

No. 116.

NOVEMBER, 1876.

Price 6d.

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Æsthetic Science, Intelligence, & Popular Anthropology.

CONTENTS.

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THE ESSENCE OF BRAHMINICAL THEOLOGY.*

[The author of the following essay was an eminent Indian reformer, the object of whose labours may be best gathered from the subjoined example of them. The work, in its original form, is extremely scarce, and hence it has been considered expedient to preserve it in this magazine. The views advanced are not only instructive in themselves, but they give us an idea of the theology indicated by those whom the religionists of this country designate Pagans. This essence of the sacred books of India will compare well with the principles to be derived from the Book so highly revered in the West. Both forms of literature have been diverted from their true purpose by priestly hands.—ED. H. N.]

TO THE BELIEVERS OF THE ONLY TRUE GOD.

THE greater part of Brahmuns, as well as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God. In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books, and to prove that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may

* Translation of an abridgment of the Vedant, or resolution of all the Veds; the most celebrated and revered work of Brahminical theology; establishing the unity of the Supreme Being; and that He alone is the object of propitiation and worship; by Rammohun Roy. Calcutta: 1818.

be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed with great discrimination a complete and compendious abstract of the whole, and also reconciled those texts which appeared to stand at variance. This work he termed *The Vedant*, which, compounded of two Sungscrit words, signifies *The resolution of all the Veds*. It has continued to be most highly revered by all the Hindoos; and in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmuns permitting themselves alone to interpret, or even to touch any book of the kind, the Vedant, although perpetually quoted, is little known to the public, and the practice of few Hindoos indeed bears the least accordance with its precepts.

In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgement thereof, into the Hindoostanee and Bengalee languages, and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgement of the same into English, by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates.

I have observed that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry, and are inclined to inculcate that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject; but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity: but at the present day all this is forgotten, and among many it is even heresy to mention it.

I hope it will not be presumed that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory. For the reasoning faculty, which leads men to

certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning and the dictates of common sense induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe, we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description. And although men of uncultivated minds, and even some learned individuals (but in this one point blinded by prejudice), readily choose, as the object of their adoration, anything which they can always see, and which they pretend to feed, the absurdity of such conduct is not thereby in the least degree diminished.

My constant reflections on the inconvenient, or rather injurious rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error, and by making them acquainted with their scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of nature's God.

By taking the path which conscience and sincerity direct, I, born a Brahmun, have exposed myself to the complainings and reproaches even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear, trusting that a day will arrive when my humble endeavours will be viewed with justice —perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being who beholds in secret, and compensates openly.

The illustrious Byas,* in his celebrated work, the Vedant, insinuates in the first text, that it is absolutely necessary for mankind to acquire knowledge respecting the Supreme Being, who is the subject of discourse in all the Veds, and the Vedant, as well as in the other systems of theology. But he found, from the following passages of the Veds, that this inquiry is limited to very narrow bounds, viz., "The Supreme Being is not comprehensible by vision, or by any other of the organs of sense; nor can he be conceived by means of devotion or virtuous practices."† "He sees everything, though never seen; hears every-

* The greatest of the Indian theologists, philosophers, and poets, was begotten by the celebrated Purasur and Sutybutee. Byas collected and divided the Veds into certain books and chapters, he is therefore commonly called Vedu Byas; the word Byas is composed of the preposition *bi* and the verb *uss*, to divide.

† Moonduc.

thing, though never directly heard of. He is neither short, nor is he long;* † inaccessible to the reasoning faculty; nor to be compassed by description; beyond the limits of the explanation of the Ved, or of human conception." Byas, also, from the result of various arguments coinciding with the Ved, found that the accurate and positive knowledge of the Supreme Being is not within the boundary of comprehension, *i.e.*, that *what* and *how* the Supreme Being is, cannot be definitely ascertained. He has, therefore, in the second text explained the Supreme Being by his effects and works, without attempting to define his essence; in like manner as we, not knowing the real nature of the sun, explain him to be the cause of the succession of days and epochs. "He, by whom the birth, existence, and annihilation of the world is regulated, is the Supreme Being!" We see the multifarious, wonderful universe, as well as the birth, existence, and annihilation of its different parts; hence, we naturally infer the existence of a being who regulates the whole, and call him the Supreme; in the same manner as from the sight of a pot we conclude the existence of its artificer. The Ved in like manner declares the Supreme Being thus: ‡ "He from whom the universal world proceeds, who is the Lord of the Universe, and he whose work is the universe, is the Supreme Being."

The *Ved* is not supposed to be an eternal being, though sometimes dignified with such an epithet; because its being created by the Supreme Being is declared in the same Ved, thus: "All the texts and parts of the Ved were created;" and also in the 3rd text of the Vedant, God is declared to be the cause of all the Veds.

The *void space* is not conceived to be the independent cause of the world, notwithstanding the following declaration of the Ved: "The world proceeds from the void space;" § for the Ved again declares: "By the Supreme Being the void space was produced." And the Vedant says: "As the Supreme Being is evidently declared in the Ved to be the cause of the void space, air, and fire, neither of them can be supposed to be the independent cause of the universe." ||

Neither is *air* allowed to be the Lord of the Universe, although the Ved says in one instance, "In air every existing creature is absorbed;" for the Ved again affirms that "breath, the intellectual power, all the internal and external senses, the void space, air, light, water, and the extensive earth, proceeded from the Supreme Being." The Vedant ¶ also says: "God is meant, by the following text of the Ved, as a Being more extensive than

* Brith'darunnuc.

† Cuthubin li.

‡ Taittureen.

§ Chhandoggu.

|| 14th text, 4th sec., 1st chap.

¶ 8th, 3rd, 1st.

all the extension of space," viz., 'That breath is greater than the extension of space in all directions,' as it occurs in the Ved after the discourse concerning common breath is concluded."

Light, of whatever description, is not inferred to be the Lord of the Universe, from the following assertion of the Ved: "The pure Light of all lights is the Lord of all creatures;" for the Ved again declares, that "the sun and all others imitate God, and borrow their light from him;"* and the same declaration is found in the Vedant.†

Neither can *Nature* be construed by the following text of the Ved to be the independent cause of the world, viz., "Man having known *that* Nature which is an eternal being, without a beginning or an end, is delivered from the grasp of death;" and "Nature operates herself," because the Ved affirms that "no being is superior or equal to God!"‡ and the Ved commands, "Know God alone!"§ and the Vedant|| thus declares, "Nature is not the Creator of the world, not being represented so by the Ved, for it expressly says, "God has by his sight created the universe." Nature is an insensible being; she is, therefore, void of sight or intention, and consequently unable to create the regular world.¶

Atoms are not supposed to be the cause of the world notwithstanding the following declaration:—"This (Creator) is the most minute Being." Because an atom is an insensible particle, and from the above authority it is proved that no being void of understanding can be the author of a system so skilfully arranged.

The *Soul* cannot be inferred from the following texts to be the Lord of the Universe, nor the independent Ruler of the intellectual powers, viz., "The soul being joined to the resplendent Being, enjoys by itself." "God and the soul enter the small void space of the heart," because the Ved declares that "He (God) resides in the soul as its ruler," and that "the soul, being joined to the gracious Being, enjoys happiness."** The Vedant also says, "The sentient soul is not understood to reside as ruler in the earth, because in both texts of the Ved it is differently declared from that Being who rules the earth," viz., "He (God) resides in the faculty of the understanding," and "He who resides in the soul," &c.

No *god* or *goddess of the earth* can be meant by the following text as the ruler of the earth, viz., "He who resides in the earth, and is distinct from the earth, and whom the earth does not know," &c.;†† because the Ved affirms that, "This (God alone)

* Moonduc. † 22nd, 3rd, 1st. ‡ Cuthu. § Moonduc.
 || 5th, 1st, 1st. ¶ Cuthu. ** 20th, 2nd, 1st. †† Brih'darannuc.

is the ruler of internal sense, and is the eternal Being;" and the same is asserted in the Vedant.*

By the text which begins with the following sentence, viz.: "This is the sun," and by several other texts testifying the dignity of the sun, he is not supposed to be the original cause of the universe, because the Ved declares, that "He who resides in the sun (as his Lord) is distinct from the sun,"† and the Vedant declares the same.‡

In like manner none of the celestial gods can be inferred from the various assertions of the Ved, respecting their deities respectively, to be the independent cause of the universe; because the Ved repeatedly affirms, that "All the Veds prove nothing but the unity of the Supreme Being." By allowing the Divinity more than one Being, the following positive affirmations of the Ved, relative to the unity of God, become false and absurd: "God is indeed one and has no second."§ "There is none but the Supreme Being possessed of universal knowledge."|| "He who is without any figure and beyond the limit of description is the Supreme Being."¶ "Appellations and figures of all kinds are innovations." And from the authority of many other texts it is evident that any being that bears figures, and is subject to description, cannot be the eternal independent cause of the universe.

The Veds not only call the celestial representations, Deities, but also in many instances give the divine epithet to the mind, diet, void space, quadruped, animal, slaves, and flymen; as, "The Supreme Being is a quadruped animal in one place, and in another he is full of glory. The mind is the Supreme Being, it is to be worshipped," "God is the letter kuas, as well as khu," and "God is in the shape of slaves and that of flymen." The Ved has allegorically represented God in the figure of the Universe, viz., "Fire is his head, the Sun and the Moon are his two eyes, &c."** And also the Ved calls God the void space of the heart, and declares him to be smaller than the grain of paddy and barley; but from the foregoing quotations, neither any of the celestial Gods, nor any existing creature should be considered the Lord of the Universe, because the third chapter†† of the Vedant explains the reason for these secondary assertions, thus: "By these appellations of the Ved, which denote the diffusive spirit of the Supreme Being equally over all creatures by means of extension, his omnipresence is established;" so the Ved says, "All that exists is indeed God,"‡‡ i. e., nothing bears true existence excepting God, "and whatever we smell or taste is the

* 18th, 2nd, 1st. † Brih'darunnuc. ‡ 21st, 1st, 1st. § Cuthu.
 || Brith'arunnuc. ¶ Chhandoggu. ** Moonduc.
 †† 38th text, 2nd sec. ‡‡ Chhandoggu.

Supreme Being;" *i. e.*, the existence of whatever thing that appears to us, relies on the existence of God. It is indisputably evident that none of these metaphorical representations, which arise from the elevated style in which all the Veds are written, were designed to be viewed in any other light than mere allegory. Should individuals be acknowledged to be separate deities, there would be a necessity for acknowledging many independent creators of the world, which is directly contrary to common sense, and to the repeated authority of the Ved.* The Vedant also declares "That Being which is distinct from matter, and from those which are contained in matter, is not various, because he is declared by all the Veds to be one beyond description," and it is again stated that—"The Ved has declared the Supreme Being to be mere understanding;"† also in the 3rd chapter is found that, "The Ved having first explained the Supreme Being by different epithets, begins with the word *Uthu*, or now, and declares that "All descriptions which I have used to describe the Supreme Being are incorrect, because he by no means can be described; and so it is stated in the sacred commentaries of the Ved."

The 14th text of the 2nd sec. of the 3rd chapter of the Vedant declares—"It being directly represented by the Ved, that the Supreme Being bears no figure nor form," and the following texts of the Ved assert the same, viz.:—‡ "That true Being was before all." "The Supreme Being has no feet, but extends everywhere; has no hands, yet holds everything; has no eyes, yet sees all that is; has no ears, yet hears everything that passes." "His existence had no cause." "He is the smallest of the small, and the greatest of the great; and yet is, in fact, neither small nor great!"

