

THE

BIOLOGICAL REVIEW:

A Monthly



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THE SCIENCE OF LIFE.Conducted by **KENNETH R. H. MACKENZIE, F.S.A., M.B.A.S.****CONTENTS.—**

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THE UTILITY OF MESMERISM.

In our leaders it may have been observed that we have hitherto rather proclaimed the importance of duly considering the connection of Mesmerism with the entire circle of the Occult Sciences than spoken of the practical utility of mesmerism itself. We shall now briefly turn our attention to that point, and explain our views as to the application of electro-mesmerism to disease, to the satisfaction of the sceptical mind, and to the investigation of the interior secrets of nature.

To say that to do good to our fellow-creatures by all the means in our power is obligatory upon us, is a truism which will bear any amount of repetition, and chiefly for the reason that so long as doctrines of expediency unhappily prevail over the eternal principles of truth, the reiteration of the Almighty behest is a necessity. If, therefore, it be proved that curative mesmerism is a truth and a benefit, it is incumbent upon all to examine it, closely and without prejudice. Now, the proof has been tendered in every age of the world, in every clime of the earth, among every race of mankind, and every condition of civilisation—from the degraded Papuan to the highly developed European type. It has entered, moreover, into every relation of life—exists in a thousand forms, from the smitten schoolboy, who rubs the palm yet tingling from the ruler—from the lap-dog, caressed and constantly stroked by its admiring mistress, up to the secluded studio of the electro-mesmerist, who, fighting stern death and conquering the animal sufferings of man, is endeavouring to understand the delicate—almost inexplicable laws—guiding these holy and wonderful phenomena.

The look, the touch, and the word, are the instruments of the mesmerist; what the essence may be, that he can employ in so subtle a manner, we need not, as positivists, at present inquire. Its identity with the spiritual essence of man's inmost soul may be demonstrable, or it may be unattainable. It is enough, at present, that we are satisfied this beneficent power exists; the mode of rendering it more and more useful to our fellow-creatures is what we must seek; the best way of regulating the supply of vital magnetism is not an unimportant matter for consideration.

We shall not here enter upon a description of the ordinary

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processes of cure. They are well known to all mesmerists, and their recapitulation would be, therefore, unnecessary, and to those unacquainted with them, a mere description would convey no accurate idea. Cases of cure are more important than the manner of curing itself, because, in addition to the necessity of seeing such method to understand it, every mesmerist, by his individuality, has some peculiarities of his own of which time has taught him the value. But it may be interesting here to describe the phenomenon of clairvoyance, probably the least understood of all mesmeric operations, but certainly the most important, and highest development.

Imagine yourself in a quiet room in company with two, or, at most, three individuals, one of whom, we will say, is to be subjected to mesmeric passes, and who, while under their influence exhibits powers of clear-seeing. The operator, all persons remaining passive and attentive, takes the hands of the person about to be mesmerised in his—looking steadily into the eyes of the subject, summoning to his aid all the force of his will which he directs to the object of producing sleep. He has also, it should be observed, divested himself of metallic substances—which in this condition have an extraordinary influence upon the mesmerisee. Cases have occurred, for instance, in which the presence of mercury has produced salivation, which has only been removed by the presentation of sulphur, to the patient. The will of the mesmeriser being now concentrated, the person speedily falls into the magnetic sleep, and with a few passes the mesmeric condition is perfected.

The next proceeding is the questioning of the mesmerised sleeper, as to whether he or she is ready to examine the case, for which the mesmerisation has taken place. The paper containing hair, or another paper on which the patient—the person to be examined—has breathed, is then handed to the sleeper, or, if the person whose interior is to be scrutinized is present, that person takes the sleeper's hand for an instant.

Usually beginning at the affected part, the clear-seeing (clairvoyant) sleeper then describes the condition of the organ diseased, tracing out the state of the surrounding parts, and the effect which the complaint has had upon the whole frame. Occasionally, but rarely, the bounds of time are passed, and the future changes in, and the course of the disease indicated. Remedies are also pre-

scribed with more or less exactitude. The operator then carries on a conversation with the sleeper, using his own anatomical or medicinal knowledge for that purpose, and eliciting replies upon various points as may be required, passing from one organ to the other, and recording the diagnosis thus ascertained.

When this has been satisfactorily done, the sleeper is restored to a waking condition by transverse passes, removing, as it were, the electric cloud which has enveloped, in wondrous sympathy, the operator and subject—nor, unless specially desired, does the sleeper remember any thing of what has been said in sleep.

In addition to this clairvoyance, by means of an operator, there are some persons, who, like Apollonius of Thyaneæ of old, can so abstract themselves, as to induce in their own persons the lucid faculties which perceive the causes and course of complaints. The most eminent example of this power is exhibited in the case of Andrew Jackson Davis, who passes at will into this interior self-illuminated condition. Of this remarkable man, however, it is not our intention at present to speak at further length, as, at a future time, we purpose devoting considerable space to an examination of his life and labours.

This is accomplished the wonderful phenomenon of clairvoyance, and if a person has once seen it, much of the dread that is naturally felt by those who are ignorant of the way in which these things take place, is overcome. But Cahagnet, Andrew Jackson Davis, and many others do not only make the faculty of clairvoyance of use in the cure of disease, but also for many other objects. They enter the Spiritual Spheres and dive into the recesses of the Universe—they give themselves up to the influences of intelligences who, in various ways, obsess them and turn the course of their lives—shewing them, it is true, portions of that land whither we are all travelling, but shewing it incorrectly, and depriving the next life of a consistent character—this should be avoided. There are means open to all, in which there is not like danger—for obsession is dangerous and may ultimately prove fatal. How many tales of witchcraft,—unfortunately too true!—are a sorrowful commentary upon this.

For the satisfaction of **optics** all sorts of experiments are tried, curious enough in themselves, but destructive to the sensitive power of the clear seeing person. Some months ago, at the house of the highly gifted Adolphe Didier, we watched with painful

interest the hard labour which was required of him—traversing at the merciless command of the “candid” investigators, wide oceans and sultry climes, borne on the mystic wings of the spirit from shore to shore of the Atlantic—from Temple Bar to Peru and Chili, thence to the northern lands of Europe—the fatigued clairvoyant naturally faltered in his replies, hesitated, was incorrect; and because the proper means were not possible by which he should be isolated from the surrounding influences—there were in that chamber persons of every grade of life, shade of intellect and opinion in religion—the “honest” and “candid” investigators went their way rejoicing, and proclaiming that they, in their own persons, had exploded clairvoyance, and proved it a humbug!

Indeed, in clairvoyance, the failures are sometimes more singular than the successes. Even with the greatest precaution, the most honest belief and care, mistakes of an inexplicable nature occur. In justice to the opponents of mesmerism, such occurrences should be stated.

Being very desirous to obtain news of a friend, Mr. George R. Gliddon, the well known traveller and archaeologist, who had left England for Honduras some year or eighteen months before, we once placed in the hand of a clairvoyante a piece of his writing—the last which had been received from our friend; this was in the November, or early in the December of 1857. The clairvoyante proceeded to describe a tropical climate, and also the actions of our friend, saying that he was then writing, and drinking wine—a peculiar wine of the country. She admired the fruits of the place, and insisted upon having a pine before her return; she astonished us by the clearness and exactness of her enumeration of his mental qualities and personal appearance, and mentioned circumstances as to which we could have no knowledge, and which were yet the case and in keeping with all other matters. She returned to her waking condition; we expressed our satisfaction; but very soon after we received from America a newspaper informing us of the death of our friend some fortnight before the clairvoyante had sought him. *The whole was a singular failure!* Exact in the most trivial minutiae of description, she described that which could not exist, and the only conclusion at which we could come was that at the time he wrote the paper employed, he might have been

engaged as stated. But no, this was an impossibility, as he at that time was in Philadelphia; and yet the scenery of Honduras was most minutely described, and it was quite impossible for it to have originated in the minds of any of those present.

These facts must remain among the mysteries of clairvoyance. We should be glad of a solution; to us, at present, they are singularly problematical.

The powers evinced in the mesmeric trances are evidently weakened by such experiments, however, and, in this case, as in that of M. Adolphe Didier, they do not serve the cause of mesmerism. Indeed, we doubt whether mere wonder-working is of any service to the science; for, those who really desire knowledge, seek it by tests consonant rather with the dignity of scientific inquiry, than descending to the tricks and sleight-of-hand by which the conjurers of modern days regale their audiences.

Ere we close, we would wish to add a few considerations on the employment of clairvoyance for the discovery of the interior secrets of nature, the scientific uses of minerals, the properties of drugs, and so forth. This range of speculation is such as was taken by Andrew Jackson Davis; in which he departed into the utmost limits of the universe, and returned with sayings which, it cannot but be seen, are not in accordance with the analogies of ascertained science. And yet, here an occasional gleam of discovery breaks through. Davis perceived the existence of Neptune before it was known to astronomers, just as Swedenborg, in his time, had, by a different process, predicted the discovery of Herschell, or Uranus. It is a grave question, indeed, to which such things would lead us.

May it not be asked whether in many cases of clairvoyant persons, the subjective mental atmosphere of the person has not first to be overcome, and the objective spiritual realm gradually entered? and whether the mistakes are not caused by an absence of sufficient exaltation of the mind—enough being present to set the imagination at work upon the distorted spiritual forms it perceives around, as the natural eye in mist and darkness, or exposed to extreme light, will form shapes conveying mistaken ideas to the sensorium.

This might be the case. It is at any rate worthy the attention of mesmerists to examine the subject from such a point of view. There can be no doubt that many remarkable discoveries have

been made; but we think it would be doing better service to electro-mesmerism to examine the exceptions, and ascertain the laws which induced the failures and the mistakes, than to confine the attention solely to registering our successes.

