati* signifying that point.

It will be remarked that 4, 6, 60, 72, and 800 were numbers that played an important part in these great astronomical computations. Thus: $6 \times 12 = 72$; $6 \times 60 = 360$; and $6 \times 72 = 432$; and $360 \div 72 = 5$, and $60 \times 72 \times 6 = 25,920$, the great year, &c. Not astronomy only, but also astrology (as distinguished from the sister science) was indebted to these numbers. The circle 360 when divided by 12 gives 30, the number of degrees in each sign, and $\frac{360}{4} = 90^\circ$, the *sextile* aspect; and 72 is itself the *quintile* aspect: and $\frac{360}{4} = 90^\circ$ the *quartile* aspect. Wherefore when we find Pythagoras bringing these numbers from India, and teaching his disciples that they were *sacred*; and when we find Moses using the sacred number 72 for the bells and pomegranates on Aaron's garments (and many other instances), can we doubt that they all had an Indian Astrological origin?

If we trace the system farther, and come down to the days of Greece and Rome, we find evidence of the same Indian ideas. The pole was with the Indians the *Mers*, or “high place;” and we find this in the Moriah and Mount Gerizim of Scripture. It was always on a “high place,” the early astrologers observed the

stars and recorded their characters and influences. And this accounts for the Druidical circle, or Gilgal, found by Dr. Clarke on the summit of Mount Gargarus; and for a similar circle found by Epiphanius on Gerisim. There can be no doubt that the origin of Olympus, Parnassus, Athos, and Ida, was in each case a *Meru*, or "high place." They were places for observing and *worshipping* the heavens. The name Ol-ympos bespeaks its origin. It consists of the two Celtic-Chaldean terms *Ol*, high and mighty and *ymp*, or *imp*, a spirit, or God; and the latin termination *us*. These "high places" so often named in scripture, were connected with the same universal, primary religion; and the same distinctive marks of it are found in its stone circles, tumuli, cairns, lingas, and cyclopean buildings all over the ancient world, from India to Stonehenge—from Egypt to Iona in Scotland.

Colonel Franklin, in his "Researches into the Jains," p. 48, says, "The Gods are Merupa (Meropes of Homer), and signify in Sanscrit, *Lords of Mount Meru*, the North Pole of the Hindoos, which is a circular spot, and the stronghold of the Gods; it is called *Ila*, or, in a derivative form, *Ilium*. There is a triad (Troiam) of towers dedicated to the three gods." The word Troy has been shewn to signify *Tr'oia*, or the triple *ois*. And *ois* was the chief of a *Tripolis*, or of three cities in Lydia, near the banks of the *Cinyra*, said to flow from the "high place" of the *three* Graces. In fact all these mythological histories and epic poems contained nothing but the secret doctrines of the priests, disguised in a thousand forms; and the greater part may even yet be resolved into the old doctrine of the influences of the planets, in the thousand and one cases and circumstances in which they offer themselves.

Sir W. Drummond has shewn, that the names of most of the places in *Joahua*, are astrological; and General Vallancey has shewn that *Jacob's* prophecy is astrological also, and has a direct reference to the signs of the Zodiac. It has been observed, that the circus of the Romans was an allegory, corresponding to the labyrinth of the Egyptians. The circuits were seven, because the planets were that number. In the centre was a pyramid, (or "high place") on which stood three altars to *Saturn*, *Jove*, and *Mars*. These are the three superior planets, beyond the sphere of the sun; which the pyramid, or building in the form of *flame*, denoted; and below it three other altars to *Venus*, *Hermes*, (Mercury) and *Luna*, the three inferior planets. The ancient

priests very well understood what these were. But the old doctrines in time became corrupted, and in the time of the Christian father Tertullian, little was known of them, except that they were believed to have come from Samothracia. He says that the three altars in the circus were sacred, *trinis diis, magnis, potentibus, valentibus; eisdem Samothracas cristimant.* There can be no doubt that the sacred things of Rome were merely revivals of the religion of Troy; for her founder:—

“Itium in Italiam portans virtuosque Penates.”

These circuits in the Roman circus, were marked by posts, and the charioteers threaded their way through them, guided by the eye and memory. The Pergamus, in which Cassandra was kept, had three altars to Jove, Apollo, and Minerva, and was in the shape of a pyramid also.

The labyrinths of Egypt, and numerous other places, and the seven walls of sundry ancient towns, and the seven temples &c., &c., as also the mythological names of towns and persons, were all astrological; though from the secret being confined to the priests, it at length became corrupted, and eventually almost wholly lost. The only key to its perfect recovery, is a thorough understanding of the science of astrology, and a more extensive knowledge of philology, than at present exists, or is likely to exist, so long as the priests of modern day can continue to persuade mankind that astrology never had any absolute foundation in truth. This they may, and will do probably, while the learned world, instead of examining the doctrines taught by that great man, Claudius Ptolemy, in his *Tetrabiblos*, and applying them to the facts that every day are presented by nature to their notice in the birth of blind, deaf, lame, or insane individuals; or the other births of hale bodies and perfect minds, are content to sneer at astrology, and its professors, and thus to confess their own stultified condition.

DIET VERSUS TEETH.

PROBABLY very few subjects have attracted so much attention, in England, of late years,—as the important discovery of a mode of applying the electric current in the mitigation of the most intolerable pain which is known to mortals—the toothache.