In answer to the following questions, viz.:—How can the Supreme Being be supposed to be distinct from, and above all, existing creatures; and, at the same time, omnipresent? How is it possible that he should be described by properties inconceivable by reason as seeing without eye, and hearing without ear? To these questions the Vedant, in Chapter 2d, replies, "In God are all sorts of power and splendour." And the following passages of the Ved also declare the same: "God is all powerful," and "It is by His supremacy that He is in possession of all powers," § *i. e.*, what may be impossible for us is not impossible for God, who is the Almighty, and the sole regulator of the universe.

Some celestial gods have, in different instances, declared themselves to be the independent deities, and also the objects

* 11th, 2nd, 3rd.

† 10th, 2nd, 3rd.

‡ Chhandoggu.

§ Shetashyūtor.

of worship, but these declarations were owing to their thoughts being abstracted from themselves, and their being entirely absorbed in divine reflection. The Vedant declares, "This exhortation of Indru (or the god of atmosphere) respecting his divinity to be indeed agreeable to the authorities of the Ved,"* that is, "Every one on having lost all self consideration in consequence of being united with divine reflection may speak as assuming to be the Supreme Being; like Bamdeb (a celebrated Brahmun), who, in consequence of such self forgetfulness, declared himself to have created the sun, and Munoo, the next person to Brahma." It is therefore optional with every one of the celestial gods, as well as with every individual, to consider himself as God under this state of self forgetfulness and unity with the divine reflection, as the Ved says, "You are that true Being" (when you lose all self consideration), and "O God I am nothing but you." The Sacred Commentators have made the same observation, viz., "I am nothing but true being, and am pure understanding, full of eternal happiness, and am by nature free from worldly effects." But in consequence of this reflection none of them can be acknowledged to be the cause of the universe or the object of adoration.

God is the efficient cause of the universe, as a potter is of earthen pots, and he is also the material cause of it. The same as the earth is the material cause of the different earthen pots, or as a rope at an inadvertent view, taken for a snake, is the material cause of the conceived existence of the snake, which appears to be true, by the support of the real existence of the rope. So, says the Vedant, "God is the efficient cause of the universe as well as the material cause thereof"† (as a spider of its web), as the Ved has positively declared, "That from a knowledge of God alone, a knowledge of every existing thing proceeds." Also, the Ved compares the knowledge respecting the Supreme Being to a knowledge of the earth and the knowledge respecting the different species existing in the universe, to the knowledge of earthen pots, which declaration and comparison prove the unity between the Supreme Being and the universe, and by the following declarations of the Ved, viz., "The Supreme Being has by his sole intention created the universe," it is evident that God is the wilful agent of all that can have existence.

As the Ved says that the Supreme Being intended (at the time of creation) to extend himself, it is evident that the Supreme Being is the origin of all matter, and its various appearances, as the reflection of the sun's meridian rays on

* 30th, 1st, 1st.

† 3rd, 8th, 1st.

sandy plains is the cause of the resemblance of an extended sea. The Ved says, "That all figures and their appellations are mere inventions, and that the Supreme Being alone is real existence," consequently, things that bear figure and appellation cannot be supposed to be the cause of the universe.

The following texts of the Ved, viz. :—"Crishnu (the god of preservation) is greater than all the celestial gods to whom the mind should be applied." "We all worship Muhadevu (the god of destruction)." "We adore the sun." "I worship the most revered Buron (the god of the sea)." "Dost thou worship me, says air, who am the eternal and universal life." "Intellectual power is God, which should be adored," and "Oodgueet (or a certain part of the Ved) should be worshipped." These, as well as several other texts of the same nature, are not real commands to worship the persons and things above mentioned, but only direct those who are unfortunately incapable of adoring the invisible Supreme Being to apply their minds to any visible thing, rather than allow them to remain idle. The Vedant also states that the declaration of the Ved, "That those who worship the celestial gods are the food of such gods" * is an allegorical expression, and only means that they are comforts to the celestial gods, as food is to mankind, for he who has no faith in the Supreme Being is rendered subject to these gods; the Ved affirms the same, viz., "He who worships any god excepting the Supreme Being, and thinks that he is distinct and inferior to that god, knows nothing, and is considered as a domestic beast of these gods." And the Vedant also asserts, viz., "The worship authorised by all the Veds is of one nature, as the directions for the worship of the only Supreme Being is invariably found in every part of the Ved; and the epithets the supreme, and the omnipresent being, &c., commonly imply God alone." †

The following passages of the Ved affirm that God is the sole object of worship, viz., "Adore God alone." "Know God alone." "Give up all other discourse." ‡ And the Vedant says that it is found in the Veds "That none but the Supreme Being is to be worshipped, nothing excepting him should be adored by a wise man." §

Moreover, the Vedant declares that "Byas is of opinion that the adoration of the Supreme Being is required of mankind as well as of the celestial gods, because the possibility of self-resignation to God is equally observed in both mankind and the celestial deities." || The Ved also states that, "Of the celestial gods, of the pious Brahmuns, and of men in general,

* 7th, 1st, 3rd.

† 1st, 3rd, 3rd.

‡ Brehdarunnuc.

§ 67th, 3rd, 3rd.

|| 26th, 1st.

that person who understands and believes the Almighty Being, will be absorbed in him." * It is therefore concluded that the celestial gods and mankind have an equal duty in divine worship, and, besides, it is proved from the following authority of the Ved, that any man who adores the Supreme Being is adored by all the celestial gods, viz., "All the celestial gods worship him who applies his mind to the Supreme Being." †

The Ved now illustrates the mode in which we should worship the Supreme Being, viz., "To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate." ‡ The Vedant also elucidates the subject thus: "The three latter directions in the above quoted text are conducive to the first, viz., 'Approaching to God.'" These three are in reality included in the first (as the direction for collecting fire in the worship of fire), for we cannot approach to God without hearing and thinking of him, nor without attempting to make our approximation; and the last, viz., "Attempting to approximate to God is required until we have approached him." By hearing of God, is meant hearing his declarations which establish his unity; and by thinking of him, is meant thinking of the contents of his law; and by attempting to approximate to him, is meant attempting to apply our minds to that true Being on which the diffusive existence of the universe relies, in order that by means of the constant practice of this attempt we may approach to him. § The Vedant states that "constant practice of devotion is necessary, it being represented so by the Ved," and also adds, that "we should adore God till we approach to him, and even then not forsake his adoration, such authority being found in the Ved."

The Vedant shows that moral principle is a part of the adoration of God, viz., ||

A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God, they should therefore be strictly taken care of and attended to, both previously and subsequently to such approximation to the Supreme Being;" i.e., we should not indulge our evil propensities, but should endeavour to have entire control over them. Reliance on, and self-resignation to, the only true Being, with an aversion to worldly considerations, are included in the good acts above alluded to—the adoration of the Supreme Being produces eternal beatitude, as well as all desired advantages, as the Vedant declares, "It is the firm opinion of Byas, that from devotion to

* Brehदारunnuc.

† Chhandoggu.

‡ 47th, 4th, 3rd.

§ 1st, 1st, 4th.

|| 27th, 4th, 3rd.

God, all the desired consequences proceed,"* and it is thus often represented by the Ved, "He who is desirous of prosperity should worship the Supreme Being."† "He who knows God thoroughly, adheres unto God." "The souls of the deceased forefathers of him who adores the true Being alone, enjoy freedom by his mere wish."‡ "All the celestial gods worship him who applies his mind to the Supreme Being," and "He who sincerely adores the Supreme Being is exempted from further transmigration."

A pious householder is entitled to the adoration of God equally with an Yuti.§ The Vedant|| says, that "a householder may be allowed the performance of all the ceremonies attached to the (Brahminical) religion and also the fulfilling of the devotion of God: the forementioned mode of worshipping the Supreme Being, therefore, is required of a householder possessed of moral principles." And the Ved declares, "That the celestial gods, and householders of strong faith, and professional Yutis, are alike."

It is optional to those who have faith in God alone to observe and attend to the rules and rites prescribed by the Ved applicable to the different classes of Hindoos, and to their different religious orders respectively. But in case of the true believers neglecting those rites, they are not liable to any blame whatever, as the Vedant says, "Before acquiring a true knowledge of God, it is proper for man to attend to the laws and rules laid down by the Ved, for different classes according to their different professions, because the Ved declares the performance of these rules to be the cause of the mind's purification and its faith in God; and compares it with a saddle horse, which helps a man to arrive at the wished-for goal."¶ And the Vedant also says that "man may acquire the true knowledge of God even without observing the rules and rites prescribed by the Ved for each class of Hindoos, as it is found in the Ved that many persons who had neglected the performance of the Brahminical rites and ceremonies, owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the deity."** The Vedant again more clearly states, that "it is equally found in the Ved that some people, though they had their entire faith in God alone, yet performed both the worship of God and the ceremonies prescribed by the Ved, and that some others neglected them and merely worshipped God."†† The following texts of the Ved fully explain the subject, viz.:

* 1st, 4th, 3rd.

† Moonduc.

‡ Chhandoggu.

§ The highest among the four sects of Brahmuns, who, according to the religious order, are bound to forsake all worldly considerations, and to spend their time in the sole adoration of God.

|| 28th, 4th, 3rd.

¶ 36th, 4th, 3rd.

** 36th, 4th, 3rd.

†† 9th, 4th, 3rd.

"Junuku (one of the noted devotees) had performed Yugnyu (or the adoration of the celestial gods through fire) with the gift of a considerable sum of money, as a fee to the holy Brahmuns," and "many learned true believers never worshipped fire, nor any celestial god through fire."

Notwithstanding, it is optional with those, who have their faith in the only God, to attend to the prescribed ceremonies, or to neglect them entirely; the Vedant prefers the former to the latter, because the Ved says, that attendance to the religious ceremonies conduces to the attainment of the Supreme Being.

Although the Ved says "That he who has true faith in the omnipresent Supreme Being may eat all that exists," * *i. e.*, is not bound to inquire what is his food, or who prepares it; nevertheless the Vedant limits that authority thus, "The above-mentioned authority of the Ved for eating all sorts of food should only be observed at the time of distress, because it is found in the Ved, that Chacraunu, a celebrated Brahmun, ate the meat cooked by the elephant keepers during a famine."† It is concluded that he acted according to the above-stated authority of the Ved only at the time of distress.

Devotion to the Supreme Being is not limited to any holy place or sacred country, as the Vedant says, "In any place wherein the mind feels itself undisturbed men should worship God; because no specific authority for the choice of any particular place of worship is found in the Ved,"‡ which declares, "In any place which renders the mind easy man should adore God."

It is of no consequence to those who have true belief in God whether they die while the sun is in the north or south of the equator, as the Vedant declares, "That any one who has faith in the only God, dying even when the sun may be south of the equator, § his soul shall proceed from the body, through Soo khumna (a vein which, as the Brahmuns suppose, passes through the navel up to the brain), and approaches to the Supreme Being."|| The Ved also positively asserts "That he who in life was devoted to the Supreme Being shall after death be absorbed in him, and again be neither liable to birth nor death, reduction, nor augmentation."

The Ved begins and concludes with the three peculiar and mysterious epithets of God—1st, ONG; 2nd, TUT; 3rd, SUT. The first of these signifies, "*That* being which preserves, destroys, and creates!" The second implies, "*That* only being, which is

* Chhandoggu.

† 8th, 4th, 3rd.

‡ 11th, 1st, 4th.

§ It is believed by the Brahmuns that any one who dies while the sun is proceeding to the south cannot enjoy eternal beatitude.

|| 20th, 2nd, 4th.

neither male nor female!" The third announces, "*The true being!*" These collective terms simply affirm that ONE UNKNOWN, TRUE BEING is the CREATOR, PRESERVER, and DESTROYER of the UNIVERSE.

PROGRESSIVE EDUCATION.—(*Continued.*)

By PERCY ROSS HARRISON, B.A., *Principal of the Progressive College, Grasmere.*

FOREIGN LANGUAGES.