We say this the more readily, as we know that mesmeric trance and clairvoyance belong to a numerous group of unexplained phenomena, some of which we must refer to spiritual influences, others to natural causes themselves; and if the Occult Sciences were but studied with the attention they deserve, many riddles might be solved, that now are the veriest superstitions to the learned man,—to be scouted by him at every opportunity,—and the truest guides to the poor uneducated classes, who reason not from education, but experience.

A RAY OF LIGHT FROM THE SPIRIT WORLD.

THERE is a dread in almost all hearts at the mention of the subject of spirits, or the Spirit World. Why should this be? Are not the spirits the souls or divine part of those that have been loved on earth, either by those now living, or those gone before—the grosser portion, or the earthly body, being gone to its appointed doom of “to dust thou shalt return.”

Why then should this sad fear take possession of the hearts of men? If a person be leading a good life, and endeavouring to fulfil his duty to GOD and his fellow-creatures, will not the all-loving, all-merciful LORD prevent any evil spirit from approaching him? And will he not send his ministering angels to support him, when the troubles and temptations of the world press too heavily upon him? Are these then to be feared? Are they not rather to be welcomed as soothers to our sorrows, and guardians to us from the dangers of falling into sin.

Guardian spirits must not be supposed as entering directly into the actual affairs of men; these depend upon circumstances, his own conduct, and also upon the conduct of others—as no man can possibly be independent of others. But these are things that end with life. The guardian spirits, sent by the LORD, like the sun's rays, shed a bright light upon all; and, as the sun's rays gild and increase the beauty of the hills and the valleys, so

do the ministering spirits—as rays from the spirit world—gild and show forth the virtues in many, and, by the brightness of the light, extinguish and send into darkness his faults and sins, provided he will but resolve to walk in the light instead of the darkness. Again, then, why should ye fear?

Much injury is done, and ridicule thrown upon the cause of Spiritualism by the mistaken use that is made of the revelation. Many consider it as a means of increasing their worldly prosperity, and hope to obtain information for this purpose. This is not the case. The LORD, when on earth, did not promise worldly prosperity to his disciples, but happiness hereafter in the Spirit World, his kingdom. A few short years, and all must leave the earth to appear there.

When we spirits perceive the human race giving way to their passions and vices and to every temptation to sin which may ensure a little earthly prosperity, we lament the sad weakness, and use our utmost to turn men from these spiritual dangers. This is our duty, and, through the goodness of the LORD, this duty is rendered a pleasing employment to us. When man determinately refuses to listen to the inward spirit, and will,—notwithstanding our efforts,—go his own way in the paths of darkness instead of light—he at last carries himself away from the spiritual rays—but he is never so far left in the darkness of sin, that if he should, at any time, repent, the heavenly spiritual light will not instantly penetrate the darkness and shed its light upon the spark of good and bear a heavenly minister to him, to foster the rising flame.

If such are the inhabitants of the spirit world, should they not rather be welcomed and received with joy by every one as the blessed ministers and servants of the LORD, than dreaded as something fearful that cannot be understood? On the other hand, if we consider their sacred duty, and the holiness of the place they come from, we ought to receive them with a sort of awe and respect suited to the devotion due to the Great Being whose service they are in.

Those persons who treat this subject lightly and make a plaything of it, are not worthy to receive its benefits; consequently they attract to them only bad and lying spirits who will tell and promise them anything, and who pretend to know all things, and thus cause great confusion and evil. The higher and good spirits

cannot sympathise with such persons. They are more blameable than those who do not profess to believe in Spiritualism, which is a blessing to those who receive it, but not a necessity. Those who have not the privilege of this heavenly belief, but who walk with God and act up to the inward light they have received—will learn this heavenly system when they leave the mortal Life.

Let us now see what benefits may be derived from Spiritualism. To those who feel convinced of its truth, it gives, not only a hope, but a sure promise of a happy life after our trial in the world. It takes away all doubt and opens to such a bright prospect—the light from which illumines the future path through the world. Many who have been unbelievers have been brought to the feet of our LORD by means of spirit manifestations, and thus rescued from a life of dark despair. Surely, one soul, even, saved from such a fate would be a glory to the belief! What then is the glory of being able to count thousands convinced of Christian truth by these means?

If Spiritualism is candidly examined, it will be seen that it teaches the practice of the great Christian precepts, and impresses on its followers, the necessity of not only professing, but acting up to the laws of God and the divine example of our LORD, as far as possible; not to blame others who do not think as we do, but to endeavour to do them all the good we can, and to look upon their faults with charity.

I trust this explanation of the principles will take away from the mind of many, the idea that Spiritualism is nothing but a foolish searching into future times, to endeavour to find out what is to come to pass. This is not the end of Spiritualism. Its character is far higher: and, although occasionally something may be foretold, it is not the principle of Spiritualism so to do.

Having now said so much upon the principles of Spiritualism, and upon guardian and other spirits, let us see what may be told of the world of spirits. Here are all worldly cares laid down, and man enters free from the mortal body, and ready to pass through the different states to the heavenly bliss. The death of a good man, is only to him an entrance into life; his spirit will be freed from the corruptible prison, and his good works will remain behind for the benefit of mankind; but at the same time the odour of them will arise to Heaven.

Many fear much the last parting from the world, but let them not do so; it is but a short passage, and from a life of trouble to one of peace.

I believe the sensations of released spirits are very different on the entrance into Life. Much depends on the kind of life a person has led in the body. With some, the mind has been so engrossed by worldly things that when the spirit is freed, they so envelope it, that it cannot be convinced that it has left the world, and it remains restless, and in the same state of anxiety as while in the world; and it takes more or less time for them to throw off the material burthen. Others, who have not attended to their duties, feel great trouble, and an insatiable desire to labour. Some can scarcely believe they are passed into life; and, of course, their joy on entering is lost. Generally the spirit feels a calm, pleasant delight, like the waking from a happy dream to the bright sunshine of a summer morning.

When the spirit is united with the atmospheric spirit, and it finds itself in Life—mostly a feeling of awe succeeds; after that, in some cases, intense joy—in some, joy mingled with fear; indeed, the sensations do greatly depend upon the state of the spirit. Good spirits always are waiting to receive the souls, and to endeavour to impress them with suitable ideas. No mortal can form an idea how earnestly the good spirits labour for the salvation of man; the only way to conceive it would be to ask self the question, "Is this right for my immortal spirit?" before doing anything when there could be a doubt; the conscience, or inward spirit, would then give the answer. The spirit thus wakes from its half-conscious state, to find ministering spirits around it, who try every means to bring out the good parts of the character, and raise the soul to its pristine purity, and to crush the evil (or, as some would say, the devil,) within, and thus lead the soul finally to bliss.

Does it, then, not behove everyone to labour earnestly in the world to raise his own soul above the cares of earth, and to try, by an example in his own life, to lead others on in the bright path?

The duties of the world must not be neglected, as by our performance of them, we shall be called to receive our reward from the All-bountiful—All-merciful Lord. Our greatest duty on earth, after supreme love and gratitude to the Creator, is to our fellow-

creatures—to endeavour to make all around us happy, not to give way to evil temper and grieve those who are in any way dependent upon us. Also, to all God's creatures must we show kindness and mercy. Cruelty in any shape to an animal is offensive to the LORD; and those animals which are given us for food, and which, therefore, must be killed, should be put to death in the most humane manner and with as little suffering as possible.

Many decide positively that animals have no future; but how can they make sure of this? The LORD can and has made a Spirit World suitable to them, as well as one for man. How many noble qualities have been seen in many animals; and are they to be consigned to oblivion? Let man not pass such a judgment.

What persons call instinct in animals is the same as is called reason in man; but I consider that both man and animals have a similar instinct, such as prompts a child, or a man, or a dog, to run from danger. I think anyone can perceive that an animal can reason. If you watch a dog, he will know the time of his master's return home; he will stop at houses where he is used to go, and in many ways he will even give much stronger proofs of both reason and memory.

It will also be seen that the dispositions of animals of the same species are very different, and scarcely any animal is incapable of education. As they have not the gift of speech, they have ways of shewing what they want by action. They have a very much stronger sense of perception than man; this teaches them to avoid many things injurious to them; they will know persons at a distance, and find their homes again in a most extraordinary manner. How, then, when such facts are well known, can it be supposed that animals are mere machines, and why are they to be supposed to be unworthy of a future life?

If space were limited in the Spirit World, and if only a certain number of beings could be received in the after world, then indeed might man have some pretext for this selfish belief; but when the words are plainly written, that "the perfection of Heaven is the fullness thereof," why should man narrow this boundless prospect to his own limited ideas? The future existence of animals the all-wise Creator will provide according to what is fitting to them, and many a loved and loving animal will still follow the master it loved on earth.

Let me now pass on to a question which has been often asked, as to what was the sin against the Holy Ghost or Spirit?

I think this is when man takes such a view of the divine and most Holy Spirit as robs it of its most glorious attributes. In many theological works and also in the historical part of the Old Testament human qualities and vices are attributed to the Almighty Lord. Can we suppose that He commanded the crimes and cruelties which are attributed to Him! This is certainly sinning against the Holy Spirit, but at the time of the Old Testament, the world had not received the benefit of Christ's coming, and I think it would be sinning against the Holy Spirit, to suppose that the Almighty would avenge this as a heavy sin against it. At Christ's coming, mankind had a clearer view of the Holy Spirit laid open to them, but notwithstanding all Christ's acts of mercy, all his promises of forgiveness to sinners—his beautiful example of charity and humility and kindness and love to those who were almost scorned by their fellow men, man still persists in preaching eternal punishment, and many consider that all who do not *call* themselves Christians will not be saved. Is this not sinning against the Holy Spirit? Is it not reducing the Holy Spirit to the level of mean passions of men? Can we form an idea of the Glory of Holy Spirit? No! Let then man humbly bow his head and own his incapacity to conceive the mighty thought—but let him not venture to narrow the power of the Divine Spirit to the limits of his own understanding.