What the effects of the discovery may ultimately prove to be, is, at present, unknown, but it is very certain, that a great step towards the recognition of Electro-Mesmeric Science has been gained, and we are proud to be able to mention that Dr. Elliotson is among the most active investigators of the phenomena of Electro-Dentistry. That there is, decidedly, a widely improvable field, there can be no doubt, but that another onward stride has taken place, towards the ultimate recognition of the spiritual forces existing in mesmeric experiments, is equally plain.

Our aim is to bring the world face to face with the curative processes of nature—is to show that mesmerism is a true method of cure and no lie! that charlatanism does not form an item in our account, and that, finally, the healthy processes and simplicity evinced in mesmeric manipulations are capable of the easiest application with the greatest certainty of success.

We therefore attentively scrutinize any mode of cure, for any evil, which is held forth for our observation. In this sense our presence at the crowded meeting of the College of Dentists was not unfitting. We had the satisfaction of hearing the public and private testimony of some of the leading men in the profession of Dentistry, and we heartily sympathise with them in the difficulties they have yet to overcome, before the method of cure can be perfected so as to apply in all cases.

The mode of our lives, the dinners we eat, the drinks we imbibe—we do not allude solely to alcoholic or fermented drinks, but to tea and coffee as well—all tell upon the frame, all render the spirit incapable of healthily recording, upon the tissue of the brain, the mental results of our daily lives. There is, depend upon it, an unhealthy, inconsistent and destructive action going on, through the constant abuse of our various common articles of food and exhilaration. This tells, not only upon the physical health, but upon the character, and it is this which Electro-Mesmerism is fighting against. There is only one method of arriving at the junction, so desirable, between science and religion, and

that is by the careful regulation of diet. Now, as nothing tells so much upon the teeth, as diet and the hot drinks of the present day, it is a matter of necessity to say a few words of warning. These words, even hinted, will work an immense change in English society. Experience never seems to help; there seems to be an obstinate intention never to advance a step, and unless it be soon admitted that the laws of Sociology and progress are permanent, we fear little will be done. It is very probable that many readers of these lines will say—"Yes, true, but we only want a guide, an initiator and an initiative." Then we reply—"It is only in the individual that any change can be made."—Here, now, however, is a distinct and simple matter worthy the attention of all, and we beg the consideration of all family men to the subject. The teeth are all important, they are the symbols of interior truth, and as they decay, so does a great mass of our firm virtue become lost or neutralised, by the power of evil. We specially point out the following article to our readers.

THE HISTORY AND NATURE OF ELECTRO-DENTISTRY.

THE difficulty of tracing the history of any subject, particularly one of a medical or remedial nature, must be obvious to all who have been accustomed to search for information on any, even the most trivial subjects; and when we consider the secrecy maintained by a Medico, to avoid the obloquy always thrown upon a professional man, for presuming to have a little more wisdom than generally belongs to his class, it is not surprising that the beginning is "a thing of mystery."

The use of electro-galvanism as an anæsthetic in dental surgery, was first introduced to public notice by Mr. Waite, surgeon-dentist, of Old Burlington Street, at the Great Exhibition of 1851.

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Dr. J. B. Francis, dentist, of Philadelphia, claims to be the inventor, but that he (Dr. Berry) had asserted that the discovery had been made in England, and by an English dentist.

The next step was the report of a Committee appointed by the "Franklin Institute," and a Committee of the "Pennsylvania Association of Dental Surgeons," upon a number of experiments.

The Committee of the Franklin Institute report that of one hundred and sixty-four teeth extracted under the influence of electricity, a very large majority felt *no pain whatever*; and this report is corroborated by several examples, furnished by individual dentists.

These publications induced Mr. Snape, dentist, of Chester, a member of the College of Dentists of England, to use the battery and coil; and, in a letter to the *Times*, he states that he had tried it in one hundred and fifty cases with success, or partial success.

Mr. Snape's letter was immediately followed by a caution from a patent agent, that he had secured a patent for Dr. Francis.

This notification was as quickly replied to by another patentee, Mr. Morrison, of Edinburgh, also a member of the College of Dentists of England, claiming to be the inventor; and although Mr. Morrison gave the free use of his patent (?) to all public charities, he held the profession individually bound by his patent rights.

But in the *LANCET* of Oct. 2nd, 1858, Mr. Waite established an undoubted claim to priority of adaptation, and offers to show the identical machine exhibited by him in 1851.

As a matter of course, this throws all other inventors into the shade; but such is the perversity of some minds, each, with the exception of Mr. Waite, who liberally throws open the invention unreservedly, holds out for a Royalty.

Thus far we have the history. The nature of Electro-Dentistry will be best understood by the report of a meeting of the heads of the dental body, and the first in science, art, and philosophy, held at the rooms of the College of Dentists of England, 5, Cavendish Square, on Tuesday, Oct. 12th, 1858, "to consider the value of electricity as an anæsthetic agent, and especially of its applicability in dental operations."

The Chair was occupied by P. Matthews, Esq., the President of the College, who was supported by S. I. Rymer, Esq., the

founder; Dr. Elliotson, F.R.S.; Professor Owen, F.R.S.; Dr. Donovan, the well known phrenologist, &c.