LANGUAGES will next claim a child's attention. It is desirable that every child should acquire at least one foreign language. I am chimerical enough to look forward to a distant day when all the earth shall be of one speech and of one language; and that language shall be the best, the easiest to learn, the most logical in its formation, and the most expressive in its application that our greatest philosophers and wisest men of science can provide. But even when this happy day shall come, it will perhaps still be considered right to impart to the young of that age a knowledge of some *one* of the many rude modes of speech which their forefathers had employed as a medium for the expression of their thoughts.

Modern languages should of course be taught before ancient languages, because the former are the easier to learn. Whether the ancient languages should be taught at all or not (except as special subjects) is a disputed point. It is urged by some that a knowledge of Latin and Greek affords such a clue to modern languages that it ought to be imparted on this account. I think that boys whose length of schooling is limited can find a good substitute for this study in the Greek and Latin roots given in many English spelling books, and these might be learnt in at least one-tenth of the time. The study of Greek and Latin is also often recommended as a desirable system of mental training. In this respect it is no doubt useful; but, speaking from my own point of view, I should say an advanced mathematical training would be even more serviceable, would take less time, and would be more applicable to the needs of modern life.

Languages should be first learnt from conversation and easy reading-books, and the grammar should be studied afterwards. This is the way in which we learn our own language, and is the natural course to take in respect to foreign tongues. This order is inverted in the schools of the present day, and this will account for the dislike of most school-boys to learning languages, and (considering the time that is devoted to them) the usual poor-ness of the result. How many precious hours are wasted and

tempers soured over those awkward declensions and conjugations that boys *will not* remember, just because they haven't the slightest idea what declensions and conjugations are, or what in the world they were made for!

When a child has learnt to translate from a foreign language with moderate ease, he may then be introduced to its grammar. English grammar should be learnt first, and the grammar of the other languages should be compared with the English: thus the foreign idioms will soon become familiar. Then the works of standard authors may be studied, both as to their grammar, their composition, and their subject-matter; and selected passages may be committed to memory.

MATHEMATICS.

Arithmetic should be commenced at an early age, and other branches of mathematics may be added as soon as ever the child is able to understand them. Apart from its great practical utility, I consider the study of mathematics most valuable as a method of intellectual training. It will induce carefulness and precision in a child to an extent of which scarcely any other branch is capable.

MUSIC AND FINE ARTS.

I need not dwell on the importance of music and the fine arts. These studies are generally appreciated by children; and they exercise such a civilising and harmonising influence upon the character, and form such an excellent resource for a leisure hour in after-life, that no child should fail to learn one or both.

RELIGIOUS INSTRUCTION.

And now with regard to religious education. I am not an advocate of irreligion, and in educational matters I do not recommend an entire elimination of the religious element, if it can be avoided. Certainly it is far better to give a purely secular education than to inculcate the pernicious dogmas that are so rigidly enforced in most schools of to-day. Some friends, whose opinions are entitled to the highest respect, and who have doubtless found much to complain of in Christian churches and their ministers, seem to have contracted a hatred of the very name of religion. But can there be no religious instruction apart from the irrational and immoral teachings of orthodoxy? Our children are endued with religious feelings: do not these feelings require direction?

We must be careful not to intrude too much of the doctrinal element into our education. We may teach our children that God is Love, and that He exercises a fatherly care over His children; that He has ordained for our guidance certain im-

mutable laws, to which He has attached unvarying penalties ; that death is the entrance to a new life ; and that a future of unending progress awaits us. These principles, with the corollaries which logically follow from them, are perhaps all the doctrinal teaching that a child needs, or that we can safely impart. But, above all, we should impress upon him the fact that religion, if it is to be anything more than a sham, must be practical. It must not be a religion for Sabbath days, or for hours of devotion, but a religion that we can carry about with us in our daily avocations : the religion of brotherly love, the religion of a noble life.

ETHICS.

Religion, regarded in this light, is closely allied to ethics, which is in fact the colder and more scientific aspect of the same subject. A system of ethics should be taught in every school so that a child may thereby learn what duties he owes to society and to himself. It is strange how uniformly the study of this subject (except perhaps in so far as it is embodied in "My duty to my neighbour" in the Church catechism) has been overlooked.

TECHNICAL EDUCATION.

In every boys' school there should be a department for technical education. All boys should learn at any rate the use of carpenters' tools. But many of the useful arts may, with advantage, be taught at school ; especially if parents will allow their sons to remain until they are 18 or 19 years of age. Boys may then be sent out to business better acquainted with the trade they are to follow than if they had served a five years' apprenticeship. But, then, "*the expense !*" Although a good education is a boon beyond all price, yet (strange as it may seem) we constantly hear parents talking about *the expense*, and *what they can afford*. People who can manage very well to spend no trifling sum every week of their lives on their wines and cigars and other luxuries *cannot afford* to give their children a good education ! They can provide clothing for the body, and yet they grudge the at least equally needed raiment of the spirit ! Well, until people become less selfish, and are willing to provide for the spiritual as liberally as they do for the carnal man, I suppose we must try to meet them half-way, and reduce our school expenses to a minimum.

There is no department in which economy is more easily effected than in the industrial department. There is no reason why the lessons in these branches should not at the same time be a source of profit to the school ; and this profit may be transferred to the parents by making a reduction in the fees of the elder boys, according to the amount of remunerative work they

perform. This idea has at different times been suggested to me by various friends of progressive education, and I have no doubt that if it were properly carried out it would meet with very general approval. There is an increasing demand for industrial education. Apprenticeships have for some time past, and not without reason, been looked upon with aversion by parents, and I have every reason to believe that they will before long be quite superseded by schools designed to teach the industrial arts.

DOMESTIC ECONOMY.

In a girls' school the various branches of knowledge necessary to domestic management should be taught, such as house-keeping, cookery, and needlework. If a girl is not taught these things, how can she ever become fit to manage a house of her own?

ARRANGEMENT OF CLASSES.

There is always one difficulty that school-masters meet with in attempting to arrange their scholars in classes. It is this: that, however equally matched a class may be at the commencement of the year, they never advance in their studies with equal progress. A few quick boys are sure to outstrip their companions, and one or two slow plodding boys will be soon left in the rear. I see a very good suggestion offered to meet this difficulty in a paper by Nelson Sizer in the *Phrenological Journal* for July. He recommends that a school should be divided into three groups of classes, composed of children in whom the motive vital and mental temperaments severally predominate. Of course it is only in large schools that this arrangement can be carried out in full; but in all schools allowance should be made for the slow deliberate progress of boys of the motive, and the restless and sometimes troublesome deportment of boys of the vital temperament. There is another difficulty that the suggestion I have referred to would partly meet. It is the difficulty of classing big dunces with precocious little scholars one-half their own age, an arrangement which has seldom proved beneficial to either.

SCHOOL DISCIPLINE.

In speaking of the qualifications of a good teacher, I did not think it necessary to mention a capacity for maintaining order. In a large school, however, this becomes a point of importance, and requires a fair amount of firmness and some experience. Under-masters are often unable to preserve order in their classes simply because they have not sufficient *authority* committed to them; in other words, they are not allowed to inflict any punishment that their scholars really dread. Whether it would be judicious to place very much power in the hands of under-

masters is a matter for consideration ; but at any rate some arrangement should be made whereby obedience to all school-teachers may be rigidly enforced.

School-rules should be few, and violations should be punished with unerring certainty. This leads me to a very difficult question—punishment.

PUNISHMENT.

If a school be cleverly managed, comparatively little punishment will be needed ; still wherever a number of children are educated together it seems necessary to resort to it occasionally. I first lay down the law, admitted now-a-days by all sensible people : that punishment is in itself an evil, and that its only legitimate object is *to correct*. Hence we must always aim at adopting that system of punishment which combines the least amount of pain with the greatest amount of correction. And it will be found that the most effectual punishments are, generally speaking, those which follow soonest upon the commission of the offence.

The punishment most commonly adopted in schools is to detain a child after school-hours, or on the next half-holiday to learn or write some additional task. This system works very badly : some idle children seem not to care at the time how many so-called “impositions” they have set them, and their frequent detention in leisure hours gradually injures both their health and spirits. In many schools this kind of punishment often assumes the senseless form of so many hundred lines to write. Little attention is paid to the quality of the writing provided the quantity be there ; and thus many a boy’s handwriting becomes spoiled for life.

I have tried various modes of punishment ; and, although I must admit that I have not yet found any with which I am in every respect satisfied, still I say, that of the methods I *have* tried, I have found none at all equal in efficacy to that mode of punishment which is commonly called corporal. The advantages of an occasional use of bodily punishment I have found to be—

(1) It can be inflicted immediately after the offence, and is soon over.

(2) It interferes neither with hours of study, nor with hours devoted to recreation.

(3) It is not materially injurious either to health or spirits.

(4) In proportion to its severity, it is far more dreaded, and, therefore far more effectual than any other mode of chastisement I am acquainted with.

It is wonderful how much more virtue there is in a box on the ears than in hours of imprisonment. I speak from experience.

I will suppose it is a sultry summer's afternoon, and the boys have just taken their places in the school-room. Although the teacher wishes to make all reasonable allowance for the height of the thermometer, he knows that he cannot allow complete anarchy to take the place of order in his classes. The boys are at first inattentive, then they begin to whisper, and at last to laugh and play. He cautions them more than once with but little effect. Then he singles out the one he regards as the chief offender, and orders him to remain after school to learn an additional lesson. It is doubtful whether this will have the effect of quieting the boy for more than a few minutes. At any rate other names will soon be added to the list of victims; and before four o'clock comes almost every boy in the class has one or several impositions to learn. Thus the already dreary afternoon is lengthened out indefinitely, the so much needed physical recreation is postponed, and to those restless little boys of the vital temperament who, above all others, require frequent relaxation from their books is often wholly denied. Suppose, however, at the first sign of disaffection the master proceeds to treat the little culprit to a sound box on the ears. The effect is like magic. For ten minutes after you might hear a pin drop; and there is seldom any need for a second application during the afternoon, particularly if the boys have sufficient confidence in the master's firmness to know that he *will* repeat the dose on the first provocation. The pain (the necessary evil) is trifling and soon passes off, whereas the end aimed at, viz., increased attention on the part of the scholars, is secured for hours.

The objection so frequently urged that this kind of punishment is *degrading* I cannot very well answer, because I do not understand on what ground it is reckoned as more degrading than other modes of correction. In one sense all punishment is degrading,—that is to say, it stigmatises the individual school-boy or member of society as an offender against the rules of his school or the laws of his country. Imprisonment in the county jail is in this sense degrading, and so in its measure is imprisonment in the school-room after lesson hours are over. Unfortunately it is not the *degradation* that boys most feel, if it were so the question of punishment might soon be solved by chalking up on the black board the name of each offender and the nature of his offence; but this, alas, will not be found to be a sufficient deterrent, unless it be with boys who have an unusually large development of the love of approbation.

There is one way in which punishment may be almost totally dispensed with, but I cannot recommend it. It is by the master assuming such an attitude towards his pupils as to keep them in constant dread of him. He is both hated and feared; and what-

ever liberties his scholars take behind his back, in his presence they invariably observe the utmost decorum. Some masters boast of the excellent order that is always observed in their classes, and this is the way in which they maintain it; but in my humble opinion a genial and friendly bearing towards the boys, though accompanied by an occasional use of the rod and other punishments, would be far more acceptable to them, and far less hurtful in its general influence. Some people seem to imagine that a use of corporal punishment implies a cruel and heartless disposition in the master who adopts it; but this is far from being generally the fact. Personally I do not use a cane more than half-a-dozen times in a twelvemonth; and if I consulted my own feelings I would rather spend a holiday in the school-room administering punishments of a literary kind, than have to inflict summary bodily chastisement. Indeed, I have known one or two school-masters who never administer the cane but with moistened cheeks. It is not because we advocate unnecessary cruelty or would encourage it in our pupils that we approve of corporal punishment, but rather the contrary; because our experience tells us it is the most efficacious and the least severe, and therefore in every sense the kindest mode of correction that we can adopt.