Thus have we tried to let in a ray of light from the Spiritual World to shine upon all who are open to conviction and who will calmly look at the subject. May this light be a beacon to lead many to the true path, and thus may they arise in the Spirit World illumined by the ray they have caught in this world.

S. J.

It was originally intended that an essay entitled "The Practical Laws of Life and the benefits which their observance ensures to to the Soul," should have taken the place occupied by the article which is now published. But it has been at the express desire of its author—an inhabitant of the Spirit World—the author of the essay in our first number, "Spirit, who art thou, and where?" that it has been deferred, and the preceding essay, written on the seventeenth and eighteenth of November—with the exception of a

fragment on the twenty-second—by our esteemed and kind spirit friend S. J. has been substituted. As it approaches, in a simple and cordial spirit, one of the most difficult and doubtful of questions which suggest themselves to the interior mind, or better nature of man—to which this Magazine appeals exclusively—it must be welcome. The mode in which it has been delivered, is the same as that by which the essay last month "What is the light within us," was given. The entirety and beauty of the sentiments expressed, cannot but awaken in the minds of all a desire to participate in the pleasure of direct spiritual intercourse now so happily permitted, by many ways, to those who will seek it, as a corrective for clerical assumption and arrogance, and as a direct and touching appeal to the human heart, from the Creator, in his plan, to the creature He loves so well.

K. R. H. M.

THE HINDU GODS.

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

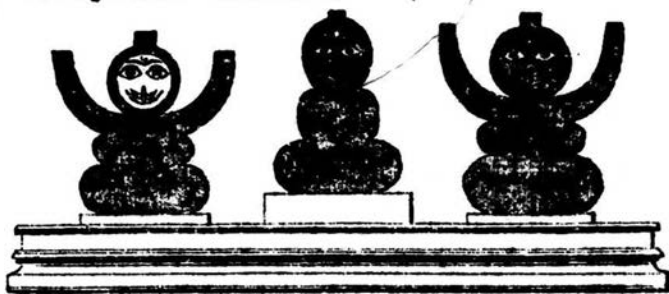
"WHAT an uninteresting theme," may some readers exclaim. "The Hindu Gods!" Do we not know all that is worth knowing regarding them? Are they not "wood and stone," as the missionaries have it? What can there be at all useful to know about such mere "foolishness," as is the religion of all the tribes of the East?

We will attempt to reply to these queries, and throw some new light on these curious objects of antiquity; and, perhaps, it may result that they were originally something more worthy of the adoration of rational creatures than mere "wood and stone" ever could have become. It will be well to confine ourselves chiefly to three of the leading deities, or most important of the Indian Gods, by way of explaining the foundation of that great Buddhistical faith, which at present is embraced by more than one-third of all the human race. And if we can show that a knowledge of the origin of this religion may be obtained, and, being obtained and demonstrated to the native mind, in a proper spirit, may be made a lever wherewith to move the great globe of eastern prejudice, we may be not without hope that thereby may be intro-

duced the knowledge of "a better way" of salvation. This, then, is the "useful"—this the reply we offer to those who may be ready to demand the *oui bono* of our lucubrations. Many millions of the hard earned wealth of Old England have been lavished by Missionary Societies throughout the broad field of India, in a vain attempt to lead the astute minds of the priests and people to adopt the Christian religion. We say "vain attempt" because hitherto no fruit, at all adequate to the cost of the cultivation, has been reaped in that part of the world. This lack of real success has not been owing to want of zeal on the part of the teachers; nor of truth in the doctrines they teach. But it is, as we believe, almost entirely owing to the gross ignorance in which the learned world abides as to the origin of Indian ideas on religion; and the utter absence, on the part of the clergy, who are the leading supporters of the missionaries, of any attempt to use "worldly knowledge" to effect their purposes of "converting the heathen," as they term it; and their consequent indolent indifference to the result so long as the people good-naturedly go on lavishing their wealth, which would be much better employed in helping poor Christians at home, and elevating the "Arabs" of all our great cities, than in futile efforts to evangelise the Hindus. But do not let us be misunderstood. We are for turning the Hindus and all other semi-barbarians and pagan worshippers to a knowledge of the true God, quite as much as the merest ranting missionary can be; but we would go to work systematically to do this; and not trust merely to the direct operations of Heaven; or, like the man in the fable, think it is enough to call on Jupiter, without putting our own shoulder to the wheel. We would in every case analyze the ground-work on which the faith we wish to destroy is founded; and, if there be discoverable in the analysis only "a trace," as the chemists call it, of *rational truth* we would admit *that*, at any rate, and then proceed to neutralise the error with which it is contaminated.

Now this process may be expected to bear some good fruit in time—the present system never has yet; and, certes, never can. Let us fancy for a moment an encounter between a Buddhist priest, an intelligent man, quick-witted, deeply read in the holy books of his religion, well versed in all the astronomical and astrological *facts* they contain, and ready to die in maintaining the honour of his religion on one side; and on the other, a sleek

member of the Baptist Society, full to the brim of self-importance, as the (although self-elected) messenger of the Most High, as he fancies himself; too full, in fact, to admit of any new ideas, however true and real and demonstrable they may be, if he cannot find anything, as he ignorantly imagines, in the Bible, by which to gauge their value. It is not that the Bible may not be examined, to decide on the character of the Buddhistic or Brahminical *faith*, or the facts on which it is founded; but it is that our missionaries and their supporters, the clergy, and, indeed our people generally, are awfully unacquainted with the nature, meaning, and consequences of those facts. It is this crass ignorance we wish to remove, by some research into the meaning and origin of the "Hindu Gods."

*Balarama.**Subhadra.**Jagannatha.*

(Sister to Jagannatha.)

The three important Gods that we wish now to treat upon, are those chiefly worshipped at the temple of "Juggernaut," as it is vulgarly, but very improperly termed. These are *Balarama*, *Subhadra*, and *Jagannatha*. The first, or *Balarama*, was clearly the Sun, originally; for Krishna, (known to have been the Sun,) is named in the Brahma Purana as worshipped as "Jagannath." Therefore we conclude that this god also was the Sun. To begin with *Balarama*, the name is thus constituted:—

Bal, or Beal = The Sun.

Aram = Exalted.

A = Terminal.

Wherefore it seems that the word meant nothing more or less in the original general language of the East, than, "The Sun in

his exaltation." And this signified and still signifies among astrologers, "The Sun, when in the sign Aries." That the word Bal, or Bala, signified the Sun is a matter beyond dispute, and is not now disputed, we believe. It may be well here to quote what Colonel Wilford says, p. 270, vol. v., Asiatic Researches.

"The Indian Hercules, according to Cicero, was called Belus. He is the same as BALA, the brother of KHRISHNA; and both are conjointly worshipped at *Mutra*; indeed, they are considered as one Avatar, or Incarnation of *Vishnu*. *Bala* is represented as a stout man, with a club in his hand. He is called also *Balarama*. To decline the word *Bala*, you must begin with *Balas*, which I conceive to be an obsolete form, preserved only for the purpose of declension and etymological derivation. The first *a* in *Bala* is pronounced like the first *a* in *America*, in the Eastern parts of India: but in the Western parts and in Benares, it is pronounced exactly like the French *e* in the pronouns *je, me, &c.* Thus the difference between *Balas* and *Belus* is not very great. As *Bala* sprung from *Vishnu* or *Heri*, he is certainly *Heri-cula, Heri-culas* and *Hercules*."

Now, here we see that the worthy orientalist contents himself with a roundabout way of connecting Balarama with Hercules, known to have been the sun; but he says not a word about the term or title affixed to the name of Bel, the old Syrian and Phœnician god, who was also the Ból of Assyria and Ireland; in fact this is the word in the Hebrew Bible so often met with, so written, viz. BOL, yet very incorrectly translated "Baal." Not a word is said about the term ABAM, because it was not understood, and the reason why it was not understood is because it is an *astrological* term, well enough known to the students in that science; but dark, mystical and inscrutable to those voluntary "outside Barbarians," who have not yet been initiated into the arcana of that ancient learning. The word is formed of the Hebrew root BAM, to be raised, or *exalted*, lifted up on high, &c. And it evidently alluded to the *power* of the Sun, when he enters the sign Aries, the *Ram*: the name of which animal in our language has apparently been taken from this Hebrew term. But to understand this thing, we must consider that the very ancient religion of the East, that of the world wide *Chaldees*, the AUR CHARDIM, was founded wholly on the doctrines of the various influences of "the Heavens," or more strictly of

"the *Shemsim*," or Planets; which according as they were found in the various signs of the Zodiac, had different powers or characters. Thus the Sun or Bel, when in the sign Aries, was and is, found to be "exalted" in power. And then he was Hercules flourishing his club; whence we see why Bala "a stout man, with a club in his hand," as Wilford says, was also called *Balarama*. And when in Libra, the opposite sign, he, the Sun, is in his "Fall," as astrology terms it; because then he is in the House or Domain of Venus; is ruled by her; has no power; is, in fact, Samson, shorn of his locks by a woman, or Hercules holding the distaff and learning to spin. The meaning of all which is that when the Sun is found in Aries, he has power to effect great events in the life of an individual then born; as, for instance, if he be some 20 degrees east of the meridian at a female birth, he is found to cause marriage at the age of 20 years. But if he should be at the time in the sign Libra, he is shorn of his locks, or beams, his power is gone, and though a prospect of marriage may occur, no such thing will be perfected.