The president, who was received with a burst of applause by the largest Meeting ever held within the walls, opened the proceedings by stating that the council had been called upon to form a board for the purpose of investigating the subject, but had thought it desirable first to call the profession together, and endeavour to gain some information from the experience of individual practitioners. He reminded them of the experiments that had been made from time to time with other anæsthetics. He, himself, had years ago, by the advice of Sir Humphrey Davy, made experiments with the nitrous oxide, or laughing gas, as an anæsthetic for purposes of dental surgery, but found it inconvenient from the extravagant conduct it sometimes induced. In one case, for instance, a foreign gentleman under the influence of the nitrous oxide, grasped the mouth-piece in his teeth, and danced about the room, crying out lustily, "More Champagne" [laughter]. He therefore abandoned the use of nitrous oxide as an anæsthetic. He then referred to ether and chloroform as anæsthetics, observing that the latter had in many instances proved fatal. It had, however, been the means of saving an immense amount of suffering, and royalty itself had not disdained to taste the cup of Lethe. He himself used chloroform, though with great caution, not administering it to persons in a condition of health likely to render it dangerous, or to any who appeared under the influence of fear [hear, hear]. Drunkenness was an anæsthetic. He once had a patient who always came to have his teeth drawn in a state of intoxication, which he used to say was "the only comfortable way to have a tooth out" [laughter]. He then gave an account of some experiments which he had tried in 1834 with electricity as an anæsthetic, but which he had abandoned as unsatisfactory. He did not even now consider that electricity was, properly speaking, an anæsthetic, for it did not induce perfect anæsthesia. He referred also to the alleged perfect and harmless anæsthesia produced by animal magnetism. It was a great and important agent, of general applicability. He had had no experience on this subject himself, but he was bound to believe the testimony of honorable men, who, from their position and character, were entitled to credit. He described the three principal forms of machine, and observed that, in his opinion, what was required was not quantity of electricity, but intensity. He

referred to the apparatus of Mr. Waite, who claimed priority of invention, but objected that it went on the principle of producing a large quantity of electricity. He read a letter from Mr. Waite, expressing his best wishes for their success, and regretting his inability to attend, but placing at their service a model of his apparatus, which, with many others, was exhibited for the inspection of the meeting. He observed that an opinion prevailed that the positive pole ought to be in connection with the forceps, but he assured the meeting that it was perfectly immaterial, as the same results would be produced either with the positive or negative. He concluded with a glowing eulogium on the value of electricity in its various applications in science and the arts, and especially referred to the immense benefits derived, and yet to be derived, from the telegraph.

Dr. PURLAND next addressed the Meeting, and said:—"The question before us is the value of electricity, as an anæsthetic in dental surgery, to which may be added another question; is it an anæsthetic at all,—does electricity render the tooth, and surrounding parts insensible to pain? or does it merely engage the attention of the patient, and re-divert his thoughts into a different channel; lulling him as it were into a state of security—removing 'the horror of the mind' from the operation, and by so doing weaken its effects?

"I am strongly of opinion that, that will be found to be the real state of the case.

"That Galvanism will mitigate pain there is no doubt, but that it will entirely remove it, we are not—as yet, altogether sure.

"I have certainly had one or two instances where neuralgia of several months standing has been removed in five or ten minutes, by placing a piece of tin foil on the face, attached to the wire, and making the circuit in the usual way.

"I have also found it useful in removing pain when a tooth had become tender, after stopping with amalgam, by placing a bit of foil, attached to the wire, upon the tooth, directing the patient to close his mouth, and inducing the electric current; but in some cases I have entirely failed.

"With regard to the question immediately before us, I think I cannot do better than confine myself strictly to the practice I have had since the 18th of September, pointing out as well as I am able from the novelty of the experiments—for they should be con-

sidered nothing more at present—the few difficulties I have encountered, and the successes with which I have met.

“Simple as the application of electricity to dental surgery may be, there is a difficulty yet to be overcome; I allude to the fears and prejudices of our patients; for strange as it may seem, it is nevertheless strictly true, that not one in ten will submit to the use of electricity, although they are assured that a mitigation, or entire absence of pain may be the result: hence the few specimens I have to exhibit, the produce of nearly a month.

“I will now proceed to give in detail, the successes and failures of the specimens arranged for your inspection.”

Dr. PURLAND then stated, *in extenso*, what we have now the pleasure to present to our readers.

CASES.

1. A gentleman about fifty-five. A right lower canine and incisor, loose, very painful to the touch, and the patient exceedingly nervous.

It was some time before I could get him to sit down, but the comfortable assurance, that he would feel no pain, induced him to submit. It was a failure!

I had the machine, as you now see it. I had no foot-board—in fact I had never seen one. I had no silk glove. Of course the force was terrific, but I held fast hold of my man, and the teeth were mine. On asking him if he had felt the teeth come out, he said, with a shudder, he did not think he had; that however scientific it might be, it was far from agreeable!

As soon as he was gone, I fabricated this foot-board, which, though rough and simple, answers very well.

2. A *dens sapientie*. The patient a young lady of twenty-two. I corrected my error with regard to the intensity, and was quite successful. The lady was delighted, and so was I.

3. Upper molar. Young lady. Failed from the patient dropping the handle at the moment of extraction.

4. Lower molar. Man aged forty-five. Successful: the patient declaring that he did not feel any pain, and that the application was rather pleasant than otherwise.

5. Young lady, aged twenty-six. Successful. In this case the patient required a more powerful current than the male aged forty-five.

6. Large lower wisdom-tooth. Male aged fifty. This was quite successful.

7.—8. The same may be said of Nos. seven and eight. Both females.