My remarks on punishment are not intended to apply to girls' schools, with the details of conducting which I have little acquaintance.

The question of competition, as exhibited and encouraged in systems of marks, prizes, examinations, and reports, I must for the present pass over in silence, my paper having already far exceeded the limits I originally designed.

RELIGIOUS SERVICES.

With an able choir-master very beautiful services may be conducted in a school. This will obviate the difficulty of attending a sectarian place of worship; and I know no reason why in the school oratory the white-robed choir of little ones may not learn to sing in measured cadence such joyous and soul-inspiring canticles as are ascribed to the cherubim in spheres above.

I am a ritualist. Doctrine apart, there is no religious service I so deeply appreciate as an imposing "high mass;" and I think some very beautiful ceremonial observances (typical, not of bloody sacrifices, but of love to God and man) might be introduced with great effect into children's services,—more especially as in this enlightened age there is little danger of the visible sign being mistaken for the thing signified. Even to adults there is always something inspiring in well-chosen symbolical actions; they impress themselves upon the mind with a force

that mere words can never acquire ; and this is much more the case with children. To them language is an awkward tool they have but half learnt to use ; and a significant act will often convey more real meaning to their minds than whole volumes of words.

DOMESTIC ARRANGEMENTS.

School-buildings should have ample ventilation, especially in the school-rooms and dormitories, and the scholars should be taught habits of personal cleanliness. In the latter respect I consider a frequent use of the full bath of greater consequence than repeated partial ablutions. The food should be pure and varied ; and for children the diet should consist in a large measure of fruit and milk, both of which should be supplied in abundance.

PASTIMES.

Some boys are inclined to devote their spare time and money to amusements of a mechanical nature : they will make boats, and kites, and balloons, and windmills, and fountains, and steam-engines : and this taste should receive all possible encouragement and direction. In many schools little ingenuity can be displayed in this way, owing to the lack of tools and materials ; but, if the boys had the advantage of a work-shop attached to the playground, their recreations might be made as instructive as their lesson books. Amusements must not be of too sedentary a character ; but if boys have liberty and playfellows they do not often forget to run, and jump, and exercise their limbs in various ways. A gymnasium is useful as affording more systematic physical exercise ; and a course of calisthenic training is certainly more beneficial than the more fashionable " dancing lessons."

EXTENSIONS.

According to my idea a progressive college can never be complete. There will always be branches that require extending, new inventions that require introducing, fresh buildings that require erecting. Even at an early stage of development should be added a laboratory, an observatory, a museum, a library, a theatre, and a concert-room, and each of these, as time advances, will need extension.

GRASMERE COLLEGE.

My own college is still in its infancy. I have carried out my ideas as far as I have been able to do so, and shall do much more as my opportunities extend. My pupils, though still few in number, are increasing, and I feel that my effort is already a success,—far more so in fact than, considering the difficulties that such an undertaking has to encounter, could have been anticipated twelve months ago. I have every reason to hope

that before very long my ideas will be somewhat fully realised : *how soon* depends, however, on the readiness of parents to support my work now. The college is already in full working order ; and I need not hesitate to say that in its design and arrangement it is unique.

CONCLUDING REMARKS.

In this paper I have not aimed at originality, I have rather desired to give as comprehensive a view of my subject as possible ; hence, I presume no apology is needed for my having made free use of ideas that have had prior expression from other thinkers. I shall be glad of any suggestions that readers may have to offer on the subject of my paper. I have already been made the recipient of friendly communications on the subject from several correspondents, a few of whose ideas I have embodied in the foregoing pages. My opinions must not, however, be regarded as in any way final. There is no such thing as finality to progressive thinkers. I have merely sketched out my ideas on the subject from my present point of view ; but future experience and the suggestions of others may modify those ideas, especially in matters of detail. There is no doubt that education is now entering upon a transitional state ; and, although we can prophesy pretty correctly what general direction future changes will take, we cannot be expected to pronounce with unerring accuracy as to the exact plans that will be found most successful in carrying out the educational requirements of an enlightened posterity.

PHYSICAL MORALITY.

By FRANK PODMORE.

A FEW days ago certain members of this Society,* of whom the writer was one, were disputing whether the aphorism "Cleanliness is next to Godliness" is contained in any of the writings of the Old Testament. Had the disputants been less animated by the spirit of contradiction, they would have reflected that such a sentiment is alien to the whole tone of the Jewish Scripture,—alien, indeed, to the very spirit of the time, as seen alike amongst Jews and Gentiles. Certain ablutions were, indeed, prescribed by Hebrew ritual, but they were rites, and nothing more. Even amongst the Greeks, whose high reverence for every form of beauty taught them the value of physical purity as a means to physical beauty,—even here the high morality of Socrates was, in the great master himself, associated with great personal uncleanness. St. Paul himself, in a somewhat later age, does

* This Essay was originally read before a Society in Oxford.

not recognise—or recognising does not deign to expound—the full import of his teaching, that “our bodies are the temples of the Holy Ghost.” And through all the dark centuries that followed, the highest moral sanctity implied the grossest physical impurity: and the first token of care for spiritual things was neglect of the things of the body.

Certainly, if we wished to convince some obstinate pessimist that the world had steadily progressed from the days of the fathers until now, we should point to these two things as moral obligations only recognised in these latter times: to the growing consideration for the lower animals, and to the deeper sense of physical morality. For while amongst the Jews cleanliness and health were regarded only in so far as they were connected with religion,—while by the Greeks they were cultivated as mere accessories of beauty—with us a man’s first duties are the duties that he owes to himself, and of these the duty of personal health is the most unmistakeable and, inasmuch as without that no other duty can be adequately performed, the most important.

And the cause of this increased sense of personal responsibility is not hidden or remote. Together with so many other benefits, we owe this, the greatest of them all, to that power, whose first foundations, builded by the Greeks, have waited for the stately superstructure until now—the power of knowledge. It is natural knowledge—the most potent evangelist of modern times—which has taught us to seek in physical the basis of moral excellence. And the gospel that science preaches is not adverse, but supplementary, to that other gospel of religion. The one bids us be pure: the other shows us how to compass spiritual purity by purifying first the body. For science tells us that the pestilence is indeed the judgment of God—but on physical dirt and uncleanness: that the sins of the fathers are, indeed, visited on the children—in stunted limbs, in feeble nerves, and frames that bear within them the seeds of consuming disease. In a word, the modern evangel is this: that soul and body are so bound together by such subtle ties that each, by its well or ill-being, causes the sickness or health of the other: that we can do no hurt to the body but hurts the soul as well; and that to purify the spiritual man, we must first cleanse and renovate the natural man. And that, since this is so, he who willingly or carelessly does harm to his body, is guilty of sin: of sin against his whole nature, body and soul. But all injury to the body is not controllable by human agency. We cannot protect ourselves from the lightning and the earthquake, and all the forces of inanimate nature. Hurt and disease from these implies no fault in their victim. In the old phrase, here truly spoken, such accidents come by “the will of God,” and are not

answerable to man. Nor are they at all respecters of persons, but fall alike on the good and on the evil, on the just man and on the continual transgressor.

“ Streams will not curb their pride,
The just man not to entomb;
Nor lightnings go aside,
To give his virtues room.”

But setting aside all such accidents, the causes of sickness are three: it is either due to our surroundings,—as fever and pestilence, and all infectious diseases; or it is due to tendencies to some special disease, or to general feebleness of the body, which are born with us, and which we inherit from our parents; or, lastly, it is due to our own foolishness in transgressing wilfully, or through ignorance, the immutable laws of life, and so incurring the merited penalty. And in each of these three the fault lies with man: it is either the fault of the nation at large, or of our parents, or of ourselves. Let us consider them in order, and we shall see that, with the evil, science has shown us also a remedy. And, first, of disease from our surroundings. Under this head we must rank not only those more obvious epidemic diseases, but those subtler complaints which proceed from foul water, from air laden with hurtful vapours, from dark unventilated dwellings. Though, in view of so much that still remains to be done, we dare not boast of how much better we are than our fathers, yet we can see more clearly from this point of view than from any other that there is a great and a growing improvement within the last two centuries. For, first, the average duration of human life has greatly increased from the old times; and the average human stature has increased, too, as may be seen from suits of ancient armour which cramp our more stalwart limbs. And, next, for nearly two hundred years we have been unvisited by all those scourges which once desolated Europe. The plague and the black death, it would seem, belong now as wholly to the past as the cave-bear, or the wool-clad elephants, that once ranged our northern lands. And even cholera and small-pox can boast now but a tithe of their former victims. And this is mainly due to the greater purity and healthiness of our towns. The visitations of God have ceased with the sins that provoked them. Our homes are now better ventilated and cleansed. From our streets we no longer shut out the fresh air, and the light of the sun, which is, of all, the most potent influence for good. We rarely now leave our filth to putrefy before our very doors. We are more careful to drink, when we can, water that is free from all taint of uncleanness and corruption. But though we have done a little, we have left much undone. We have to learn that our filth and

refuse, instead of polluting our streams, and poisoning, it may be, the very water that we drink, may be made profitable to our health and nourishment. For not only are we yearly wasting much substance that might have lessened the bitterness of the struggle for life, but we are endangering life itself by that very wealth which we squander. For the gifts of Nature will turn to poison under the foot that spurns them. And not only so, but whilst we have given heed to the warning voice, and have set our own house in order, many homes of the poor remain yet as dark and foul as in the days before the pestilence. Many of the back streets of London are unsupplied with water that can be drunk; yet many have no water at all, while filth of every kind lies rotting before the doors; and the houses that arch overhead almost shut out the light and warmth of day. And we must not think that this is no fault of ours; that no punishment shall light on us for this. It is a national fault, and the nation must pay the penalty. That penalty shall certainly fall, and our heads shall not pass unscathed. It may not come with the fearful violence of the pestilence. The vengeance that Nature inflicts for her laws outraged is often silent, but it is terrible: is often slow, but it is inevitable. We are suffering even now in all our large towns the due penalty for those unwholesome dwellings of the poor. The foul atmosphere and the vague seeds of disease that are engendered in their haunts do not stop with them. We can prescribe no boundary on the hither side of which sickness and death shall not come. Society is a whole: the fault and the punishment of each member is the fault and the punishment of all. And even should we escape the merely physical retribution, there are other stripes for this sloth and carelessness of ours. The crime so prevalent amongst our poorer classes—crime whose penalties we must share with them—owes its birth to these vile homes. For how can the soul be pure when its every surrounding is foul and unsightly? how can the soul be anything else than sunken and debased? For the inner is dependent on the outward man; and he whose whole sense from his childhood is habituated to things degraded and inharmonious must needs become as degraded and as inharmonious as they. It is useless to punish drunkenness and crime unless we can first remove the causes that render these inevitable. It is folly to manure the ground around the suckling—to watch through all its gradual development the growing tree, and then to curse it because it bears fruit after its kind. Better to spend but a portion of the wealth which is yearly lavished on prisons and reformatories in doing that which would render these useless by removing the causes that called them forth—the vicious and unnatural surround-

ings that mould the plastic child into thief, drunkard, or murderer.