The next of the three figures which the cut describes, SUBHADRA, who is said to be the "Sister of Jagannatha"—who will be shown to be the Sun, may easily be conceived to be the Moon. The name is formed of two words, with the *a* terminal as in the others. Thus we have—

SUB = mover in a circle	}	"The glorious mover in a circle,"
ADER = glorious		
A = the		

is a title or description most exactly suited to the Moon, whose apparent motion in a circle round the earth must have been very early observed. The term *SEB* or *SUB*, signifies emphatically to turn round about or move in a circle. And the word *ADER* is anything famous, glorious, or magnificent, which is all very applicable to the "Sister of the Sun."

We now come to the chief of the three gods, "Jagannatha," from whom this most ancient and famous temple has been named.

The word consists of—

JA, or *JAH* = the Living God.

GANNATH = the Shield or Protector.

A = terminal.

This is equivalent to the titles that we find the Hebrew writers

often apply to Jehovah. It was the name of the great "I AM," viz., "Jah," the essence. For the word clearly signifies, "that which *lives* or exists of itself," which can be said of no created being. In the 9th chapter of Nehemiah, verse 6, we find the expression, **ATRA-HEVA JEVA LEBEDEK ATH**, which is rendered, "Thou, *even* Thou, art LORD alone;" a very poor translation. Mr. Parkhurst, in his Lexicon, gives a better: "Thou art He, Jehovah, alone!" But the word **HEVA** here clearly implies the same as **HIA**, to be, to exist; thence this passage is still better rendered by, "Thou art the **LIVING JEHOVAH, alone!**" That is to say, "HE who alone is or subsists." And it is plain that the ancient Indian priests who first named this temple, after **JAH**, were acquainted with the **AUR CHASDIM**, which signifies the **DOCTRINES** of the **CHALDEES**; and that doctrine taught them, as it taught—

AB = father

RAM = exalted,

whom all the East call the "father" Abram, or Abraham, to worship the Great Creator, as the maker or ruler of the "Host of Heaven." In the 7th verse of the same 9th chap., Nehemiah says, "thou art the **LIVING JEHOVAH**, the **Aleim**, or mighty one, who chose Abram and caused him to leave the Doctrine of the Chaldeans, and gavest him the name of Abraham." Now it would suit the argument we have adopted better to go with the usual translation and say that **Abram** was called or "went forth out of Ur of the Chaldees," taking Ur to signify a country; but we think that it was the change of religion and not of residence, on which so much stress is laid, as regards the Patriarch. And we are quite certain that the secret religion of the Chaldees was that "Aur" literally the light, metaphorically the doctrine from which Abraham was called. And why? Because he was called to worship the true God alone; and not, as they, the Chasdim or Chaldea, did, to mix with that worship the worship of the Host of Heaven. While one of them, Abraham, had no doubt learned the great secret of the **AURIM** and **THUMMIN**; which meant the "Doctrines and Perfect Laws;" and which, from ignorance of the whole system of "Inquiring" of the Gods, or the Heavens, by means of astrology and the use of the Crystal, on the part of the moderns, has to them remained, and does to this day remain a perfect mystery, inscrutable to the ablest of our philologists

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and the most learned of our divines; yet by the light of some little knowledge of the ancient "Aur," do we find ourselves able to pass the Propylon, to ascend the steps of the Altar, and penetrate within the veil of the Holy of Holies, the sanctum sanctorum of this venerable Temple of some of the earliest of all the Indian gods, as we believe.

The Buddhist supreme triad was "of God, the Law, and the Church." And this triad appears to have been of extreme antiquity, for there are inscriptions of edicts existing, of a date several centuries before Christ, in which the people are expressly commanded to propitiate Heaven, and to confess and believe in God, who is the worthy object of obedience; literally, "HIM, THE ETERNAL, YE SHALL PROPITIATE BY PRAYER." From which it is plain that the images of their divinities were, like those of the Catholics of Europe, only a means of reminding the grosser people of the existence of some Divine power. This appears palpable enough, for the edicts could never have existed if the people had been taught, or, indeed, had believed that the images of wood and stone were the only gods to whom they should offer worship.

Juggernath, as Colonel Sykes spells the word, is, he observes, on or near the site of a celebrated relic temple of the Buddhists. And he also says, after describing a pompous Buddhist pageant of 1,400 years back, that the whole is involved in mystery, "and the uncouth figures of Juggernath and his brother and sister, more like chaityas than beings with human form, make the matter more mysterious."—*Asiat. Journ.*, No. XII., p. 275.

Now, we think the uncouth figures Colonel Sykes mentions, and which are those given at the head of this article, will no longer add to this mystery, as we have seen that they were established merely to commemorate the power of the Great Lights of Heaven, and to do honour to the name of "Jah," the Living God or Great Creator.

Another piece of evidence that the ancient Buddhistic and Brahminical religions had an astronomical origin, is the constant introduction of the *wheel*; an emblem of the circles formed apparently by the heavenly bodies. The term of Chakravartin in Sanscrit implies "Turners of the Wheel." And it is applied to kings who have had great power or dominion. Col. Sykes says, p. 277, that the term is also applied to Rama. And M. Sonnerat thinks Rama is Buddha; while Sir W. Jones will have it that

Dionysos and Ravana were the same person. They are all right; because nearly all the Deities of India, and, in fact, of the Western world also, eventually resolve themselves into the Sun, either male or female. Now we may be asked, how could the Sun be of both sexes? The answer will throw a light on many other mysteries; as for instance, why many images of Krishna may belong to Buddha; and may clear up much of the "mystery" to which Col. Sykes, as above, has alluded. The explanation is that the twelve signs of the zodiac were very early discovered to have an alternate character of masculine or feminine. Thus, the sign Aries, the first sign, was male; the second, or Taurus, was female; and so through the whole twelve. Then, if the Sun was in Aries, or any other of the masculine signs, he was considered as a male; but if in Taurus, or other feminine sign, he was found to be female. And so if he were the significator of children, for instance, they were male or female accordingly. And this principle of the Sun becoming similar to, or adopting the character of the planet he is in conjunction with, or in whose house or sign he is situated, is one of the most important of the arcana of astrology. Hence that science teaches, that if a man be born when the Sun is close to Mars, for example, and in Aries, or Scorpio, the houses of Mars, the man will prosper and attain dignity in all martial concerns. If the Sun be with Mercury, or in his houses, then the native gains honour by science or literature; because these things are influenced by this latter planet, as those of a martial stamp are by Mars. And this is the reason why, as the Sun takes so many qualities, the Orphic hymns term Apollo, polyonymous, or one of "many" names.

These facts will land us upon a consideration of the meaning of the widely-diffused and very ancient name of Buddha; the deity that has been more extensively worshipped than any other among very widely-extended races of mankind. The word has been generally admitted to signify the Sun; but the distinction between Krishna, also the Sun, and Buddha, has not been well understood. The secret lies in the character of the planet ruling the Sun, or "disposing of him," as the astrologers term it, by having him in his house. To understand this it must be borne in mind that each one of the old planets has, and appears to have had from the earliest foundation of astrology, or the AVA CHASDIM, one or more of the twelve Zodiacal signs under its special rule.

The planet Mercury was early found to influence men born under its rule, that is, when he was potent at the birth, to a sedentary and a contemplative, or studious life. And, as such men were necessarily given to seek retirement and dwell alone, or far from "the busy haunts of men," that planet was named accordingly, from the Hebrew *BUD*, which signifies "alone," "single," "solitary;" whence we find the Indian name of Mercury was *BUDDHA*. The Greeks translated this word apparently, for they called him *Hermes*, from the term that signified one who lives in solitude — *Eremites*; whence we have the word "hermit." And as the ancient Persians were all astrologers, followers of "*Zerdust*," or Zoroaster, we need not be surprised to find them call the wind, which phenomenon has always been by astrologers very correctly attributed to this planet, by the name of *bād*. And now we may perceive why, during the 2160 years that the vernal equinox was found to be in the sign *Gemini*, (the *House* of Mercury) the Sun, therein ruled, by and taking the character of that planet, was named universally *Buddha*; and worshipped accordingly under that appellation.

All persons who have written respecting *Buddha*, are agreed that the word means *wisdom*. Now this can only be explained by the fact that astrology teaches that Mercury rules the brain; and that according as that planet is powerful in a Nativity, the person then born will possess a healthy and powerful brain and be remarkable for wisdom. Numerous other analogies between this planet and the *Buddha*, or Sun in *Gemini*, of the Hindus might be adduced. But we must now proceed to the Sun in *Taurus*, or "*Baal*."