9. This I removed with a curved elevator, in consequence of its being so much decayed on one side. Before extracting it, I covered the tooth with tinfoil attached to the wire, gave it a dose of electricity for half a minute, and instantly removed it with comparatively little pain.

10. Patient aged seventy-five. Tooth loose, and therefore successful!

11. Man, aged thirty. Broke it first purchase; a second removed it. This man said it was nothing to what he had felt at my hands on previous occasions.

12. Man thirty-four. Quite successful.

13. Female. Felt slight pain.

14. Gentleman, aged forty. Heavy fangs. This patient was very shaky in consequence of the great pain and trouble he had always experienced from the firmness of his teeth.

He said he felt "the snap," as he called it, but he could not say it was pain.

15. Gentleman, aged thirty-three. Two canines, upper and lower. The patient had no intention of having the teeth removed, and they were so very tender, he could scarcely bear them touched. They were removed without pain, and I subsequently received this letter from him:—

"Cliff Brewery, Ipswich, 27th Sept., 1858.

"MY DEAR SIR,—Having had two of my teeth extracted by you, with the aid of the electric current, on the 24th inst., I wish to record my impression.

"You are aware the gums of both my upper and lower jaw were in a painfully inflamed state, making me very nervous. As soon as you had fixed your instrument on my tooth, thereby completing the electric current, all apprehension ceased, and when the tooth was extracted, not only did I feel no pain, but I assure you the sensation was rather pleasurable than otherwise.

"This process is really a great boon, as it absolutely relieves, or, I may say, annuls, one of the most acute of human pains.

"Believe me, my dear sir, very sincerely yours,

"To T. Purland, Esq., Ph.D.

HEWRY BOWLER."

16. Female. Quite successful.
17. Removed with the elevator, after use of tin-foil, as No. 9.
18. Lower Sapiens, like No. 6. Very firm. The patient said he felt it come out, "but as to pain, it was not worth talking about."
19. Young man. No pain.
20. Was taken from a patient in a most debilitated and dying state; he was much afraid of the operation, but never moved in the least, and smiled when it was over.
21. Was a little patient who had given me an infinite deal of trouble on previous occasions, but with the machine he would have had a dozen extracted.
- 22, 23, 24. All successful.
25. A failure, from the stopping of the machine.
- 26, 27, 28, 29. One woman, and three children. All successful.
- 30, 31. Stumps of Sapiens, right and left. Removed in the same way as Nos. 17 and 9, by applying the tin-foil for half-a-minute, and then removing them with the elevator.
-

Mr. LOBB entered into a very learned disquisition, on the question whether electricity was or was not an anæsthetic, giving his opinion that the term could not, with propriety, be applied to the inverse current, but only to the direct.

Mr. PERKINS said his experience had not been favourable to the use of electricity in dental operations. He had tried it with several patients, assuring them that "if it did no good it could do no harm" (a laugh). In one case, a lady said she had felt no pain, but the action of the muscles of the face, and the "wincing" she had manifested, certainly belied that statement. Others said they felt the pain, but were not quite sure that it was as painful as the ordinary operation. That was not very satisfactory. In cases of very fast teeth there was considerable pain. In his opinion it was not an anæsthetic, but it produced confusion of ideas. The drawing of the tooth was a very painful process, and the electricity produced a sensation, not painful, but very unpleasant. Between the two the patient was so confused, as to be unable to give any very clear account of the matter.

No other gentleman appearing desirous to address the meeting, Dr. ELLIOTSON moved the following resolution:—"That the

council be requested to appoint a committee to investigate the value of electricity in dental surgery, and to report thereon."

Mr. THOMPSON seconded the motion, which was carried unanimously, and

After some formal resolutions, the meeting broke up. A considerable proportion of the assembled company, however, remained for the purpose of examining the various apparatus, submitted by Messrs. Smale of Great Marlborough Street, and joining in conversation on the subject.

The effect of the meeting upon society, of course, remains to be understood; but the discussion of so important a subject is always advisable, and, in this instance, the careful consideration which it has received, will be an additional recommendation to the general public.

TH. P.

THE TRUTH OF HOMŒOPATHY.

BY JACOB DIXON, Esq., L.S.A.

It was expected by lookers-on, that the Old School in Medicine would, on the occasion of the introduction of the late Medical Bill, have made an attempt to extinguish Homœopathy in the United Kingdom, and put Homœopaths *hors de combat*. Medical periodicals and lecturers have been, for twenty years past, dealing such angry stabs against the growing body of Homœopathy, and announcing so loudly to the world that it *must* soon "give up the ghost," that "the world" seemed to expect every day to hear that Homœopathy had received from Allopathy its "*coup de grâce*." But no! It was not given! What could be the reason? Then were heard whisperings and mutterings, as it were, between the teeth, of a certain "Bill!" Oh! Oh! The *coup de grâce* is to be given by a *coup d'état*! Well, well; certainly that will be more effectual, certainly. And so the world waited. In due course the "Bill" was forthcoming; but the law makers were found differently minded to the lecture makers and article writers of Old Physic. Whatever protection Old Physic has hitherto enjoyed, is extended by the legislature to Young Physic. Old Physic had better be peaceful. If the weak and old will pertinaciously fight and stab at the young and robust, there can be but one end to the strife.