Next comes disease by inheritance. Of the terrible injustice which this would seem to entail it is not now the time to speak. It is an established law that we have to take into account before we can give praise or blame to whom they are due. It is a most certain fact that no injury which we inflict upon our own body will be limited in its effects to ourselves, but shall descend as a curse upon our children and our children's children. And, conversely, all the good that we can do unto ourselves shall remain and bear fruit for the generations yet unborn. This is a heavy responsibility, and one which the present generation are only beginning to recognise in all its vast extent. In its most obvious and most terrible form the principle of hereditary disease has, indeed, been long and intimately known—in that utter shame and ruin which the vice of the profligate entails upon his innocent posterity. Happily, no other inherited disease is so deadly and so incurable as this. But the feasts and excesses of the rich and self-indulgent leave, beyond their immediate penalty, a bitter legacy to the heirs begotten of the pampered body—a legacy whose fruits can only be averted by an abstinence as extreme as the former indulgence: to such an extent can the sensuality of the father mortgage the health not only of himself alone, but of his unoffending children. The last two generations have been thus paying the debts of a century ago—debts which their fathers incurred by hard drinking, hard living, and enjoyment of the good things of this life beyond the lawful measure, and which their offspring must pay with interest to the uttermost farthing in the shortened years of their own life. And we, in like manner, by excessive use of tobacco and alcohol, may impoverish still more the health and vitality of the children who shall be born to us. And if this be true of the grosser physical maladies, it is no less certainly true of those more subtle affections of the nerves for which science has no place or name. The feebleness and enervation which follow from energies misdirected and overtaxed, like all things else, are handed down from father to son in pitiless succession. We cannot prescribe the limits of our own actions, whether in space or time; we cannot work or live for ourselves, or for our generation alone.

The obligations which this law of heredity imposes upon us are twofold. Our duty to the unborn is, first, to preserve our bodies whole and undefiled that their inheritance be not diminished by our self-indulgence. And, secondly, when our bodies are diseased—whether that disease be hereditary or self-induced—it is our duty to abstain from marriage, and so to let

our miserable burden perish with ourselves. The difficulty, of course, must always lie in rightly adjusting the balance, and deciding whether or not our physical circumstances make marriage to us unlawful. Such questions must always be left to the individual conscience to decide, but they are questions that must be faced, and not timidly evaded, still less ignored altogether.

Lastly, we have to consider the diseases which we may bring upon ourselves by violating the laws of health in our own lives and persons. That a higher conscience has been developed in the matter of personal health cannot be denied, and though the improvement is not perhaps so obvious here as in the sanitary condition of the people, it is no less real and substantial. This advance is most marked perhaps in personal cleanliness. It is rightly regarded as one of the most indispensable virtues of a gentleman that his person should be scrupulously clean and pure. The ablutions that we take in a single day would have sufficed our great-grandfathers for a week. Nay, we carry our love of cleanliness to excess, and shrink with fastidious horror from hands begrimed even in an honourable employment. Whether our food is altogether as immaculate as our dress and our person is a question too large, and too certain to excite wide differences of opinion, for me to discuss it within the narrow limits at my command. But at least we may boast that our diet is more carefully regulated, and our meals more free from the grosser animalism. The bestial excesses of our forefathers would no longer be tolerated now. But the public dinners which Dickens and Thackeray have satirised still flourish with undiminished prodigality, and doctors tell us that half the maladies to which the race of *mortales ægri* are liable have their origin in over-indulgence at the table.

The vice of drunkenness, too, has almost entirely died out amongst the upper classes. But let us not be too hasty in congratulating ourselves on this. Alcoholic drinks of any kind—and the indulgence in such is only limited, not prohibited—are, it is probable, luxuries which are not merely superfluous, but injurious. And the practice of tobacco-smoking comes under the same category. The evil effects of these two habits cannot be discerned in any radical injury to the constitution. They simply throw a slight, but permanent excess of work on all the vital functions. Smokers and drinkers live under a constant derangement of the organic mechanism; they constantly fall short, by just so much or just so little, of perfect health. In other words, they purchase a trifling pleasure at the cost of so much energy lost, so much vitality consumed—at the cost, when the sum is expressed in its most concrete terms, of so many of the days of their life.

But all these are but trifling evils; they affect only a portion of the community, and those only to a limited extent. But there is another and a subtler disease in our modern life, which, as it is more subtle, is more dangerous, and more universal. One of the grand causes of ill-health, of depression, of premature death, is the constant unrest forced upon the present generation in the fierce race for life. And yet the race is not for life, but for knowledge, wealth, and power; and these we purchase at the cost of life itself. We have reversed the old proverb: "We are willing to lose life, that we may gain what makes life worth the living."

This wild hurry is not confined to any one class or occupation, it infects all alike: the statesman, the student of letters or science, the man engaged in his profession or in business, and reaches even to the humble mechanic and the factory-hand. Nor is the race only for things mental and physical. Too often men haste to get goodness with the same reckless speed with which they haste to get wisdom and strength. And if the consequences of undue precocity in body and mind are so disastrous, who shall say what they must be in morality?

But, in so vast a prospect, we must needs limit our field of view. Let us consider only the effect of over-zeal in the pursuit of knowledge, and that, as most specially concerns us, in the young. Very often the evil is begun in the earliest years. The child has learnt to read at four; at seven years he is acquiring some two, or even three, languages beyond his own; and at twelve he is sent to be "examined" for some entrance or scholarship examination. How great is the strain thus thrown upon the physical powers may be judged from the fact that at least one gentleman, who prepares boys of under fourteen years, is obliged to give his pupils a bottle of stout at lunch, and two glasses of port at dinner, to enable them to keep up with their work at all. And when the scholarship is gained, or the examination passed, the same stimulus still urges on the boy, now freed from parental control, on his own account. He works for prizes, and removes; he is, perhaps, ambitious to excel in the cricket-field as well. Wine and stimulants are prescribed for him by the doctor, to enable him to bear the excessive strain on body and brain; and, in so prescribing, he teaches the boy to draw a cheque on the future, and to consume, in early youth, the balance of vitality that should be left for the time of need. For "Nature is a very strict accountant;" she never suffers a man to over-draw his credit in the bank of health; the extra strength that he can summon to his aid by stimulants, is strength drawn from his own life's portion; he is then living on his capital, and the end of that is a bankruptcy, in which there can be no com-

position. And so at sixteen or eighteen there often comes a breakdown, which renders hard work, for a time or for ever, impossible. Oftener still the collapse comes on later, when the man has worked at college, and in his profession, as he had worked at school. Or, perhaps, there is no sudden penalty, only the silent and sure one of diminished energies, of hopes depressed, and of failing powers of life. For the wealth which we squander over and above our portion in youth, is wealth subtracted from the store-house of our later years. Nor can we, by any frugality, repay what we have borrowed; no rest or economy can compensate for any extravagance of labour. How short-sighted such a policy is, must be obvious to all. It needs no great skill in the finance of health to see that he who lives on both principal and interest is guilty of the grossest folly and mismanagement. For what can be more foolish than in working to gain power, wealth, and fame, to rob ourselves of the opportunity of enjoying them?

The perfect life is one in which there is no hurry, no unrest. The man who lives by Nature's laws, will work always, steadily and unrestingly, and will leave the surplus vitality of his youth to such time as old age or disease, by accident or the fault of others, shall fall upon him. And so living, the highest prizes of this life shall be open to him. For he shall have no fear of that strength, which he has never over-taxed, failing him in the moment of his success. He will be content to see others pass him in the race, knowing that their course is swift and short; and that the prize is given, not to the swift, but to the strong. Such a one will have time to taste of all the enjoyments that lie in his path; he will be able "to see life steadily, and see it whole." He will not be hurried on, in mad unrest, to clutch at phantom prizes, but shall, unfalteringly, pursue the real good. And at his life's close, like a tired child, he shall sink in dreamless sleep.

Such is the life, and such the death, fit crown of a life so spent, that we all owe to ourselves. Nor to ourselves alone. We, "the heirs of all ages" that lie behind us, are the stewards of the generations to come. For them we hold in trust the inheritance that we have received of our fathers, and to them we owe it that they shall receive their own with interest. Nor only so, for we owe a duty to the present as well. We are members of one grand organism, and each of us has his several function to perform. On the due performance of his task by each individual, depends the life and well-being of the whole. We are wronging not ourselves, then, but universal man, by rendering ourselves unfit to perform that portion of the world's work which has been entrusted to our care. The progress of the race depends on us, and we may not evade our responsibility.

From the life of the universal humanity we cannot cut ourselves off; we have received, and we must give in turn what is demanded of us alike by contemporaries and by posterity.

OXFORD, *May* 1876.

GIANT ORTHODOXY: HIS RULE, OVERTHROW, AND DEATH.

A Ballad of the Future. Supposed Time of Recital, the Year 2001.

By WILLIAM BENNETT.

THIS is a penny publication (Glasgow: Thomas Bennett; William Love). The author is an uncompromising opponent of orthodoxy. There is nothing very fresh in the treatment of the subject; and we could safely predict much more than the author includes in his improved form of thought. He is a rationalist, and seems to know but little of the spiritual nature of man. We give a few of his concluding verses describing the improved condition of things:—

By reason now all things we prove,
As wise men always should;
By Conscience, not Authority,
We test what's ill and good:
Experience now we better deem,
To keep our steps well led,
Than all that "Prophets" ever wrote—
"Apostles" ever said.

Of "Inspiration" still we know,—
'Tis of the wise and good;
And this, augmented hour by hour,
Becomes our daily food.
Our "Prophets," they are they who tell,
Through vision strong and clear,
And thought, and knowledge gathered wide,
The proper course to steer.

Our "Saints" are they who most do try
To aid the public weal:
Whose hands grow hard in serving men,
And not their knees that kneel
In superstition's selfish forms,
In pew, or convent cell;
As though, forsooth, we neared God most
By bidding men farewell.

The poor with us do not exist
In famished thousands strong;
We settle not by gun and sword
Who's right and who is wrong:
No drunkards reel along our streets,
Our poorest all are taught;
And in the interest of all
The good of each is sought.

The many live not now to toil
That others idle go;

'Tween Labour strong and Capital,
 No sharp-drawn line we know.
 The soil, God's gift to all men born,
 No man his own may call;
 But by the State each acre's held
 For common good of all.

This earth we deem not little worth,
 For so we have not found;
 And 'neath the *smile*, not *frown*, of Heav'n
 We till its *uncursed* ground;
 And, for that world that is to come,—
 That land of fuller bliss,—
 We hold that he is best prepared
 Who's best prepared for this.

So ends my story of the days,
 When darkness thick did brood
 O'er this fair Isle, when o'er it reigned
 "Victoria the Good:"
 God send that we, who know the light,
 The truth more clearly see,
 May ever walk within that light,
 As Freemen, truly free.

LECTURES ON MENTAL SCIENCE, ACCORDING TO THE PHILOSOPHY OF PHRENOLOGY.*

THE editor in his Preface says:—

"This unpretending little work stands alone in the literature of the subject. It has been found that the more professionally-written works on Phrenology, overladen with technical detail, however valuable to the practical student, are dry and uninteresting to the general reader. This latter class is in all subjects by far the largest, and to them this volume is particularly dedicated. Not that the scientific matter presented is not as reliable as if it were clothed in language of a more professional character; for, while the pages bristle with anecdotes and popular allusions, and the style is rythmical as a poem, and entertaining as a tale, the view given of Phrenology is as correct and instructive, as far as space will permit, as that afforded by any other author. This is just the kind of book to induce that pleasing acquaintance with the science in its most applicable form, which, while it may lead to profound study of the subject, is eminently corrective to the reader in the most important issues of life. A high and holy religion, a pure spiritual philosophy, a liberal science, and elevating views of life

* "Lectures on Mental Science, according to the Philosophy of Phrenology." Delivered before the Anthropological Society of the Western Liberal Institute of Marietta, Ohio, in the autumn of 1851. By the Rev. G. S. Weaver. New edition, with Supplementary Chapter by J. Burns, Lecturer on Anthropology. London: James Burns, Progressive Library, 15 Southampton Row, W.C. 1876. Price 2s. 6d. To the purchasers of *Human Nature* for this month, 1s. 9d.; post free, 2s.

in all its relations, are herein set forth. We are informed that the lectures were originally delivered in response to a request of the Anthropological Society of the Western Liberal Institute, Marietta, Ohio, in the autumn of 1851."