After 2160 years from the first period of *Buddha*, or the sun in *Gemini*, the precession of the equinox brought the vernal equinox into the sign *Taurus*; and then, as that is the house of *Venus*, the sun partook of her character, and became, instead of *Buddha*, that female being known in scripture as the "*Heifer Baal*." The very essence of the word is, as it may be said, of the nature of *Venus*, who rules over marriage; for *Bol*, which is rendered "*Baal*," signifies, as a verb, to marry, or to possess a wife; in short, to *love* her, as we say. As a noun, *Baal* signified a ruler; and it was clearly the solar *Ære*, distinguished from *Shemesh*, the solar *light*. In *Tobit*, chap. 1, v. 5, the words are *βααλ εν Δαρχαε*,

the Baal, the heifer; and the idol was generally worshipped under the form of a Beeve or Bull—which last word is probably a corruption of Bol or Baal. There is no doubt that Baal was of both genders; hence, as its worship became almost universal, we discover why the Brahminy Bull in the present day is still sacred, as was the cow among the Egyptians of old, and still is among the Hindus. The fire of Venus—the heat of animal desire—was often referred to by the titles formed from this root: *e. g.*, Bel-sour, the self-existent fire, the son of *Isis*, the *Maia*, or Great Mother; the name *Isis* being merely the term *Ishe*, existence, reduplicated for sake of force, and it clearly refers to cohabitation, as appears in the Hebrew verb *ishcb*, which in Hiph. signifies, literally, to cause to *cohabit*. It has been thought that the Apollo of the Greeks was nothing but the Syrian *Bbl*, with the Chaldee emphatic article prefixed and the Greek termination. The most ancient of all sacrifices among the Egyptians was that of *cusa grass*, which seems very appropriate to their ancient worship of the Sun in the Bull.

A few words now upon the next form of Solar worship; when the vernal equinox, after another 2160 years, fell in the sign *Aries*, the ram; when the sun became BAL-ARAM, because in that sign he has his exaltation or chief power. Porphyry says, in his "Cave of the Nymphs," (sect. ii., p. 190, ed. Taylor) "Hence a place near to the equinoctial circle was assigned to Mithra, as an appropriate seat, and on this account he bears the sword of Aries, which is a martial sign. [Because it is the House of Mars.] He is likewise carried in the Bull, which is the sign of Venus; for Mithra, as well as the Bull, is the Demiurgus and Lord of *Generation*." The Greeks affixed the horns of the *Bull* to Bacchus; whom as the Sun in Taurus, or Baal-chus, shortened into Ba-chus, the word chus signifying *black*; hence the black Baal. To the statue of Jupiter they affixed a ram, because they would distinguish the two gods. In fact the Sun in those three signs, Gemini, then Taurus, then Aries, was found everywhere.

Ogygia me Bacchum vocant,
 Osirim Egyptus putat,
 Mysi Phanacem nomenclant,
 Dionysou Indi existimant,
 Romana sacra Liberum,
 Arabica gens Adoncum,
 Lucaneacus Pantheon.

In Aries, the Sun was called *Chrisna*, from which, probably, the Greeks formed their *Krios*, a ram, from the Chaldee, *Kress*, a throne, or seat of power; in allusion to the power of the Sun when in Aries, his exaltation. Space compels the close of these remarks, but we must observe, in conclusion, that if we should ever send learned men to India, versed in these ancient doctrines which may be explained only when read by the "Aur, or Light of the Chaldees, videlicet, Astrology; there may be some hope of our reaching the minds of the Priests and through them, and by their conversion, we may expect to attain to the possible conversion of the millions of Hindustan, to the enlightened principles of the Christian faith, as it is received, not by ignorant bigots, but by men of intelligence and research. But this can never be, so long as priests and people in this country neglect the great truths of stellar influences, and forget that, if they exist at all, they are the handywork of the Creator.

THE DIFFUSION OF HOMŒOPATHY.

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

A few words, first, about Allopathy. Almost every one knows now, that homœopaths designate by this term the old system of medicine, based upon the axiom that in curing diseases, "drugs should be used which produce an action *contrary* to that which characterizes the disorder to be cured": thus, that disorders characterized by heat should be treated with remedies that produce cold; those characterized by dryness, with moisture; by acidity, with alkalies; by obstructions, with aperients, &c. Allopathy is thus a system by which contrary effects are scientifically balanced. The allopathic maxim is *prima facie* acceptable: it responds to men's *outer* apprehension, which inclines them to oppose sensible effects by their contraries, and its system accords with minds disposed to regard things only in a material and superficial plane. Homœopathy, also, must be equally well understood to mean a system based upon the axiom that in curing disorders, "Drugs should be used, which produce an action *similar* to that which characterizes the disorder to be cured." The first recognition of the principle involved in this axiom, is said to be found in one of the books of Hippocrates,

and is expressed thus: "By similar things disease is produced, and by similar things, administered to the sick, they are healed of their diseases; thus the same thing which will produce a stragury, when it does not exist, will cure it when it does." Other ancient philosophers and physicians made similar observations, but only discursively. It remained for the principle to receive its scientific development from the penetrating mind of the now celebrated Hahnemann towards the close of the last century.

Hahnemann was thus not the discoverer of the principle of Homœopathy, but the first scientific expositor of it, and is, therefore, properly regarded as the originator of the Homœopathic school.

Hahnemann was a Saxon by birth; he studied the medicine of the day at Leipsic, and, having graduated at Erlangen, commenced practice on the strength of a government appointment at Magdeburg. He soon relinquished it, however, because, as he himself said, he found himself dealing with life and death without a LAW—with nothing but external and empirical precedent to guide him. He preferred to devote himself to chemistry—to the practical science of which he was a contributor for many years, adding to his income, while he satisfied his love of study, by translating into German, and editing the best French and English medical authors. It was while so engaged, that he met with Cullen's account of the fever-causing as well as fever-curing property of Peruvian bark. This, to his mind, was like a spark to prepared tinder. He proved Cullen's statement. He took this drug while well, and brought on the symptoms of intermitent fever; he induced others to put it to the same test, with the same result. "Is this result," he asked, "in virtue of a general LAW?" He experimented for years, with drug after drug, on himself, his family, and others, and found a corresponding result from all—namely, that *they produced in the healthy SIMILAR symptoms to those of the disorders which they were known to cure.* The LAW, thus discovered and proved, he published to the profession. Its discovery and proof restored him to active practice. Disciples, who had assisted in his provings took the field with him. A storm of hostility against the "innovator" arose among his competitors. It was too strong for him; he moved to Leipsic, but the Leipsic corporations of physicians and druggists fiercely opposed him, and with effect—he must go forth again.

The next scene in the drama of his moving life opened at Anhalt Cöthen, whither he was invited by its grand-duke, who appointed him his physician, and an "aulic councillor." Under his auspices, Hahnemann, now past the meridian of life, completed the outlines of his system on the positive method of observation and experiment; and it having, on its publication, gained many adherents in France, he was invited to Paris, whither, as a central field of labour, he went, considerably advanced in years, and there established himself, under the auspices of Guizot, Louis Phillipe's then premier.

The scientific world in France had been prepared to listen to the announcement of the principle and facts of the new system, for faith in the old had been shaken by the scorn openly expressed for it by its most eminent professors. Of its practice, Magendie, the illustrious physiologist, used publicly to say, "that he knew nothing about medicine, and that he knew nobody who did know anything about it:" and Pinel laughed at the medicines of the colleges, declaring them to be "only a confused heap of incongruous substances of doubtful efficacy." On the continent, generally, there had been, since the time of Haller, in 1730, a continual disposition to explore the virtues of primitive drugs upon the healthy, considering that their action must be complicated by morbid states of the sick, upon whom alone they were tried in the old school. Experiments in the rational direction had been made by Stoerck and others; but, using the doses usually employed to produce allopathic effects upon the sick, they had soon become sick of their experimenting. Still, it was perceived that facts must be looked for in that direction if the practice of medicine were to be placed upon a scientific basis and relieved, from the reproach of uncertainty. About 1840, a congress of European physicians had met at Strasburg, and repeated Haller's recommendation; and thus, although not acknowledging Hahnemann's labours, indirectly commended his methods, and, by implication, approved his distinctive principles.

All this may serve to account for the favourable reception accorded to Hahnemann and the new system, not only by the literary and scientific world in Paris, but also by the independent members and original thinkers of his own profession. He had, besides been highly spoken of by Hufeland, of European celebrity, whose commendation would have made him an acceptable literary

and scientific guest in any capital of the civilised world—except perhaps, our own.

After Hahnemann's reception in Paris, the diffusion of homœopathy was rapid. For example, a few years subsequently, a hospital for homœopathic treatment was proposed at Nice, during the time that a number of distinguished personages were there on account of their health; in the foundation and endowment of this hospital, the King of Sardinia, the Empress Dowager, the Grand Duke Constantine and the Princess Helena, of Russia, the Prince of Wurtemberg, the Prince of Prussia, and the Duke of Parma, severally and liberally took part. But this should not surprise, for nearly every royal household in Europe was already under the professional care of Homœopathic Physicians. What had contributed to this high appreciation of homœopathy was Radetsky's being cured by homœopathic treatment, after the most eminent of the old school had abandoned his case—that of a tumour in the neighbourhood of the eye,—pronounced by them of a malignant character and necessarily fatal. Radetsky had expressed his recognition of his cure, in a letter to the VIENNA GAZETTE and also in a formal certificate addressed to the Emperor himself, as follows:—

To His Majesty the Emperor of Austria.

"I certify by this that the Imperial and Royal Councillor and Physician to the Staff, Dr. Hartung, during his services of almost ten years, as head Physician to the Lombardo-Venetian General's Department, has fulfilled the duties of his charge with the greatest success, and has displayed great merits in the sanatory service of the army, by the careful administration of the hospitals placed under his direction.

"Many almost hopeless patients are indebted for their recovery to his zeal and knowledge.

"I myself, in particular, have greatly to be thankful to him. He saved my life in a disease which was pronounced incurable by the most experienced physicians.

"To him alone, therefore, I am indebted for my recovery, and him alone have I to thank that I am still in the situation to perform those services with which my most gracious sovereign has been pleased to entrust me.

"COUNT RADETSKY, Field Marshal.

"MILAN, April 4th, 1842."

