

school. The fee will be \$1.50 for the course. You are respectfully requested to be present. Any required explanation will be given and objections answered satisfactorily.

A. McKay.

Halifax, 31st January, 1889.

In response to the above circular, seventy-five of the Halifax teachers took the course. Three "intermediate" certificates were granted, six "elementary" and over fifteen "junior." At the close of the course a society was formed for continued practice and instruction. The teachers and commissioners were much pleased with the system, and believe it can perform all that it promises—that it is at once the most scientific and simplest introduction to vocal music.

A. M.

### The New Biology—A Review.

THE NEW BIOLOGY; OR, THE TRUE SCIENCE OF LIFE, by M. J. Barnett, author of "Practical Metaphysics," "Health for Teachers," "Justice of Healing Power." Boston, H. H. Carter and Karrick. 1888.

This volume, of some 145 pages, reflects the usual credit on the printer and the binder. We have been unable, however, to discover any biology or science in it, although the star blazes ostentatiously from within the gilded equilateral triangle on its cover. The author very prettily introduces scriptural allusions and modern conclusions into well put ethical exhortations. Many portions of the book, nearly whole chapters, are filled with gems of this kind; but the "spiritual science" is the most trashy matrix of fancy which ever enclosed a jewel of thought.

There has been an astronomical science based on the hypothesis of the earth being a stationary plane around which the heavens revolved. The hypothesis explained satisfactorily ninety-nine out of a hundred facts noticed by these crude observers. Our five-year old, we have just discovered, thinks the world comes to an end in the distant horizon, and that the edge of the world is like the sides of a great ship over which perpetual banks of cloud keep rolling. All the different countries of the world, alluded to in conversation, suggested by the newspaper or correspondence from abroad, have found with him a locus within the cloud-covered cliff, which bounds the world. His ideas appear simple and clear to him; but how a person travelling east on the surface of the world would at last be seen approaching his home from the west is very mysterious. Mr. Barnett's theory no doubt appears to him so logical that he cannot help believing it to be the true science of life. We must wait for him—as for the child—until he knows something more of the world. A scientific theory, which

explains a hundred phenomena but which is contradicted by one, is false. "Spiritual science" (so-called) appears to explain one phenomenon in the hundred we admit. "It is a science," we are told on page 141, "whose whole tendency is to refine and elevate, and it offers the only perfect freedom to all, irrespective of race, color, creed, or sex. For you to antagonize this science would appear as if you were desirous to enslave woman and encourage despotism in man."

Well, we certainly do not wish to countenance the enslaver. In a word, the "spiritual science" fantasy is an hypothesis built purely out of the imagination. He is very positive. Chapter IV. opens thus: "The material world is created by the spiritual world, and corresponds to it, as the shadow corresponds to the object that casts the shadow. Swedenborg says that the whole natural world corresponds to the spiritual world; and not only the natural world in general, but also in every particular." His proof is the authority of Swedenborg. Who could be a better authority? The man who visited heaven and hell and gave us minute descriptions of them in good faith; who saw with his own eyes the last judgment in the year 1757 or thereabouts, and while he saw King George of England in heaven he discovered the Apostle Paul in hell, must be a good authority. Here are some specimens of the theory of correspondences: Physical blindness corresponds to spiritual blindness, physical deafness corresponds to spiritual deafness." All bodily disease comes from the corresponding spiritual disease. Heal the spiritual and you heal the physical disease; and examples known to the author are given as evidence. Here is some of the biology: "We all know that the affections act on the heart, etc." "It has been noticed that the intellect acts upon the lungs." "The memory seems to be connected with digestive organs." When the mind is so inharmonious that it cannot throw off harmful or useless conditions, when it clings to its errors, the excretory organs will be found unable to perform their functions in throwing off harmful or useless material from the physical body. The organ of hope, for example, is said to preside over the liver; melancholy, which is inverted hope, causes the liver to be slothful in the performance of its duty. Caution is said to preside over the ear. This is a specimen of the true science. At the commencement of the chapter the correspondences were stated as a total, without the shadow of a doubt. But when the particulars are mentioned the author can only say, "It is said."

If he were to condescend to still further particulars known to nearly every eight grade Canadian school boy, his faith would certainly be clean swept away. But the science is based on induction.