The author's style and teaching may be appreciated from the following extracts:—

"It is a mental and moral science. It proposes first to teach a man himself—the most important knowledge within his reach, and the one in which most men are most unaccountably deficient. It would unfold the closely-drawn curtains of self. It would map out a chart of the soul. It would expose the motive springs of all actions, tell a man why and how he feels and acts. It would open the sweet-scented garden of the affections, and count and name each flower of love, and tell its peculiar fragrance. In a word, it would picture a man's soul on canvas, and hold it up for him to look at just as it is, with its beauties and deformities strangely congregated. It would then point out its faults, its weaknesses, its dangers, its darling propensities; then tell him how to improve it, how to curb its passions and quicken its aspirations, how to refine its coarseness and empower its energies, how to correct its judgment, enlighten its reason, purify its love, elevate its sentiments, beautify, adorn, and perfect its character. In a word, it would give him that knowledge by which he could harmonise himself, form a perfect mind within him—the most beautiful, grand, glorious, sublime thing in earth, that which angels admire in rapture, and God Himself loves in infinite ardour. It would confer upon every man, every woman, the priceless boon of this knowledge. It would join and cement for ever the links of golden friendship; consummate the nuptial bonds of congenial spirits; open to their enraptured eyes the pure, refined, and ecstatic pleasure of a love such as binds perfected souls in a bliss that knows no end; and lay in them the deep and sure foundation for a higher, purer, nobler, truer race of men and women, with which to construct the sublimely noble fabric of a peaceful, harmonious, religious, enlightened, and happy society. With this for its object Phrenology goes forth; and may the winds bid it speed, the waters bear it on, the lightnings write its message on the heavens above, and the hearts of men clap their hands in jubilant joy wherever it goes!

"That doctrine is, that mind or spirit rules and moulds matter. If so, then the constitution of the body will tell the constitution of the mind. The refinement and delicacy of the body will be the index of the refinement and delicacy of the mind; for the simple reason that the body is what it is, by virtue of the mind which moulded and dwells in it. The body is coarse because the mind which made it so is coarse, and has always used it for rude, coarse purposes. Or, the body is refined because the mind which made it so is refined, and has always used it for refined and delicate purposes. The body being subject to the mind, it must possess its

peculiar character as the body, as a gift from the mind, as an inheritance bearing the peculiar mark of its original proprietor. Take the coarsest, roughest *man* in your knowledge, and the most refined and exquisitely wrought *woman* in your circle of acquaintance, and compare the two with respect to physical delicacy and refinement. Look at their hair. One is coarse and bristly; the other is soft and fine as threads of gossamer. One is black as the hues of night, the other is golden as the radiant sunset. Observe their skin. The fibres or texture of one is as coarse and harsh as a web of crash; those of the other as fine, smooth, and almost invisible, as the threading of a piece of the glossiest silk. Witness their hands, feet, and limbs. Compare them, not in size simply, but in the delicacy of their make, their form, their elegance, their fineness. How marked; how great the contrast! In every respect it is as visible and distinct as the variety of forms in the outward world. Now the difference in the outward persons, with respect to refinement and delicacy of constitution, is no greater, but just as great as the difference in their minds in this respect. The refined constitution will exhibit not only a more refined kind of mentality, but a greater amount, a greater intensity, a greater force of mind, in proportion to the size of the brain. There is no doubt that the convolutions of such a brain are far deeper, and perhaps more numerous, and the intensity of its actions far greater and more powerful.

“Again, observe the difference between man and woman—between women in general and men in general. Woman is far more delicately wrought and exquisitely formed than man; and she exhibits a degree of mental power in proportion to the size of her brain, as much greater than man as she is more refined than he. Hence it becomes necessary that man should be larger than woman that he should have the same amount of power. There is no doubt that power of mind is about equally balanced between man and woman. What he lacks in delicacy and refinement of brain, he makes up in size. And what she lacks in size of brain, she makes up in intensity of temperament; so the difference between them is not in power, but in kind of mentality. Her system being more compact and refined than his, she is capable of more intensity of action, and possesses greater powers of endurance, in proportion to her strength. Hence he needed greater strength, in order that he might be capable of doing and enduring as much as woman. The more compact, refined, and well-formed a human system is, the more it can do and endure, the longer it will live, the more it will accomplish, and the more healthy will be the products of its mental activities. This explains the reason why frail, delicate woman will often perform such wonderful labours, live under such enormous burdens, and endure such intensity and length of mental and physical sufferings. And this, too, shows the effect of physical refinement and perfection in affecting mental power. The physical difference between man and woman illustrates, too, this same

principle. If man is larger, woman is finer. If man is stronger, woman is more intense. So that the great doctrine of the power and influence of temperament may be learnt by a contrast of man with woman, physically and mentally.

"The question has long been agitated, respecting the mental difference between man and woman. It has been contended that she is the weaker in intellect, because she is smaller and weaker in physical strength. But this argument will not be admitted by Phrenology; for that shows that real power depends not altogether upon size, but upon other conditions. If these other conditions which confer mental power are found in women, then the argument against her is not good. The whole female conformation shows that these conditions are amply made up in her constitution; so that her mental power stands side by side with man's. But here a question may arise,—Is the power conferred by *refinement* of constitution, which is woman's great source of power, the same in kind with that conferred by *size*, which is man's peculiar source of power? Is there any difference between the two? It is my opinion that there is. The power conferred by refinement of constitution is altogether a higher order of power. It is nearer purely spiritual power. It is by this that the highest order of intellects are formed. It is this that makes poets, artists, geniuses. It is this power that lights the flames of the purest and most intense intellectuality. It is this that gives that kind of intuitive intellect which sees with a spiritual eye, which comprehends without apparent reasoning, which darts through a whole subject with lightning rapidity, and which, seer-like, beholds the shadows of coming events cast before. It is minds formed by this power that have delighted and charmed the world. They have written its deepest, loftiest poetry; they have made its sweetest, intensest music; they have poured forth its most refined, touching eloquence; they have painted its liveliest colours and have chiselled its most perfect forms; they have breathed its holiest prayers; they have cherished its loftiest virtues; they have lived the most intense and glorious lives. Such minds dwell close upon the borders of spirituality. The life they live is half divine. They are human angels. A glory from above encompasses them. Their thoughts are electric spirit-flashes. Their loves are flowers of ethereal passion. Their devotions are reverent poems of praise and love of the Divine Spirit. Their emotions are music-strains of the most refined joy and grief."

We also quote the Supplementary Chapter, by J. Burns:—Since the first publication of this work, several additions have been made to the number of phrenological organs, as indicated in the symbolical head which is placed as a frontispiece to this edition. It will be observed that the organs located in the upper part of the forehead are not described in the preceding lectures. They were introduced by the Fowlers, those most eminent of practical phren-

ologists, and it is their system which is exemplified in the illustration at the beginning of this work, to which we have referred.

The organ immediately in the centre of the upper part of the forehead, between Benevolence on the top, and Comparison in front, has been named Human Nature. Like all other phrenological organs, it is extremely difficult to give it a name expressive of its true definition under all circumstances, because the action and quality of every organ is modified in manifestation by all the other organic conditions. And, again, it is extremely difficult to give an absolute designation to that which we are supposed to regard in a relative sense when it performs a metaphysical function, figurative, so to speak, of the physical object or condition whose name it bears. This organ, like all others, is much modified by temperament and type of head. It may be regarded as a perceptive organ, operating on the subjective plane somewhat in the same manner as Individuality does in regard to objects. But being purely a metaphysical faculty, it is very much more influenced by temperament than are the percepts of physical objects. Generally speaking, it may be understood to probe the interior qualities of man, and the probable outcome of events, by its ability to perceive those mental or essential peculiarities of which the external organism and other signs are remote indications. It enables the merchant to adapt goods to his customers; to read the characteristics of those with whom he has to deal. It enables the employer to appoint suitable men to execute certain kinds of work. It gives the power generally to read mind, and to pry into the thoughts and motives of others. With a low type of brain it tends to an inquisitive, intriguing disposition, which intrudes itself where it has no business, and employs itself with those things that had better be left to others. Associated with the intuitional and sensitive temperaments, it opens the mind to many impressions of what may be called a purely trans-corporeal description. Thus, it anticipates the arrival of visitors, or the fate of friends at a distance. It is prophetic, and its first impressions are sure guides in all matters. It delights to look into man's future, and explore his mental and spiritual destiny. Combined with the critical faculty, it gives fine metaphysical acuteness, and a power of definition and distinction of subtle differences which very much puzzle ordinary minds. Allied to those conditions which incline to the study of Biology and Mental Sciences, it gives great power of diagnosis to the physician and observer of mental phenomena. With such minds the study of human nature becomes a source of real pleasure, and they pursue it successfully because of the intuitive ability to understand man as a scientific fact. Associated with the philanthropic influences of Benevolence, and a genial diffusive temperament, with full development of the affections, this organ gives an intense love for humanity, and the tendency to sympathise with and benefit it in all its forms. Those who have power to win their way and control circumstances are well endowed with this organ. It enables them, with the aid of

the organ on each side of it, to say the right thing at the right time, to adapt the act to the occasion, and perceive the essential point of every case as it comes along. The fineness of this faculty is greatly enhanced by temperament. Thus, one type of organisation will, through this organ, be able to adapt itself more successfully to those that are similar to it, and therefore sympathetic with it, than with those who are out of its organic range, as it were. The organ is most successful in its exercise in those of universal characteristics, enabling them to adapt themselves to almost every species of individual and circumstance. The organ is also modified in its action by the direction of its development. When it is more particularly apparent at that point which unites it to Comparison, it exhibits more of the intellectual and metaphysical character. The middle form of development relates it to the purely intuitional range of function, or the simple perception of those interior conditions to which the organ primarily refers. When the organ of Human Nature inclines towards that of Benevolence, its action leads more in the direction of the philanthropist. The full development of the organ in all its parts presents the most universal form of its action.

It is almost needless to occupy space with the consideration of the facts which arise from its non-development. The person lacks the power of foreseeing much that is immediately related to him, and fails to observe the characteristics of intimate friends, or to adapt his conduct to the circumstances which surround him,—to use a common phrase, he is always “putting his foot into it.”

The other organ in the upper part of the forehead to which we refer, is called Agreeableness or Suavity. When largely developed, it gives a height and squareness to the upper part of the forehead. Superficial observers will fail to perceive that they may be misled in the diagnosis of these organs. The square head is really a cranial type known to Dr. Barnard Davis and other anthropologists as the *brachycephalic*, and is what may be called the masculine type of head, giving breadth and grasp to the character, reasoning power, and materialistic ideas based upon actual human experience. The narrow, long type of head, on the contrary, called by these craniologists *dolichocephalic*, is feminine in character, and penetrative, intuitional, and spiritual in tendency, and in thought depends, not so much on theories and rational deductions, as upon impressional and intuitive perceptions which it is able to gather from time to time. Apart from the consideration of these cranial types, it is, however, well to observe that the side organs of the brain are complementary or accessory to those of the centre of the head, and thus while Human Nature perceives the true state of affairs, Agreeableness gives the desire and ability to act in accordance therewith. It may be regarded as a social intuition, enabling man to imitate and adapt himself to those personal peculiarities which he meets with in social intercourse. A person who possesses this development is capable of providing social entertainment when in

company, and of supplying small talk when there may be no particular subject on hand. The possessor is playful, youthful, and cheerful in manner. The mind inclines to recreative pastimes.

