

sever landed among the "fossil evidences" of the persons of whom the history treats. It might be instructive to learn more of the fossil remains of our possible progenitors, but no further information is vouchsafed by this (necessarily) eminent geologist than is afforded by the following passage—"the intermarriage between the Nephilim (Hebrew for 'giants') and the children of Adam produce a people called Gibborim, which means 'mighty men.' Geology has shown that everything had been on a gigantic scale in the pre-Adamite ages, and judging by the law of analogy and correspondence, men must have been gigantic too, as stated in Scripture. What use would a modern man be in harnessing a horse of say sixteen feet in height, such as *probably* existed in the pre-Adamite ages? Man, by the law of correspondence, would require to have been at least four times his present proportion." The reader will perhaps bear in mind that the author of the foregoing deliverances is described in what we will not style an *autobiography*, as "a finished logician," "and when a conclusion comes from his brain (we learn), it is stripped of all vulnerability, and supported by all the concomitants of demonstrative argument." The next link in the chain of *logical* deduction is that which follows: "In the museum at Rochester, you may see one of the two only entire mammoth skeletons in the world;" "imagine a beast with tusks sticking out like that eleven feet; think of an animal like that with the toothache." We then find the learned gentleman returning to the consideration of the Nephilim, whom he describes as "a peculiar class of persons who lived on the earth *long before the time of Adam*." This little anachronism we may pass without comment. Immediately after the word "Adam," occurs the following passage: "excepting the Gibborim," (a word suggestive of "gibberish"); "the Nephilim (we are told) were a race of creatures who had fallen away, *by violence,*

from some high estate; they are *probably* the angels which kept not their first estate, referred to by Jude in his general epistle, and also by Peter in his second epistle." These fallen and married angels, we learn, on the authority of the Prophet Wild, whose "miraculous power" is stated by himself to be equal to that of Moses, "are called *sons of God* in the Bible." "The *real meaning* of this passage is that the Nephilim took wives from among the descendants of Adam *by force and violence at first, etc.*" The assurance of receiving "the real meaning" from the lips of "a finished logician," whose conclusions are "stripped of all vulnerability," may contribute to account for the "crowded house" which may be presumed to afford encouragement to Dr. Wild in the prosecution of his little game. The Dr. has not, so far as the writer is aware, advanced any pretension to be "a medium," but it is manifest that he must be on terms of intimacy with Cain (whose name by the way, is properly * *Gain*), for he tells us that "Cain was afraid of the Nephilim;" he further informs us, without, as usual, vouchsafing the evidence, that "we have abundance of evidence in the department of archæology of a *pre-Adamite* civilization—a peculiar civilization just such as the Scriptures would warrant; a civilization that was not only pre-Adamic, but conterminous with the Adamic up to the flood." From archæology he leaps to electricity, and doubtless impresses his gaping crowd with a becoming sense of his profundity as he announces that "electricity is as old as Adam, but it was in the earth and air, silent and inoperative, *so far as being voluntarily controlled*, until man had grown able to recognize its presence, &c." Then he assures us, as of a collateral verity, that "the Bible awaits the growth of mind," and expresses his sorrow that "many professed Christians

* Eve therefore, on the birth of her firstborn, gave the child a name expressive of her gratitude for her supposed acquisition, and she said, "I have gotten a man, Jehovah." She thought the promise relating to her seed was fulfilled in the birth of this child.