In his letter to the Editors of the *Vienna Gazette*, the Field Marshal says:—
 "The proper estimation of the scientific proceeding evinced in this case, I must leave to the faculty to decide; however, it is impossible for me to confine myself to silent thanks. It is my wish that the world should know the high feeling of gratitude with which I am bound to that man to whom I am indebted for my sight and life.

"Therefore I request the Editors of the *Vienna Gazette* to grant some space to these lines in their paper. May science be enriched through the means of this undoubtedly rare case, by another precious experience; then shall I look upon my past complaint with gratitude and satisfaction, as an ordinance of Divine Providence.

"COURT RADETSKY."

"MILAN, May 12, 1842."

From that time, homœopathy has been gaining ascendancy on the continent. The Emperor and Empress of the French are homœopaths, and patronise Dr. Benninghausen, permitting him to practice at Paris without previous subjection to the formalities imposed upon foreigners, the same privilege which had been accorded to Hahnemann by King Louis Phillipe. Homœopathy is in similar favour in every capital and in almost every court on the continent of Europe.

In contemplating the diffusion of homœopathy among medical men on the continent, one is struck with the difference of tone with which it is entertained there, and here in our own "tight little island." The medical periodicals of the continent are, as a rule, conducted by scholars and men of science; hence this difference. Although the organs of medical opinion here are headed by a journal notorious for reprehensible language and for its notions being chiefly of a "tight, little," and personal character—and which journal, from the beginning, has opposed homœopathy—it is nevertheless becoming more and more diffused among us. Homœopathic hospitals and dispensaries are increasing; its practitioners are daily augmenting; its associations are growing; besides its monthly and quarterly journals, it has its increasing literature. We have just seen a catalogue,† informing us of between two and three hundred publications, ranging in value from sixpence to three pounds ten shillings. Such a catalogue implies a large, varied, and established class of readers; many of the books seemed to have passed through several editions. From some of these books it appears that the more thoughtful among British practitioners regard Hahnemann, as we do, as an eminent and esteemed physician, and vindicate the claims of his theory and its practice upon the attention of their professional brethren. But public opinion oversteps here, as elsewhere, professional opinion in favouring the diffusion of homœo-

* From the *Homœopathische Zeitung*, vol. XXII.

† Thomas Sanderson, 77, Fleet-street.

pathy; the rate of its diffusion, between the public and the profession, has been quite out of proportion, for the obvious reason that the public find it more successful than the old practice. Hence, the progressively increasing demand for practitioners of homœopathy. We have no room to speak of its diffusion in America; but as might be expected, it is more rapid and extensive there than in any of the "old countries" of Europe.

 THE DYING SLAVE.

AN ODE.

I.

He patient stands; but fear is on his brow,
 And all his frame bespeaks the stricken mind.
 He hath offended; and the word is given forth
 To bind and lash him to the utmost of his strength.
 'Tis terror bids him quail, for lo! with hasty step,
 They come! Thrown on the ground, he pleads for mercy;
 Saith that his head—his heart was faint, and so he failed
 Beneath that raging sun, in his allotted task.
 He pleads in vain! The flimsy vest is rent away,
 And his broad shoulders and his loins have felt the sting
 Of that infernal lash! He screams! It is but once;
 For now they force an iron mass between his jaws;
 And then they rend, with cruel skill, the quivering flesh.
 The ebony skin, mangled, assumes a vivid grey;
 As fast succeeding blows strip it away. And, see!
 The red blood bubbles up! A fearful start,
 Through all that manly frame, tells of deep agony!
 It is a sickening sight! The rolling drops of sweat
 Poor down the face convulsed of that poor wretch.
 Yet still they lash him, and a demon voice is heard
 To urge severer blows. Till soaked in gore
 The mangled flesh, he faints and feels no more!

II.

Unbound, he stands; but faint, he reels and falls;
 And so they bear him off to yonder hut.
 'Mid direful groans, he water asks, which is not given!
 Now see him prostrate on that rush-made pallet;
 A fire is at his heart—it ceases with every blow—
 And ceases not. He lies alone, in agony.
 Where is his wife, who tended him when worn
 Or sick? Oh! she was sold, in the mart, on Wednesday;
 And now is far away—never to meet him more.

His daughter, too, that cheerful, smiling girl he loved,
 Is bartered for a white man's gold.
 In vain the suffering negro calls upon their names;
 His voice falls dead upon the walls of that prison.
 For none without may come: they dare not breathe his name.
 The burning fever of his tongue spreads through his limbs,
 And still he calls for water. Grown desperate now,
 He rises—but in vain; he faints and falls again.
 Then the torn flesh in contact comes with rude materials,
 And the red blood streams forth in copious flood.
 His eyes bespeak his woe unbearable! And, hark!
 He prays. Untaught, he knows no prayer but one;
 Is old Judea taught, by Son of God.
 His tutoring voice has reached the words, "Forgive me—
 As I forgive—" The fever rushes to his brain.

III.

Wildly he laughs, and now he talks with those he loves;
 Speaks of his hopes and fears,—cries to his wife
 To hasten in her task, for fear of punishment!
 Now tells, with bated breath, of some wild scheme he has
 To flee from bondage loathed by his soul. Then weeps.
 But yet no tear may flow,—for now the fever's rago
 And dread, convulsive struggles, open the door
 Of that poor murdered negro's last agony.
 He pants for breath; he strives; his heart's convulsed!
 His voice is still; a bubbling sound within his throat
 Tells of his latter end, as sinks in western sky
 That lurid tropic sun. And now the negro's free!
 And since we may not think such misery here
 The prelude to eternal misery there, we say
 That in the world of spirits, demons are not
 Such as earth maintains, in white man's guise,
 To plague his soul, and bid him curse the hour
 He was created! There a seraph bright
 Has borne him up—e'en to the Light Ineffable!
 And there he praises. There, too, he prays the Father
 For mercy on his murderers, which he met not here.

R. J. M.

ASTROLOGY, AND THE STATUTE BOOK.

BY CHRISTOPHER COOKE, Esq.

"That there is nothing repugnant to human nature in the basis of astrology is proved sufficiently by the number of great minds, which have been led by it when properly prepared by education, and the arguments now held conclusive against astrology, get their strength in the minds of the people from no other circumstance than that which formerly was the prop of considerations, which were held equally decisive in favour of it, viz., the bias of education."

PENNY CYCLOPEDIA.

These words deserve to be printed in golden letters. The ancient and modern history of mankind, proves that the astrological science has been esteemed and practised in various parts of the world, by numerous notable and learned persons from the days of the Jewish Lawgiver, Moses, and probably during many centuries prior to his birth, until the time of our English Judge, Lord Bacon, and from that period until now, when it is generally considered that the practice of astrology is prohibited by an Act of Parliament. It is interesting to notice the struggle which has taken place at various times between two classes of society,—namely, that which in its search after knowledge, has endeavoured to draw clear water from the fountain wherein Truth is supposed to reside, and the obstructive class which has ever hindered the satisfying of this innocent desire.

We know, for instance, that amongst the Romans, some citizens encouraged the pursuits of the *Astrologi, Mathematici, &c.*, yet according to Tacitus, in the reign of Tiberius, the senate caused their expulsion, and Suetonius mentions their banishment in the reign of Vitellius. The Roman rulers condemned what the Roman people encouraged. Amongst the early Christians astrological science was censured.

St. Augustine mentions a case, where an astrologer was excommunicated, and afterwards repenting, he was received again into the church, but the Holy Mother prevented her repentant son from obtaining spiritual promotion. The first Council of Toledo anathematized the Priscillianists, and Aquila was excommunicated on account of astrological belief. In the schools of the Saracens, during the middle ages, astral professors were highly respected, yet these estimable sages were liable to be punished for magical arts, and they feared the power of the Inquisition.

About the year 1327, Cecco d'Ascoli was astrologer at the Florentine Court of the Duke of Calabria, but the Duke's confessor soon procured his dismissal for heresy, and for predicting future events which came to pass. The learning of Cecco proved to be a dangerous gift, for shortly afterwards he was burnt alive. In Europe, in the 13th century, two translations of the valuable *Tetrabiblos* of Ptolemy, and the publication in 1588 of the Greek Text of the same book probably increased the number of students, at the respective times of publication, but let it not be supposed that the Priests and the Jurists quietly looked on, or that they encouraged or sympathised with the learned labourers. Various statutes passed for the punishment of diviners apparently traced with a pen dipped in blood, show that the reverse prevailed, and that, as in the time of the Roman Emperors, exile or death was the penalty for endeavouring to aid the publication of truth. As tending to ratify this opinion, we find in 1406, Arnold de Marests published an astral work in France read by many people, and which was examined by a board of select commissioners, who condemned it as latent heresy and idolatry. About this period, the terms *astrologer* and *mathematician*, seem to have been synonymous.

In 1432, one Thomas Northfield, professor of "divinity and sorcerer," was apprehended at Worcester, with his books and instruments.

The sceptical Voltaire states that in the 17th century astral science was much practised in France, and it is related by a contemporary writer that Louis XIII. was surnamed the Just because he was born when Libra, the sign of the Balance, was ascending. Louis XIV., by an edict, is said to have restrained the tribunals of justice from receiving any informations of witchcraft. But the statement of this act of clemency does not agree with the assertion of Mr. Haydn that a declaration of exceeding severity was published in France in 1680, against fortune-tellers, whereby several persons suffered death.