The examiner is sometimes misled by this form of head in various ways. In the first place, he may find this type associated with small affections, and the subject may be regarded as not of a social character, whereas he may be the soul of social entertainment; but he attends these gatherings, not for the purpose of gratifying his affections, but to exercise those semi-intellectual faculties which enable him to minister to the enjoyment of others and participate in their abilities in return. Such a person is not a domestic stay-at-home individual, nor is he particularly attached to friends, but he goes abroad and into company more professionally, as it were, than from any clinging which he has to individuals. This organ is sometimes mistaken for a development of Causality. The lofty, square, spacious brow may be developed on the range which covers the ground occupied by Agreeableness; and though the solid intellectual attainments may be but small, with large Language and Ingenuity, this organ can make a little knowledge go a long way, and superficial attainments are made to wear a very prepossessing appearance. Its combinations with Ideality, Wit, Imitation, &c., modify its action, rendering it playful, refined, or dramatic, as the case may be. Devoid of the aid afforded by Human Nature, its playfulness will oftentimes be misplaced. It will romp and disport itself at the wrong time. It is an organ which should be carefully cultivated, especially by those who have to sustain severe mental duties. It relieves the mind from continued strain, and prevents a person becoming prematurely old and weighed down by the burden of life.

A spare page at the beginning of the work has been occupied with a new classification of the temperaments. It is entitled "Analysis of the Human Organism."

The "classes of organs" are first shown to be—Physical Temperaments; Physico-Mental Temperaments; Mental Temperaments.

The grand divisions and temperaments are—

I. *Vital Apparatus*, consisting of six temperaments.—1. Nutritive or Digestive; 2. Arterial or Active; 3. *Venous or Receptive*; 4. Pulmonary; 5. Excretory; 6. *Glandular or Lymphatic*; 7. *Cellular or Adipose*.

II. *Mechanical Apparatus*, divided into three temperaments.—1. Osseous or Bony; 2. Tendinous or Sinewy; 3. Muscular or Fleshy.

III. *Nervous Apparatus*, comprising three temperaments.—1. *Generative*; 2. Motive; 3. *Sensitive*.

IV. *Cerebral Apparatus*, thus arranged into temperaments.—1. Propelling; 2. *Restraining*; 3. *Domestic*; 4. Social; 5. Ipsial; 6. Perceptive; 7. *Recollective*; 8. Expressive; 9. Constructive; 10. *Æsthetic*; 11. Conceptive; 12. *Intuitional*; 13. Moral; 14. *Spiritual*; 15. Centripetal; 16. *Centrifugal*; 17. Suggestive; 18. *Critical*.

Making, in all, thirty-one temperaments. The positive temperaments are in ordinary type. The negative or sensitive in *italic*. It will be remembered that some of these temperamental conditions have been described in this magazine several years ago. The series may be continued soon.

The work is altogether the most readable and instructive on the science that exists. It is not so decidedly scientific as some other works. It is, on the contrary, eminently popular in style, while its teaching is as true to the doctrines of phrenology, as are the contents of other works on the subject.

ORIGINAL RESEARCHES IN PSYCHOLOGY.*

By T. P. BARKAS.

MR. T. P. BARKAS, of Newcastle, has in preparation a work of great importance, consisting of answers given in writing through the hand of a lady to questions which he put to the controlling spirits. Mr. Barkas has just published a lecture describing his experiences with this lady, and giving a specimen of the answers he obtained. We quote a few, which will give readers an interest in the forthcoming work. It will be seen that the range of subjects is wide and the answers to the point.

HARMONICS.

Question.—Is Helmholtz right in supposing that the harmonics occur simultaneously with the tonic?

Answer.—This must be incorrect, since the fundamental sound is the tonic, the harmonics only give intensity and brightness, as it were, to the sound of the tonic.

VITAL ACOUSTICS.

Q.—How is the sense of sound conveyed to the mind?

A.—This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by the particles of air being set in motion,—amplitude of vibration as you call it. These particles, which move in a backward and forward motion, cause a sound wave to be propagated, which, falling upon the ear in close contact with the tympanum, cause the auditory nerves to vibrate, and thus convey the sense of sound to the sensorium.

INTERFERENCE.

Q.—Please to inform us how it is that two similar sounds produce silence, and two dissimilar sounds do not?

A.—Because the waves meeting each other stop the progress of each other. Take two tuning forks and try, and I will explain.

Q.—We have not two tuning forks. Please to explain to us how to use them? I know how to produce the effect by using one.

A.—Take the two forks in either hand, strike them both with equal force, and touch the ends on the table, the waves meeting in this manner ~~~~~~. You will see the crests of each wave will intercept each other. The experiment is worth trying.

HARMONY.

Q.—Please to inform us what, in your opinion, is the origin of harmony?

A.—I will re-write the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this, that the waves of sound reach the ear in isochronous vibrations,—music or harmony is the result. When the vibrations are not sufficiently rapid, the ear is only conscious of noise; when, again, the vibrations are too rapid, the ear is not conscious of any sound at all.

Towards the end of the fifth séance, after I had asked many questions having relation to science, it occurred to me that probably those scientific questions and answers would be very uninteresting to several of the sitters at the circle who do not profess to have any knowledge of scientific subjects, and I therefore, to change the topic of conversation, asked if the control would give us some description of his present life, and of his departure from the present world. The reply was as follows:—

A.—I will meet you on Monday evening next, and will tell you of our state here as much as I may; but you must not expect too much, for our state is beyond description. Such words as can best express our condition I will use; but, as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

At the next séance, held August 23rd, 1875, the control wrote, “I have arrived; what can I do for you first?”

THE FUTURE LIFE.

Q.—Will you kindly give us the information which you promised on Monday evening last, as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us.

A.—I will commence with my experience on first entering my new life.

Thanks. We shall be glad to learn it.

I told you before that the last nine years of my life were years of pain and agony, so excruciating that I looked and longed for death as the only means for relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never troubled myself about the future. To my mother and sister I owe all the good in my nature; and when I spoke to my mother as to the preparation necessary for the future state, she said—“Live, my son, so that when you leave this earth, you may leave nothing to regret behind; be

honest, truthful, and courageous,—that is the preparation I advise." During the last few days of my life, I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint, cheered me by saying—"Death is very near now, you will soon be free," and I blessed her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, falling into a stupor, but I can still feel the kiss on my brow and the words, "He is going." Directly after this the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body? I can only liken it to the beatific trance of the opium eater. I was roused from this trance by a form which bade me come, and then I knew, for the first time, that I had died.

Q.—You have now favoured us with an account of your entrance into the other state, will you please to give us some account of your experiences when there?

A.—I remember wishing that my mother knew that the suffering was all over, but when I turned to tell her I found myself in a strange place, with an old man standing looking pityingly beside me. I said—"I want to speak to my mother;" but he replied, "Not now—come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength, and happiness.

We came to a city—a city not built with hands, and such as I cannot describe: it was the very perfection of the architect's ideas. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer I recognised some of the grand old heroes whom I had thought and spoken of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth. After a while, my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city—village (which you will), and there we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men—painters, writers, they had been; but these great masters of the earth, how low have they fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists—those men whose names stand high for their works

of charity." "This way," said my guide; so we turned and came lower, and lower, and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer, I recognised as one of England's greatest philanthropists, there continuing the work to raise those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen, how low are they; see there in the rank above them are the poor, the beggar, who, by reason of their greater aspiration after good, are higher than kings or princes. There again, are those who were idiots and insane, these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Q.—We shall be glad if you will proceed with your description?

A.—I would rather, now that I have introduced the subject, that you would ask what questions you want information upon. This is a difficult subject to deal with, since I must use a metaphor all through; but I keep to the truth in every particular.

Q.—Have you and your companions in the spiritual world visible organised human bodies?

A.—We have visible organised forms, but such forms as you in your material form would not recognise. You see your friend and know him to be your friend; so do we when we see the spirit of our friend know him to be our friend, in the same manner that you recognise yourselves; yet, if you were to see us with your material eyes you would not recognise us. I can liken it only to this: the butterfly would not recognise in the chrysalis a fellow-creature. We do not see the form but the spirit, and recognise our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether as we are supposed to do?

A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes, we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how?

A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call a will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells,

and do those who leave this world go at once to either the one or the other; if not, what is their state?

A.—I have never heard of the hell since coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel *ennui* or languor?

A.—We have days, nights, and seasons, similar to your own. We tire sometimes, but take rest, not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse?

A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organising schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and, if so, what are your leading forms of worship?

A.—We have as many—no, almost as many—forms of worship as yourselves. It is the employment of very many; but put to greater use than on earth. By worshipping the Deity truly, we raise ourselves, and to do so truly, we must raise others; thus, by our own deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind,—i.e., were angels once men?

A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but as to your question, Were they once men, I believe if they were, they never lived on earth—at least, such is the opinion of many here.

Q.—Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are most familiar?

A.—Acoustics, light, heat, magnetism, electricity—principally, but of a few more; but of languages, I know but little more than English. I certainly once knew German as well, but during my illness, I let it go down; still I might be able to recollect it, if necessary.

HARMONICS.

Having asked the foregoing questions, in relation to the condition of the future life, I asked for an explanation of an answer to a previous question on the harmonies of organ pipes, and received the following reply:—

A.—I have misunderstood the precise meaning of the question, but the arrangement is one I have no practical knowledge of, and only speak from theoretical knowledge. First node in a stop-pipe occurs at *one-third* from the mouth-piece. This, I had not known,

thinking it one-third from the stop, but I find the fundamental sound is carried from the mouth-piece to the stop and back again, before the node is formed. This alters the arrangements of the nodes I find.

I then asked still further to vary the subjects of inquiry.

OPTICS.

Q.—Will you please to inform us, as briefly as you feel disposed, the difference between chromatic and spherical aberration?

A.—By spherical aberration, we mean the distortion of the figures or objects looked at through a spherical lens, by chromatic, the ring of colour round the object.

The next séance was devoted to music, and the following typical questions and answers are quoted as illustrations of the examination:—

MUSIC.

Q.—What is meant by inharmonic diesis?

A.—When two or more sounds are given, the waves carry the sounds, and the waves impinging the one on the other cause a disturbance, and the reflected waves carrying on the disturbance cause the diesis.

Q.—Please to inform us what is meant by a comma?

A.—That cessation of all sound caused by the coincidence and interference of the sound waves.

I select the following questions and answers from the records of some of the subsequent séances. They will enable you to see how large a field the inquiry covered, and how very improbable, if not impossible, it is for one person of merely ordinary information and intelligence to answer the whole of them, on subjects so diverse and unusual to an ordinary mind:—

THE ORGAN.

Q.—You said that vibrations of *vox humana* and *cremona* differed from the trumpet and the oboe. Will you please to explain the difference in the modes of vibration of these two classes of reeds?

A.—In the *vox humana*, the vibrations are much quicker, and consequently more harmonics are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the *cremona* or hautboy, fewer harmonics are sounded: thus, the tone is graver, flatter, and of a purer sound.

OPTICS.

Q.—What is light?

A.—Light, like sound and heat, is but a mode of motion, and is the physical agent by which objects are made perceptible to the eye—brain—through the organ of sight.

Q.—Is light itself visible?

A.—No; it is only visible by being reflected.

THE EYE.

Q.—Will you please inform us what membrane it is that covers the vitreous humour, and whether it does anything more than merely cover it?

A.—The membrane does not cover the vitreous humour, it merely divides it into separate cells, and is for the purpose of protecting the humour from any accident. If a blow decompose one part, the membrane intervening prevents the others from suffering.

Q.—Is terrestrial science still a department of earnest inquiry by some of the inhabitants of the spiritual world?

A.—It is so for a certain period, since we bring our likes and dislikes with us; after a while, we turn our attention to other objects. With some, this happens sooner than with others.

COLOUR AND OPTICS.

Q.—Into what colours does a prism divide the solar light?

A.—Sir David Brewster says three—blue, yellow, and red; others say seven—violet, indigo, blue, green, orange, yellow, red.

Q.—What is the law of reflection in optics?

A.—Do you mean the angle of reflection? If so; that is equal to the angle of incidence, and in the same plane.

Q.—What is the law of refraction in reference to water, glass, and diamond—which is greatest?

