

HUMAN NATURE :

A MONTHLY RECORD

OF

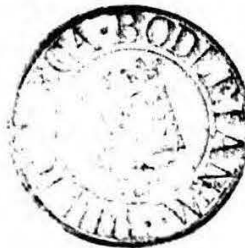
Zoistic Science and Intelligence,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY, SPIRITUALISM,
PHILOSOPHY, THE LAWS OF HEALTH,
AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

Vol. I.



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PREFACE.

It has been said that Man is the subject of all Philosophy; consequently, a knowledge of "Human Nature" is the only basis upon which a true Philosophy can be founded. It is, however, disputed by the majority whether such a thing as Philosophy exists. It is regarded as the day dreams of impractical minds, and the "green fruit" of unripe intellects. But is it not also the rational product—the light which the candle of existence throws out, of which science is the tallow, experience the wick, and inspiration the sustaining oxygen.

"Human Nature! O, what is it?" the multitude exclaim, with sceptical sneer. The ignorance which prompts the question is the pall that hides from them the beaming countenance of Philosophy. To revert to our figure, their intelligence lacks the "stearine" elements furnished by the science of Man; the filaments constituting the medullary core of their experience are broken and disconnected, hence the circumambient oceans of inspiration are of no value to them.

One man knows something of Physiology, hence believes himself a fortuitous collection of cells and tissues, whose connection will one day cease, and he will be no more. Another, the Phrenologist, sees in the mind of man everything, without the full complement of relations to which these mental powers are subservient; and inspiration is to him hallucination, faith superstition. The Electrical Psychologist builds a universe of ethereal atoms, the transmutations of which are both spirit and matter. The Spiritualist with one eye sees all conditions in man's existence after death, and power of communion with those in the flesh. Bad spirits, good spirits, devils

and saviours are the cause and cure of all the evils to which the human is heir. What philosophy, we ask, can either of these one-eyed fragmentary investigators supply?

Perceiving that such a state of things must result from a system of education and inquiry in which the elements of knowledge respecting man are cut up into disconnected segments, we have established the Journal of which this is the First Volume, containing such light as the moments which gave birth to its several parts furnished. We rejoice to know that it supplies a long-felt want. Absolute freedom is its motto. All ideas, facts, and experiences calculated to throw light upon any department of Human Existence are freely admitted. In perusing this Volume, few minds will be satisfied alike with all departments, because of the limited range of experience they may have had in certain of them. Herein consists the value of the publication, and we can only admonish the reader to investigate with candour and earnestness all matters which may appear to him novel, absurd, or trivial. Such conclusions of his may only be the result of his prejudices and deficiency of knowledge.

PROGRESSIVE LIBRARY,
LONDON, *January 1, 1868.*

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