The old school really does not know what it is fighting against, when it fights against Homoeopathy. It is enough for Homoeopathy to be a new thing in the medical profession for it to be opposed, tooth and nail, by old routinists; no matter whether the new thing be founded on scientifically observed facts, no matter whether its processes are in strict and demonstrable relation to natural principles and law, no matter all this, the new thing oppugnes the old! Old corporations and collective bodies abhor innovators; and when the innovators are of their own fraternity, they are held as traitors, renegades, and what not? Society suspects original thinkers or innovators; but the section of society to which the innovators belong, feels outraged by them. The better the case, in truth and reason, of the innovators, the worse is their position in the estimation of the professors of Old Dogmata. How true are such every day remarks as these in relation to Hahnemann and his Old School opponents. Routine rules in all old bodies; Hahnemann who graduated and entered upon the practice of his profession, with his mind as well instructed in literature, and accomplished in science and art, as any of his modern opponents, was endowed by nature with the true spirit of Positive Philosophy; in which spirit he speedily withdrew from active practice until he could discover for himself the laws of the phenomena accompanying disorders, and the action of medicines. Such is the fact in relation to Hahnemann; but the talkers and writers of the old school will not have it so; they shut their ears and eyes, gesticulate and rave as if he were some "goblin damned." And what dreadful things did he teach to justify this horror and hate? He taught what his researches, in this special department of Positive Philosophy led him to, that, *In accordance with a law in nature. drugs produce, when taken by a healthy person, the same symptoms as are presented in those diseases which they are known to cure.*

And into the special study leading to this conclusion he had been guided by our own Cullen's account of the fever-producing, as well as fever-curing properties of the Peruvian Bark. The Old School surely need not flinch with such morbid sensitiveness from examining the grounds of such a conclusion when it remembers that it is indicated also in the notorious fact that mercury produces diseases similar to those which it cures, and that sulphur produces an eruption similar to a disorder (not named to ears polite), for which it is a specific cure. Surely, there is

nothing here said of Hahnemann and of his philosophic conclusion from facts scientifically explored, but what should attract the attention of the gentlemen, scholars, and men of science engaged in the medical profession, engaged as they are in the sacred avocation of ministering to the health of their fellow creatures! The world, attracted by the high qualities and benevolent objects of Hahnemann, is disposed to regard those who deliberately oppose his system, as being also opposed to its founder in qualities and objects. But a more charitable construction of their antagonism is nearer the truth: they are built up in certain old thoughts and habits not reconcileable with new; to them the old are right,—therefore, the new are wrong,—and therefore they oppose the new,—and so they oppose Homœopathy.

But—patience—original thought inevitably finds an echo in the minds of independent thinkers, and by them is submitted to the touchstone of experience. Original and independent thinkers, in the ranks of the medical profession, are, one by one, falling out of the Lancet battalions of the Old School, and taking their place in the healthier squadrons of the New.

The opposition of the organs of the Old School, *may be* of a questionable character—may arise simply from fear of impairment befalling their pecuniary interests; but there are undoubtedly many whose opposition is honest. The two classes of opponents are characterized chiefly by the mode in which they signalize their opposition. While the former, with great apparent heat—so far as words may express heat—copiously vent indecorous epithets against Hahnemann and Homœopaths, the latter, shrinking from the vituperative, as unbecoming to themselves as gentlemen, mildly express their views by such exclamations as “Ah, Faith!” or “Yes—imagination!” or “Oh, Nature!” or “Diet, sir, diet!” Antagonists actuated by mercenary motives, may be properly let alone; but conscientious ones, who seem really to believe more in these notions of faith, &c., than in homœopathic medicine, call for friendly attention and enlightenment, so far as we can give it. For their sakes it would be well to examine into the allegation that faith, diet—anything—cures, rather than any medicinal agent furnished from the little medicine-chest of the studious disciple of Hahnemann. We may do so as opportunity permits. Before, however, laying down the pen now, it occurs to us to ask our allopathic friends, how much faith has an infant? Let them ask any mothers who have tried both systems of medi-

cine, which is the more effective in children's disorders? Hear what they will all say, then try for yourselves a medicine homœopathic to any disorder that your own child may be suffering from and you will soon leave off converting your infant patients, who we assume it will be agreed, have no faith, into receptacles for gross drugs, to act allopathically. How much faith is involved in a child's bony structure becoming stronger? I will, in few words, copy the particulars, from notes before me, of a case of that kind:—

July 17, 1858.—Catherine Miles, two years and nine months of age, has had measles, swine pox, and bronchitis; is small, thin, and weak; has never yet stood; has remitting fever: head large, out of proportion, and unsymmetrical in form; fontanelles not closed; ends of long bones large, out of proportion; muscles thin and flaccid; tumid belly; pale diarrhœa; restless at night; wakes up with screams.

Prescribed the remedies homœopathic to such a group of symptoms—namely *belladonna* and *calcareo carbonica*.

26th.—Belly hot and tumid; appetite variable; hands hot, sometimes chilly; restless, and screams; same in other particulars.

Continued *Calcareo carb.*, substituted *Aconite* for *Belladonna*.

Aug. 2. Diarrhœa diminished; has had some good nights; disposition to move about.

8. Diarrhœa gone, but evacuations pale and offensive.

Prescribed *Calcareo carb.* and *Nux Vomica*.

19. Evacuations very dark and diarrhœal; restless; in other respects improving. Continue the medicine.

23. Better in all particulars. Continue the *Calcareo carb.*

28. Diarrhœa, but evacuations healthier. Examined and found the fontanelles closed, and the belly no longer tumid. Sleeps well. Begins to move from chair to chair. Has had a fall and bruised the temple. Continued the *Calcareo carb.* and applied *arnica lotion* to bruise.