A.—The angle of refraction is on the same plane as the angle of incidence, but on the opposite of the perpendicular. The index of refraction for water is $\frac{4}{3}$; for glass, $\frac{3}{2}$; for diamond, which is the highest refractive power of any known substance, $\frac{5}{3}$.

Q.—How is a lens made achromatic?

A.—By uniting a concavo-convex lens of flint glass to a plano-convex one of crown glass. I think that is the arrangement, but am not certain. The crown glass, which is twice as dispersive as the flint, or *vice versa*, I don't remember which, is arranged so that the colours of the fringes intercept one another, so that no particular dispersion is visible. I think that is the arrangement.

Q.—Would the polarising angle of diamond be the same as the polarising angle of glass?

A.—I should think not, since the refracted angle of a ray incident to a diamond would be much greater.

Q.—What, in your opinion, is colour?

A.—The absorption and reflection of certain rays of light.

Q.—Is order objective or subjective?

A.—Subjective of course, since it does not really exist.

ELECTRICITY.

Q.—What is meant by electrical deduction?

A.—One body becoming electrified by the influence of an electrified body at a distance.

In this way, I take a cylindrical conductor and insulate it; then I bring a body charged with, say, positive electricity of the cylin-

der, the result will be the polarisation of the fluids in the cylinder, the negative electricity of the cylinder being attracted towards the charged body, the positive electricity being repelled to the opposite end of the cylinder. This is electrified by induction, or influence, at a distance.

Q.—What substances are capable of receiving and retaining magnetism.

A.—Iron, principally, in any condition; steel can be magnetised, though with difficulty, but the charge is more permanent.

Q.—What poles of a magnet attract each other, and what repel?

A.—The following rule will answer all your queries, both in magnetism and electricity—like poles repel, unlike poles attract.

HEAT.

Q.—What is heat?

A.—A condition of matter, a state of tension if you will. It is by some believed to be a substance called caloric, without weight, but this has been proved fallacious.

Q.—Is the increase of heat caused by atomic or molecular change in bodies?

A.—By atomic in some cases, by molecular in others; in water, for instance, it is caused by the vibration of the molecules.

Q.—What fluids do not decrease in volume with every decrease of temperature?

A.—Well, the metal bismuth increases in volume with a decrease of temperature. Water, if cooled below freezing point, and kept from solidifying, does not increase in volume until the temperature is considerably lowered.

Q.—What is radiant heat?

A.—Heat given off from an invisible source; heat from a dark object. For instance, I heat a piece of metal to redness, and it gives off luminous rays, but, on the metal cooling, it still gives off heat, though not luminous.

Q.—What is specific heat?

A.—The amount of heat capable of being contained in a body.

Q.—What is latent heat?

A.—Latent, from the Latin “lying hid.”

Q.—What is the difference between the scales of Fahrenheit, Centigrade, and Reaumer?

A.—Fahrenheit finds the freezing point at 32°; Centigrade, 0°; Reaumer at, I think, 8°; and the boiling point is in Fahrenheit, I think, 212°; Centigrade, 100°; Reaumer I am not certain about; I never used his tables, though I believe they are most used in Russia.

Q.—What is the law of reflection in relation to heat?

A.—The same laws as apply to light, in this respect, may be applied to heat.

Q.—Has glass or rock-salt the greater dispersive power for heat? I mean a prism of glass, and a prism of rock-salt.

A.—Glass being almost athermanous, it does not disperse the heat; but rock-salt is the most diathermanous, and transmits all, or nearly all, luminous and obscure heat rays.

Q.—If a block of ice be placed in a metal pan, and put upon a very hot fire, and there melt, what would be the maximum heat of the water from the ice, prior to the whole of the ice being melted?

A.—The water would remain at 0° C. until the last particle of ice disappears. If, however, you subjected the ice to a heat of only 1° C., the water still remains at 0° C. till melted.

SOUND.

Q.—Why is it that sound travels more rapidly through dense media, such as wood, when light does not travel more rapidly through dense media, such as glass?

A.—For this reason. Sound, unlike light or heat, is generated in the air particles. Light and heat in ether, although air absorbs the heat and communicates it to surrounding objects. The velocity of sound in wood depends entirely upon its molecular structure. In pine wood, if a sound be generated at one end of a pole or beam twenty feet long, it may be heard that instant at the opposite end; sound travelling along the fibre ten times more rapidly than in air; but if placed across the fibre, or so that the sound is heard across the fibre, it takes twice as long as in the air. It depends on the density and elasticity taken together of a medium how quickly sound is propagated.

Q.—How are the various motions appreciated in the human ear, when music from a large orchestra is being performed. I mean, how are they discriminated by the mind?

A.—When a large orchestra is heard, of course an immense number of different sounds are produced, and as each pulse of sound falls upon the ear in isochronous vibrations, the bones which stretch the tympanum are drawn to their fullest extent, the malleus works with exceeding rapidity, and the sound, of course, is conveyed with equal rapidity to the tympanum, condensed by the canals, reverberated again, and brought to a focus, as it were, on the cochlear nerve, the filaments set in motion, each acting (as the fingers do on the wires of a harp), on the different branches of the auditory nerve, and a sound produced in the sensorium, or that sensation of feeling which all the senses are but a modification of.

THE BRAIN.

Q.—To what part of the brain are the auditory nerves attached, *i.e.*, to what internal part of the brain?

A.—They are not attached directly to the brain at all, but indirectly they are attached to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am I right?

At this séance, December 27th, 1875, our usual control intimated that he had a medical friend with him, who was willing to answer

questions, and I at once asked a question not likely to be known to any one but a student of anatomy.

Q.—How many coats has the brain, and what are their names?

A.—The brain, according to some of your anatomists and phrenologists, is a large flat cake, or thin substance, which, if spread out, would cover a circular area many feet in circumference. It is, however, so folded and doubled up as to fit into the comparatively small space enclosed by the bones which form the skull or cranium, the convolutions, or raised and depressed portions, fitting the bones to receive it. The whole mass is enclosed in three membranes—the two first called by the ancients “the mothers,” from the supposition that in them lay the seat of all the nervous tissue of the head. The outside one is called the *dura mater*, or hard mother, it forming a protecting covering for the brain from the hard portions of the bony cavity in which it is enclosed. The second is called the *pia mater*, or kind mother, because it dips into all the different folds and convolutions. The third is called, from its resemblance to the web of the spider, the *arachnoid*. It and the *pia mater* are for the purpose of conveying the blood from the arteries and veins that supply the brain with nourishment.

Q.—Thanks. Which are the chief fissures of the brain?

A.—The brain is divided, anatomically, into two portions—the anterior and the posterior—though more properly into three—the cerebrum, or larger brain; the cerebellum, or lesser brain; and the medulla oblongata, the last being the commencement of the spinal marrow.

Q.—Thanks. What fissures are in the cerebrum, and how are the two sides of the cerebrum united?

A.—The cerebrum, or brain proper, is divided into three fissures. On each side, the brain itself is a sort of re-duplication, each side having lobes, fissures, hemispheres, fac-similes of the opposite, and is divided into the right and left hemispheres of the cerebrum, right and left hemispheres of the cerebellum, the anterior and posterior lobes of the cerebrum, divided by the medulla oblongata, a funnel-shaped portion of the brain containing the lines or commissures, which are carried from one side of the brain to the other—from right to left and from left to right,—the whole being carried through the whole of the brain to the medulla oblongata. The brain itself may be likened to a tall straight tree with a large top, the spinal cord being the stem, and the brain the top. The same matter of which the brain is composed is carried through the entire length of the spinal cord, each portion distinct and separate. The whole of the brain proper—*i.e.*, the portion in the skull, is a mass of fine nerves, that part called the cerebellum or posterior part being composed of finer, softer, and more medullary matter than that of the cerebrum. The nerves themselves are but branches or offshoots from the brain, as the branches of a tree are but offshoots of the trunk, and supported and nourished by the sap within it.

VIRGIL'S FOURTH ECLOGUE.

By ALFRED T. STORY.

SICILIAN muse, O let us sing to-day
Of something more grand. The vineyard not to all
Is pleasant, nor the humble tamarisk.
If we must sing of sylvan scenes, 'tis meet
We make our theme worthy a consul's ear.

The last age of the old Cumæan song
Is now upon us, and the great course of days
Begins again. The Virgin now returns,
And the glad reign of Saturn; while from on high
A new race is sent down to fill the earth.

O chaste Lucina, favour the birth of him—
The child in whom the iron age shall cease,
And o'er the world from east to west shall rise
The golden: now thine own Apollo reigns!
And in thy consulship, in thine, O Pollio,
Shall this the glory of the age begin;
Then shall the great days start their happy course.

If any vestige of our wickedness
Remain behind, under thy conduct, it
Shall be annulled, and so the earth be freed
From the dread fardel of perpetual fear.

He shall enjoy the life of gods, shall see
Heroes mixed up with gods, and e'en himself
By them be seen: and o'er the peaceful earth
With virtue like his father's he shall reign.

For thee, O child, the earth her rich first gifts
Uncultured shall pour forth; the ivy bright
Extending everywhere, with bacchar sweet
And colocasia, blended with the fair
And glad acanthus. Of their own accord
The bleating goats shall tread their homeward way
With milk-distended dugs; and lowing herds
The swarthy lion shall no longer fear.
From out thy cradle shall fair flowers spring;
Serpents shall die, and bale-distilling herbs—
They too shall perish; while the Assyrian weed,
The sweet amonium, shall grow everywhere.

But when thou shalt be able to peruse
The praise of heroes, and thy parents' deeds,
And thou what virtue is shalt understand;
Then by degrees the undulating field
Shall yellow grow with tender bearded corn,
Red grapes shall hang from thorny briars wild,
And rugged oaks with dewy honey drop.
But there shall yet remain some vestiges
Of ancient fraud; which men shall cause to tempt
The sea in ships, cities with walls to gird,

And earth's broad breast with furrows deep to plough.
 Then there shall be another Tiphys, then
 Another Argo, which shall carry forth,
 As erewhile, chosen heroes; there shall too
 Be other wars, and once again to Troy
 There shall be sent a mighty Achilles.

But when thou shalt have reached the full estate
 Of manhood, then the mariner himself
 The ocean shall forsake; no longer then
 Tall argosies shall voyage to and fro
 With merchandise; but every land shall bear
 Produce alike—and bear enough for all.
 The glebe no more with harrows shall be torn,
 No more the vineyard feel the pruning-hook;
 From off his bullocks shall the ploughman take
 The yoke. Nor shall the fleecy wool be taught
 Tincts various to counterfeit; the ram
 E'en in the field shall change his coat, sometimes
 Appearing dyed in saffron, and anon
 In pleasing purple: vermeil of itself
 Shall clothe the sportful lambs. The sisters three,
 Concordant with the fixed decrees of fate,
 Their spindles have commanded: Thus, roll on,
 Roll on, ye ages, after the mode prescribed.

Attempt the greatest honours, for the time
 Shall now arrive, O offspring of the gods,
 O foster-son, beloved, of mighty Jove!
 Behold the world tottering with weight convex—
 The earth, the wide waters, and the heavens.
 Behold how all things at the coming time
 Rejoice! O may I but the chiefest part
 Of so long life enjoy, and be vouchsafed
 Sufficient nous to sing thy glorious deeds.
 Not e'en the Thracian Orpheus should outdo
 My song, nor Linus; though his father this
 And that his mother favour: Orpheus
 By Calliopea, Linus by the god,
 The beautiful Apollo. Pan himself,
 Should he with me contend, and Arcady
 Be judge, e'en Pan, with Arcady as judge
 Should own himself to be quite overcome.

O darling boy, begin to recognise
 Thy mother by a smile: thy mother dear, who
 The weary sickness of ten months has borne.
 Begin, O little boy, for he on whom,
 When he was born, his parents have not smiled,
 Has neither had his table by a god
 Honoured, nor yet his bed by goddess blest.

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