But it is difficult to discern between the legal punishment of sorcerers and witches and that which was especially reserved for the friends of Urania. It may be feared that frequently the latter artists were treated as sorcerers. The chief object of the persecutors generally was to prevent the art of divination, call it what we may—fortune-telling, palmistry, or astrology, and, to ex-

tinguish this *diablerie*, it is probable that our ancestors were not particularly sensitive with respect to the mode used for the purpose. If the end to be attained would justify the means, without breach of charity, we may presume that they acted accordingly. Divination may be described as the obtaining of knowledge of some future event, by a particular mode, purposely. It is the *genus*, of which various titles constitute the *species*. Gaule, in his "Mag-astro-mancer, posed and puzzled," p. 165, names fifty-three different kinds of divination, and John of Salisbury describes thirteen methods for divining, as used in his day. One mode named by Gr le was theomancy, that is, divining by the Scriptures, which seems to be akin to the *Sortes Virgilianæ* of the Romans.

In the Gallican Church, theomancy was practised in the electing of bishops, a plan certainly equal in merit to mere political selection. Children drew slips of paper with various written texts, and the choice was decided according to the text chosen. An instance of practical theomancy occurred a few years since within the knowledge of the writer. An individual having heard a brisk controversy respecting the merits of modern Spiritualism, referred to the Bible for auxiliary information. The eye of the inquirer, upon his opening the volume, immediately discerned the 17th verse of chapter 2nd of the Acts:—"And it shall come in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."

Taken alone, this fact may be deemed simply coincident; but the learned in theomancy can perceive similar coincidences in many cases. With respect to witchcraft, described as such generally, towards the close of the 15th century, terrible persecution prevailed in Europe. In 1484, Pope Innocent VIII., by a bull, ordered death as its punishment. Alexander VI., and Leo X. confirmed this penalty; and about 1520 "an almost infinite number of sorcerers" were executed, and it may be presumed the astrologers were not forgotten.

From the time of the Reformation until about the year 1662, Scotland was celebrated for the persecution of witches. In 1663 an act was passed by the Scotch Parliament condemning all witches to death; and the General Assembly, in 1640-44, '45,

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and '49, confirmed these acts, the priests being foremost in the work of persecution. In the year 1541, an English statute was passed against false prophecies, and another against witchcraft and sorcery, and in 1562 a formal statute was passed against sorcery. In the first year of our King James I. a special statute was passed fully describing the character of witchcraft, and punishing the crime as a felony. It enabled the criminal to be punished irrespective of the ulterior object of the perpetrator.

The celebrated trials of the Lancaster Witches occurred in 1613 and 1694, under this statute, by virtue whereof thousands of lives were destroyed. During the Long Parliament 3,000 victims are said to have been executed under this law!

About this time the memorable witch-finder Hopkins flourished, terrifying numerous persons by threats of information.

As a specimen of the spirit of the age, we find that a woman was executed as a witch, through the simple testimony of a huntsman, who swore that his hounds had chased her in the shape of a hare!

Amongst our English lawyers, Sir Matthew Hale, and Chief Justice Holt may be named in connection with the prohibition of occult science, as may also that hard-headed hero of the Star Chamber—Sir Edward Coke. This luminary, when presiding at the Overbury poisoning case, received in evidence a memorandum book of Furman, "a teller of fortunes," and upon referring to the book, in the first leaf appeared the name of the judge's wife, as a client.

A curious discovery by him, who, in his "Institutes," devoted a chapter to the subject of conjuration and sorcery, applauding the Parliament for punishing with death all persons concerned in such abominations. The horoscope of Hale, calculated by himself, still remains. The melancholy story of this judge's condemnation of two old women to death, in 1682, for the alleged crime of witchcraft is well known. Sir Thomas Brown, the author of the treatise upon "Vulgar Errors," being in court, and assenting to the act as *amicus curiæ*.

There seems to have been a clear distinction between the being simply called by the name of a witch, and the charge of the actual exercise of the craft. So it was decided in the time of Chief Justice Glyn in the latter part of the 17th century, that to call one Helona "a witch," was not actionable, nor was it

actionable to say "that Jemima is a witch, for she has bewitched me,"—because the context explains the sentence.

Without pausing to enquire how far and in what cases astrology and sorcery were considered as synonymous, it may be asserted that the former science was openly practised during the seventeenth century, notwithstanding any law to the contrary. Mr Knight, in his book called "Once upon a Time," describes this epoch as "the golden age of astrology. Through the politic kindness of King Jamie, before named, its absurdities were promulgated by the Universities and by the Stationers' Company." The Universities afterwards declined to participate in the good work, but it does not appear that they abstained from profiting by the Royal Grant, as they sold their right and title in this predictive science, to the Stationers' Company, for a tolerable consideration, and even now, Moore's Almanac is published under the auspices of this thriving corporation. About this period, the "Merlinus Anglicus" of Gadbury, the "Anti-Merlinus" of Dr. Lilly, and the almanac of Mr. Partridge were in circulation.

Poor Robin, Dove, and Wing existed, astrologically, in the days of Dean Swift.

According to Mr. Knight, Francis Moore, the Physician, in spirit, remains, "the forlorn mummer of a bygone generation."

Zadkiel and Raphael still live, irrespective of the Stationer's Company, and the robust appearance of the former artist denotes that he may continue to instruct the lieges for some years.

Chief Justice Holt, while rambling about the country, when a young man, for a joke pretended to give a charm to the rich daughter of the wife of an innkeeper. She recovered shortly afterwards. About forty years later, an old woman was accused before Holt of witchcraft, when as evidence of her guilt, the identical "spell" was produced in court. The judge remembered his frolic, and his explanation of the affair saved the life of the venerable prisoner.

Roger North complains, in his Life of Guildford, that the judges "had pandered for fear to the ignorance of the public," in cases connected with the charge of sorcery; but Holt always remained firm, and certainly he caused the acquittal of eleven persons charged before him as guilty of witchcraft.

In his times, it required as much mental independence for such

good work as it would require in our liberal days to enable an orthodox member of Convocation to rise and openly to cite as his authority the *Hora Sabbatica* of the learned Mr. Higgins, or the popular sermons of the late Mr. Cobbett.

The last execution for witchcraft believed to have occurred in England, was at Huntingdon in 1716; but across the Tweed, we find an execution for the crime perpetrated at Dornoch, in 1722; and even in 1743, the Secession Church complained of the repeal of the law in the year 1735, which sanctioned these judicial murders.

A case at Frome, in 1731, and a similar case at Tring, in 1751, occurred when witchcraft was suspected by the populace, and the supposed criminal was punished according to the principles of Lynch Law, as developed in these latter days.

In the Tring case, a man was hanged for his share in the disgraceful transaction.

By a statute in 1735, witchcraft had ceased to be a capital crime with respect to Scotland and England; and the pretended exercise of such acts was punished with imprisonment and the pillory. The Irish law against witchcraft was repealed early in the reign of George IV. By Statute 17, George II. c. 5, all persons pretending to be gipsies, or to have skill in palmistry, physiognomy, or other crafty science, were punished with imprisonment, whipping, and transportation. But there was much fortune-telling of an inferior kind, probably, during the early part of the Georgian Era,—for in 1723, at least a dozen predictive almanacs were in circulation. The periodicals of that time, teem with notices respecting divination, especially with respect to the public lottery. Some of the annuals remained until the present century.

The last named statute is especially applicable to the case of the gipsy, whose skill in palmistry is well known. Mr. G. P. B. James finely describes the character of Pharold, as a gipsy monarch of the last century; and even now, along the border, and especially near the Cheviots, this character may be perceived by persons interested in the history of this persecuted race. Statutes were passed against these wanderers in the reign of King Henry VIII., and of the Queens Mary and Elizabeth; whereby it was declared felony for a man to be seen in their company; and upon one occasion, thirteen gipsies were executed by virtue of these

statutes, since repealed. The tax-paying astrologer, who compiles an ephemeris in his own house, and the homeless Egyptian, who examines the palm on a breezy hill, are now alike liable to the penalties of a statute passed in the month of June, 1824, (repealing the 17 Geo. II. c. 5.) whereby all persons pretending or professing to tell fortunes or using any subtle art, means, or device, by palmistry, or otherwise to deceive or impose upon" the public, are deemed rogues and vagabonds and are liable to imprisonment not exceeding a year !!

The gist of the offence here named is evidently "the intention to deceive" and if the law is in reality, otherwise, an amateur conjurer, or person dealing with cards at a public or private entertainment and the clairvoyant or diviner of character by hand-writing, may be liable to its provisions. So would also the talented calculators engaged in the preparation of the Nautical Almanac, if it is unlawful to predict the happening of future events. The context distinctly shows that this statute, loosely worded as it is--was intended to apply to spurious fortune-telling and to vagrants, not to the practice of real astrology nor to resident householders. Our jurists--few of whom probably have taken the trouble to learn how to erect the figure of the heavens, (that simple but much feared task,) or even to calculate its elements, notwithstanding their costly University education--generally confound the science of astrology with mere divination, such as palmistry and fortune-telling by cards, hence we see, frequently, published stories of fortune-telling, which are invariably treated as cases of imposition, whereby much injustice has been done.

But the number of persons of both sexes apprehended in London and elsewhere for this so called fortune-telling crime, confirms the sensible opinion expressed in the introductory paragraph,—namely, that man has a fixed desire, a "morbid curiosity," the sceptic will say,—to be informed respecting the future in connexion with himself, and otherwise, which desire neither statute nor juridical conclave, nor magisterial ridicule has yet been enabled to extinguish.

The base attempt in the early part of this century, by the rulers of Austria and of France, to put down Dr. Gall and his valuable system of philosophy, was happily attended with indifferent success. More recently, the endeavour to check the progress of actual science and of mesmerism, thereby depriving the

people of the blessed benefits derivable therefrom; and the attempt to exclude the teaching of the late Mr. Combe, and of the denial of hearing even the late venerable philanthropist, Mr. Robert Owen, by some of the Social Reformers,—denote that the hatred to free discussion still exists, as it did in the middle ages. It may be hoped, however, that this intellectual meanness is the last effort of nearly defunct bigotry, in connection with the increase of knowledge.