Sept. 4. Return of diarrhœa.

Prescribed *Calcareo carb.* of a lower potency.

15. Better.

Continue same potency of *Calcareo carb.*

27. Bowels too much relaxed, but evacuations natural. Head smaller and becoming symmetrical; ends of long bones smaller; belly of a natural contour; walks alone a little; speaks better.

Oct. 4. Restless, bowels act twice a day, but evacuations natural.

Prescribed *Chamonilla*.

24. Walks well; face a little rosy; bones of normal form; secretions natural; was brought only because she had caught cold and coughed a little.

The opposition of the blindly self-interested may last as long as they themselves last, but that of honourable gentlemen yields legally before facts and demonstrable truth.

25, Bedford Row.

MESMERIC CORRESPONDENCE.

THE PRESENT STATE OF MESMERISM.

To the Editor of the Biological Review.

SIR,—Would you allow me by way of supplement to the excellent article by Mr. Purland, in your first number, to refer to another phase of the movement in favour of Curative Mesmerism, which has been more prominently manifested north of the Tweed. I refer to the labours of the Scottish Curative Mesmeric Association. This association is the result of popular lectures on Curative Mesmerism, combined with the formation of classes for instruction in the various modes of applying this beneficent agency, for the cure and alleviation of disease. The persons thus instructed, proceeded to apply their skill in a practical way, and soon found the most intractable diseases (under the ordinary treatment,) yield to their manipulations. They held meetings for the purpose of comparing notes and mutual consultation. Besides the association at Edinburgh, others have been formed at Leith, Selkirk, and Paisley, through the instrumentality of the parent association; the members of these having also received a course of instruction in the art of mesmerising for curative purposes. There is a prospect of still further extending the advantages of this popularised form of Curative Mesmerism, during the present winter.

For the development of this phase of practical Mesmerism, the cause is indebted to Messrs. Davey and Jackson, who, while contemplating only the delivery of lectures, and the tuition of single individuals who might desire it, at once most readily agreed to

form a popular class, when requested to do so. Mr. Davey, I regret to say, is suffering from an attack of paralysis. Mr. Jackson, however, is still in the field, and hopes to be able to extend to the provinces, what has been so well begun in the metropolis.

I send herewith, the "Third Annual Report" of the Association. Perhaps you would kindly favour us with a notice and extract.

I am, Sir,

Yours sincerely,

JAMES CAMERON, JUN.,

Sec. Scottish Curative Mesmeric
Association.

Edinburgh, Oct. 23, 1858.

[We shall be glad to receive reports of cases and intelligence as to the progress of the Science.—ED.]

To the Editor of the Biological Review.

SIR,—Though I am no believer in spiritual manifestations (my long experience as a mesmeric practitioner having confirmed my disbelief in the return of spirits to this world) I trust you will not on that account, reject the following cases, which prove the great effect of mesmerism as a curative agent, and though I am at present so thoroughly opposed to spiritualism, still I am open to conviction, and ready to change my opinion, when facts shall warrant me in doing so. One of the most difficult diseases to cure under the allopathic system is constipation, for, though a dose or two of calomel and jalap relieves whilst it is being taken, still, afterwards, the disease is found to have considerably increased, but with mesmerism there is a certain amount of vitality infused into the stomach and bowels, which, by bringing them into a healthy state, of course eradicates the disease. A lady, between sixty and seventy years of age, had suffered very severely from constipation for more than forty years. She had tried Allopathy, Homœopathy, and Hydropathy, to no purpose, till at last, her medical advisers recommended her having recourse to Mesmerism. She accordingly called in a mesmerist, who attended her a month or so, but as he mesmerised her merely by the long passes (from head to foot), no good resulted, and she gave up the treatment

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as a failure, but, about six months afterwards, upon the urgent entreaty of a friend, she again decided upon trying mesmerism, and, having heard that I had been very successful in mesmerism for constipation, she sent for me, and the very first day that I attended her she received benefit, and when I came again, she asked me if the water (for I had given her mesmerised water) which she took had contained any aperient. I continued to mesmerise her and give her the water for several months, till she was thoroughly cured. The mode which I adopted, I have clearly explained in a number of the *Zoist*. I very rarely fail in producing the desired effect, and indeed sometimes the result is rather too strong, unless great care is taken, a slight attack of diarrhœa may be brought on. As your space is limited, I will not occupy it by entering into further details upon this complaint; but as the subject of painless teeth extraction is now so prominently before the public, I will just mention a case which I believe is without its parallel in the annals of Dental anæsthesia. A Mrs. T suffered much from decayed teeth, and was desirous of having them removed. I accordingly met her by appointment at her dentist's. I mesmerised her for a short time, and the dentist extracted nine teeth at one sitting. In a few weeks afterwards I again met her at the dentist's, and he took out another six, making in all fifteen teeth in two sittings; and though some of them were stumps, with long and crooked fangs, she declared that she had felt not the slightest pain during their removal, and had none of the prostration which is usual after extraction under the ordinary plan; the gums also healed up in an incredibly short time. In this case, I did not send Mrs. T into the sleep, though I mesmerised her, but allowed her to remain conscious the whole time.

Woodberry Cottage,
Redland, Bristol,
Oct. 22.

I am, Sir,
Yours, &c.

S. D. SAUNDERS.

[We shall be much obliged by further communications, and will write privately.—Ed.]

OUR REVIEWS.

Report of the Ninth Annual Meeting of the London Mesmeric Infirmary.—MITCHELL.

It is a good and healthy sign of the growing influence of the principles of Mesmerism to see a report of the *ninth* meeting of the members of the Infirmary. Influential as those members are, wealthy as they are known to be, it is impossible in these days to do anything except by personal canvass, and by interesting all classes in the great medical reform which Mesmerism is gradually bringing about. Thus by widely disseminating the Report, and by agitating and discussing the points in connection with it, much may be done, but much more by continually keeping the facts and truths of electro-mesmeric phenomena before the public. And our endeavours are for that purpose—we desire and anxiously strive to spread the welcome intelligence that, in medicine, a sun has risen with true healing in its wings. We refer, with confidence, to the daily results obtained at the Institution. There may be concealed from us in the future another higher development of mesmeric power, but we think that the present progress should not be overlooked.

It is to be regretted that amongst the numerous body of believers, scarcely any of them take the trouble really to note this certain progress. They acknowledge truly that Mesmerism is gradually permeating the whole of society, but they seem to content themselves with a confession of faith, and an idle acquiescence not at all calculated to inspire confidence into the breasts of those to whom the truth has not yet come. Why did not the ZOIST succeed? This question is best answered by the fact that it was too much occupied with the mere record of cases to discuss the philosophy of electro-mesmerism, and there was also a desire to avoid the topics with which these mental phenomena must ever be associated—we allude to the occult sciences. It is only by looking these subjects fully and fearlessly in the face that any result can be arrived at. We should be glad to receive articles in examination of the various branches of occult knowledge, and dispassionately argue out the matter. There is, we are sure, a foundation for the belief in the ceremonies of the middle age,

and it remains to explore that foundation, and see whether we shall not get nearer to the truth. But to assume the position of some of the highest medical mesmerists, and allow no farther knowledge to be attainable is not progressive, but hurtful to the science.

It is a great thing to note, however, year after year, how the public and the "addeleated madmen" of a few years since, are coming closer together, and working gradually and harmoniously to that inevitable result—the ultimate recognition of mesmeric power as the highest curative agent.

The influence of Electro-Galvanism in the cure of Chronic Rheumatism, nervous, and other complaints. By James Smellie, Surgeon.—HORSELL and PEMBERTON.

There can be no doubt that in the trying battle of modern life, certain nervous conditions of health ensue, of a peculiar kind, and an influence acting peculiarly upon the brain, is excited thereby. To combat nervous diseases has always been a difficult task; to understand their causes, we must look into the spiritual part of man, and regard the action of mind upon mind; which may be done in two ways. One of these, and the one we regard as most reliable, is by the employment of mesmeric introvision and electro-mesmeric manipulation; but, in the volume of Mr. Smellie, we have brought before us in an able manner, the other mode, the treatment by electro-galvanism.

We could wish that it were sufficiently in our power to give voluminous extracts from this valuable work, but we must content ourselves with the enumeration of a few of the diseases which Mr. Smellie has been able materially to alleviate, and in some instances, entirely to remove. Galvanism we find, has been employed in many diseases, such as costiveness, asthma, paralysis, deafness, and aneurism, but the application of it, we are bound to mention, seems to us, in some instances to savour a little of empiricism. It is easy to try experiments, but how difficult is it to originate inductive observations.

So, whenever any case came to hand, the galvanists tried galvanism at once, without considering whether the nature of the

complaint demanded such excitement as galvanism necessarily induces. A better acquaintance with the laws of electro-mesmerism—and, as positive philosophers, we only need seek laws,—will show that temperaments differing, so the treatment should differ; that homœopathy may benefit one, mesmeric passes another, and galvanism a third person; yet, disturb the interrelation between the temperament and the treatment, and more evil is produced than good.

These subjects should all go hand in hand; they should be studied together, and the cases in each mode of cure compared, thus we shall arrive philosophically at a knowledge of disease. But when a speciality is chosen it is well to work it out; we may honestly say, that, with much genius and application, Mr. Smellie has done this, and therefore, as a valuable *résumé* of electro-galvanism, we trust that public attention will be drawn to his book, and according to progressive law, a time may come for an even better book. This we do not say invidiously, but in the interests of science, which we are assured, Mr. Smellie has at heart.

Hollingsworth and Modern Poetry. By George Sexton, M. A., Ph. D., F. R. G. S., &c. FREEMAN.

It is somewhat strange, but very indicative of the thorough way in which study is carried out at the present day—to discover a second Alfred—a voluminous author in the tongue of our ancient monarch; to find a modern writer in the antique tongue of England, one, who, in melodious verse, breaking forth right out of himself, sings in Saxon of the purest and the sturdiest. So, however, stands the case with Alfred Johnstone Hollingsworth—and here, by the editor of his remains, we have a worthy little essay—a tribute to the memory of the latest Anglo-Saxon.