The law which affects to prevent such acquisition, whereby people have suffered in reputation and in person, remains at present as just described. It is sufficiently potent to effect much mischief when power is possessed by an ignorant or oppressive functionary. Until an alteration or repeal has been effected, or a favourable opinion obtained from the Superior Court, the astral artist may expect occasionally a visit from the police, with other fortune-telling et ceteras. But let him not be discomforted.

When compared with the dreadful burnings, ear-slitting, and torturing doings of the 16th and 17th centuries (including the innocent days of the Virgin Queen), and later still, the number of human beings, without distinction of age or sex, conducted to Tyburn, prior to public execution and dissection, for trifling offences;—the Vagrant Act, with its oakum-picking and gruel diet, its head-shaving and tread-mill exercise, is a mere bagatelle, differing in its nature as much as the bite of a gnat which interrupts a midsummer night's dream, differs from the formidable scorpion in the poisonous efficacy of its sting. But as the former insect interferes with the healthy condition of the body, so does the petty legal restriction of practical astrology, the basis of human knowledge, hinder the liberty of the mind. It may be hoped that the Reform Parliament of Queen Victoria will remove this blot from the Statute Book.

"RELIEF HAS COME!"

To the Memory of the Philanthropist Robert Owen.

Who Departed this life, November 17, 1858.

"Relief has come!" the old man said,
 And soon was numbered with the dead,
 His lengthened years in peace have closed,
 His striving brain no longer beats,
 His gentle heart, in God reposed
 The guerdon of his labour meets.
 Such simple words his life did sum
 So gently breathed—"Relief has come!"

MESMERIC CORRESPONDENCE.

To the Editor of the Biological Review.

SIR.—A lady had suffered much from a pain in the right eye coming to an ulcer which formed near the pupil. Her sight was very much impaired, but after a few mesmerisings she was perfectly cured. The dimness had been coming on for more than a year previously; the same patient had also severe pains in her arms arising from rheumatism, for which I mesmerised her, and as she was a susceptible patient, I caused her arms to become rigid, and upon demesmerising them the rheumatism was entirely gone. I have invariably found that when I once produce rigidity, or even catalepsy, the complaint is immediately cured, the same with weakness of the spine, if I can succeed in producing rigidity, I hear no more of its being weak. I will just mention a singular case which happened some time ago in Bath. Two boys quarrelled, and stood up to fight, and, as is usual on such occasions, they stared at each other's eyes for some time, watching for one or the other to give the first blow, when one of the boys fell suddenly down. He was carried to a house, and a doctor sent for who pronounced him to be dead; a *post mortem* examination was made, but every part of his body was perfectly healthy, and the doctor could assign no cause for his death. I was afterwards informed upon the *best authority*, that the boy was a susceptible mesmeric subject, and had frequently been mesmerised. Now, it appears to me, that by looking at his antagonist's eyes, he had become mesmerised, and fell into the mesmeric trance, or coma, and that his death was really caused by the surgeon who performed the *post mortem* examination, when a few reverse passes might have restored him to consciousness. Mr. Spencer Hall in his work upon mesmerism, speaks of a person riding in a cart, falling into the mesmeric state through fixing his eyes upon the head of a large nail in the floor of the cart.

In your second number you speak of the *failure and withdrawal* of the *Zoster*, in this you are mistaken, the *Zoster* was not a *failure*, it was established for the purpose of bringing before the public the wonderful facts in mesmerism, and I cannot conceive a thirteen years' life of a periodical which spread the truths of mesmerism through the land can be called a failure; as to its withdrawal, it had fulfilled its mission, and its promoters and supporters were satisfied, but at the same time, I am exceedingly glad that the *BIOLOGICAL REVIEW* has been brought out, and trust it will meet with general support, for though I do not hold the spiritual doctrines advocated therein, still I must admit that they are brought forward in such a fair, honest and intellectual manner, that they ought to receive our attention. My own experience which extends over twelve years, during which time I have, conjointly with my wife, mesmerised between two and three thousand patients, has brought me to the conclusion, that every single mesmeric

phenomenon can be much more satisfactory explained by the agency of electricity than by the agency of spirits, electricity appears to me to be the agent of all the various phenomena, the cause of health and disease, and even the sex of each of the human species is dependent upon that material agent. Space will not admit of my entering more fully into the matter, but with your permission, I will continue my remarks in a future number.

I remain, dear Sir, yours, &c.,

Woodberry Cottage,
Redland, Bristol.

S. D. SAUNDERS.

CRITICAL NOTICE.

The Accoucheur: a letter to the Rev. Mr. Tattershall, of Liverpool.

By a Student. HORSELL.

Man-Midwifery exposed. By John Stevens, M.D. Second Edition.

HORSELL.

In the days when George III. was king, and when the Prince Regent was disgracing England by his excesses, it became the fashion to be morbid. Morbidity of sentiment, vileness of heart, utter degradation of mind, were fashionable and patronised virtues. In those days appeals to the passions were not made in vain, and we are sorry to find that the two books before us give the painful evidence that pruriency of imagination is still in existence to such a degree as to warrant the publication of such disgusting and abominable libels upon the surgical profession, and upon the honour and true heartedness of our English women.

We had hoped that the sad end of Dr. Stevens would have prevented any further traffic in the book which was the mistake of his life. But we find the Student reviving that which was not original on the part of the Doctor, for another work furnished the materials for the second book heading this notice. We scarcely know how to speak befittingly of either book. The best way, probably, is to regard them as the product of diseased minds, and there to leave them. We hesitated considerably as to the course we should adopt towards them; whether it would not be wiser to send them back to Mr. Horsell at once; but, upon consideration, we think it better to give an opinion upon them, and to dissuade, as much as possible, any one from taking the trouble to purchase them. How the Student can imagine he is advancing the cause of science and morality it is difficult for us to conceive!

PROSPECTIVE NOTICES.

Confessions of a Truth Seeker. A Narrative of Personal Investigations into the Facts and Philosophy of Spirit Intercourse.—
HORSWELL.

Under ordinary circumstances it might be considered somewhat premature to review a book before its publication, but, in the present case, we may say a little more than usual in announcing the proximate appearance of this work.

The "Confessions of a Truth Seeker," have, in part, appeared in the *Yorkshire Spiritual Telegraph*, and so great was the approbation with which they were welcomed that their amiable author has resolved upon giving them to the world in a compact form, with many additions. It is very re-assuring to observe that, in this, as in all other movements, the nonsensical period is gradually being surmounted, and the ridiculous or fantastic works which have hitherto claimed to represent Spiritualism in England, are being put out of the field by philosophical and rational works of investigation. Among these this book will rank high—and not the least attractive part of the volume is an Appendix in which Philippe le Moine, a French physician of the sixteenth century, gives at length an essay on "The Laws of Spiritual Intercourse"—delivered by him last year through the well known trance medium—Mr. Paschal B. Randolph.

We shall await the publication with much interest, and the lowness of the subscription price—only four shillings—will, we trust, find it many purchasers.

Notes on certain Forms of Spiritualism, addressed to the Members of the "New Church." With remarks on a recent Obituary.
—WHITE.

This work we are also in a position to announce, as nearly ready. From a hasty glance at its pages, we, at present, can only perceive that a careful notice of many points in it, is the just due we must pay to the charity, simplicity and good faith in which it is written. Some remarks upon astrology, and upon "familiar spirits," specially claim the attention of all occult students. As almost the only New Church or Swedenborgian book expressing itself boldly upon Spiritualism, it deserves the circulation it will no doubt obtain. We deeply lament the opposition of the ad-

herents of Swedenborg to the doctrine of Spirit Intercourse—an opposition fatal, as this book shows to the vitality of their own beliefs—and can only hope that to some extent this book will open the eyes, to the light streaming in from the interior world.

LIST OF NEW BOOKS RECEIVED.

- Figuer's (Louis) *L'Alchimie et les Alchimistes*—*Hachette*.
 Hollingsworth's (A. J.) *Poetical Works*, edited by Dr. Sexton—*Scribner*.
 Morrison's (R. J.) *How to Fortify London, and Nullify Cherbourg*—*Freeman*.
 Sexton's (G.) *Lectures on the Hair and Diseases of the Skin*—*Gilbert*.
 " *Life Assurance, its Aspects and its Claims*—*Freeman*.
 The Two Worlds. November. Part I.—*Horsell*.

NOTICES TO CORRESPONDENTS.

F. C. (Lancaster).—Yes; we do believe what we treat of in the pages of the *REVIEW*. We think that we should be unworthy of the slightest confidence, in every relation of life, if we were privately at variance with the sentiments we avow in public. The same means are open to our correspondent as to ourselves, and if he will devote five years, as we have done, to the study of the subject, he will arrive at the same conclusions. But we can sympathise with his state of mind, as we passed through it some time ago, and a grievous state of mind it is.

REVIEWS.—Our reviews have been unavoidably omitted this month, in consequence of the press upon our space. We should like to give another half sheet monthly. Will our subscribers exert themselves sufficiently to warrant such a step?

SUBSCRIBERS.—B. D.—W. M.—*INVESTIGATOR, &c.*, are thanked. We shall do all we can to merit their good wishes.

A. H.—Yes, phrenology is an admissible subject for discussion in our pages.

MR. CAMERON (Edinburgh).—Will this correspondent kindly communicate?

JAMES SNELLIE (London).—Will our correspondent favour us with a few cases of cure by electro-galvanism?

10 DE 58

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