If anything be most desirable, in reference to our modern national poetry, it is to tear away from our English tongue the affected metres in which so many of our best poetic teachers have indulged—for in this winter of national poetry, to make such poetical slides—is gradually to deprive our language of its strength, our thoughts of freedom, and our hearts of the power to distinguish true originality. This is Dr. Sexton's object to

expound in the essay before us—he has done it well—and the Lakers and their imitators, as well as the spasmodic stargazers, so exquisitely burlesqued in Aytoun's Firmilian, had better look to it. We purpose to set forth, the truthful nature and rugged eloquence, of Hollingsworth, in a future paper—and we therefore defer remark till then; but as a guide to the genius of this extraordinary poet, we safely recommend Dr. Sexton's essay, interesting alike for its advocacy of truth as the ultimate test of beauty and for the sterling knowledge of English books and bookmen which peeps out on every page.

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 To T. A. B.

*Who died January 30th, 1856.*

A grave; and what within it lies?

A friend, whose soul is far away;

A tomb, whereon in stone is writ,

The fulsome flattery friends thought fit;

An epitaph, without one ray

Of common sense to bid one stay

And muse upon that bridge of sighs,

The deathly change—the road to day

The narrow pathway to the skies.

I knew him well who here lies cold;

I knew him better than the crowd;

And when sight fails and I am old,

The thoughts he thought, the tales he told,

Will in my heart sound deep and loud.

His good and noble thoughts remain,

The fiery thoughts that filled his brain;

His faults have passed, like low'ring cloud;

The holy things he did and said

In sunlight sheen can never fade.

Steeped in a doctrine, in cold forms embalmed,

His life was passed defending sorry creeds;

His death unhappy—going to the Low

As sinks the sun, storm-clouded round. Unharm'd,

He's far on high! nor now to him it redea

What doctrine teaches—he hath learnt the Wom.

Woking, Oct. 27, 1857.

K. R. H. M.

## TO E. L. L.

*Who died September 24th, 1856, aged 20.*

One more link to the world of spirits ;  
 One less care in the world below ;  
 One more soul which Heaven inherits ;  
 One wild throb in my heart I know.

One wild throb, one pang of sorrow—  
 Earthly feelings reft in twain—  
 Earnest thoughts of the vast To-morrow  
 Fill the head and sear the brain.

Yet, what means this holy feeling?  
 Whence this warmth within my breast,  
 Like a kind hand, softly stealing  
 O'er me, lulling me to rest?

Can it be that the Departed  
 Memory doth still retain,  
 Comes to soothe that which has darted  
 Like the lightning through my brain?

She scarce knew while she was dying  
 How in presence or in mind  
 All her friends, each trace decrying,  
 Watched in hope her health to find.

But the life she spent so purely  
 Was not left with earth to strive ;  
 She is gone ! we follow,—surely,—  
 Like to her may we arrive !

Rising upward, gaining glory,  
 Heavenward she points the way ;  
 What may be her happy story,  
 Thronéd now midst God's array ?

Now she knows it ! now arisen ;  
 Passed into the eternal land  
 From this earth, so late her prison,  
 Mid the angels she doth stand.

Hearts so pure, and lives so simple,  
 Lovely, like a baby's dimple,  
 Modest, like a maiden's wimple,  
 Let us hope, may still remain.

## LIST OF NEW BOOKS RECEIVED.

- Astrology as it is, and not as it is Represented—*Baillifre*,  
 British Spiritual Telegraph. Vols. I & II—*Horsell*.  
 Davis (A. J.), Magic Staff, being his Autobiography. New York—  
*Brown and Co.*  
 Jackson's (J. W.), Lectures on Mesmerism—*MacLachlan and Stewart*.  
 „ Mesmerism in connection with Popular Superstitions—  
*MacLachlan and Stewart*.  
 Report of the Scottish Curative Mesmeric Association.  
 Third Report of the Scotch Curative Mesmeric Association, 1857.  
 \*Sexton (G.) on Hollingsworth and Modern Poetry—*Freeman*.  
 \*Smellie (J.), on Electro Galvanism.—*Horsell*.  
 The Spiritualist.—*Boorn*.

## NOTICES TO CORRESPONDENTS.

- W. L.—A WELLWISHER.—R. T.—&c., &c.—The letters, which we have received from various correspondents, are acknowledged with thanks. It is our wish to do all we can to promote truth, and to draw attention to the phenomena which have been, until lately, so generally disregarded. Our correspondents can best help us to do our duty by carefully considering the topics which we submit for their notice, and telling us of the doubts that may arise in their minds. The promises of support we have received are sufficiently numerous to incline us to go on steadily, and our small size shall gradually expand as our position is confirmed. It is entirely in the hands of others, and, therefore, it is desirable that due attention should be drawn to the fact. We point especially to the enlargement which has already taken place this month—a sufficient proof of our willingness to do all in our power to meet the public views in reference to the spirit of the times.
- C. M'K. D.—We are sorry that we cannot inform our correspondent what the omnibus fare to Hanwell Asylum may be. The Great Western train would take him there quicker, but a walk across any of the metropolitan bridges would bring him to the vicinity of Bedlam, which might answer his purpose as well. We believe some of the walls are padded.
- INQUIRY.—The symbol on our wrapper is the ancient Egyptian hieroglyphic to which so much importance has been attached in the religious ceremonies of that nation. It is the sign of immortal life, and also represents the key to immortality. It was pronounced "ankh," and was afterwards denominated the *crux ansata*, or handled cross, from the loop at the top. The Egyptian divinities are continually represented with it in their hands—perhaps as a sign that they are in possession of immortality.

**ZADKIEL'S THERMOMETER,**  
**FOR REGISTERING THE EXTENT OF COLD, AND SHEWING**  
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