

periods are interrelated, and since all physiological and physical effects which they conjointly determine cannot be specially attributed to one independent cause apart from others, it follows that much vagueness must always beset our popular method of tracing special causes and effects. Not only Dr. Winslow's book, but almost all our deductions from whole series of observations in kindred departments, are wholly vitiated from the universal disregard or ignorance of the principle that periodic *changes*, whether of the moon as a great neighbouring centre of influence, or of some small object, cannot be classified distinctly as "causes" or "effects," but merely as *signs* of the variation in special forms of an all-pervading and ceaseless activity.

Unfortunately, in the very department of inquiry in which Dr. Winslow ranks as a high authority, he merely tells us, after giving the conflicting opinions of others, that "placing but little faith in what has been said on the subject I have not kept any systematic register as to the effect of different phases of the moon on the insane." When, as we have hinted, *signs* rather than *causes* will be sought after in the study of physiological and other influences, systematic registration of phenomena will become the basis of a scientific method which will be proud to acknowledge that in these matters we must walk by sight and not by faith, nor by the want of it in any predevised theory.

Dr. Winslow's last and shortest chapter on the Hygiene of Light makes some approach to the subject on which the work ought to have treated; and it is not the less worth reading, perhaps, that extracts are drawn from the writings of Sir D. Brewster, from Miss Nightingale's admirable book on hospitals, and from the pages of this journal. If Dr. Winslow had kept to his subject his extraordinary diligence in collecting materials would have secured the value and importance of his book in relation to a subject on which people cannot read too much. It is necessary in every form to set forth known truth on the sanitary value of light and air, though that truth be backed up by no specious hypothesis, and be apparently addressed to some faint sense of justice in man rather than to an ignorant but keenly active selfishness too seldom disturbed by the power of the law, and which therefore cannot be too often assailed by the force of reason. It may be difficult to say whether ignorance or cupidity is more concerned in the opposition to sanitary reform; yet we shall be disposed to forgive much in an author who does something in any direction to advance the state of public opinion on such worldly interests as are concerned in the condition of our streets and lanes, the structure of schools, hospitals, and servants' apartments; and, in the aid of all who cannot, or do not, help themselves, to cherish in men that "unerring instinct" which attracts us to the wholesome light of heaven.—*Pall Mall Gazette*, June 20.

#### *Modern (Romish) Ideas of Hell.\**

MR. FURNISS'S book is one of a series expressly intended "for children and young people;" an extract from Father Faber, on the fly-leaf, gives us to understand that we are much too qualmish about mentioning "the scaring images of Hell, and that children are lost for want of being early smitten by terror!" Our readers will remember that M. Octave Delepierre recently edited for the Philobiblion Society a series of "Visions of Hell," all belonging to a mediæval period.† The editor, and the public generally who studied that stirring collection

\* 'The Sight of Hell.' By the Rev. J. Furniss, C.S.S.R. *Permissu Superiorum.* (Duffy.)

† See 'Journal of Mental Science,' October, 1866. NOTES AND NEWS.

of myths, fancied, no doubt, that they all belonged to a mediæval period. The authorship of the stories did, but there are existing writers who continue to labour in the same vocation, and Mr. Furniss, "by permission of his superiors," is as ardent as any of them in this agreeable line.

His book is but a pamphlet, but it is stuffed with as many horrors as if an Encyclopædia had been devoted to the subject; and it is after this fashion that children belonging to the Church of which Mr. Furniss is a zealous teacher, are encouraged to have their trust in a God who is, before all things, a God of Love. Children are informed that Hell is four thousand miles from the surface of the earth, that the fair saint, St. Francis, has been taken over the interior of that place of torment by the angel Gabriel; and from her account and that of other witnesses, living children have an opportunity of knowing whither they are sure to go, and what they are certain to suffer, for ever and ever, for the smallest mortal crime committed in the flesh. Let us here remark, parenthetically, that we have no opinion to offer touching the theological character of the book. We take it as a literary and social illustration of what is now being written, and of the influences it is expected to have on a rising generation. We commit all besides to the fair judgment of our readers.

Mr. Furniss then informs the young that Hell is boundless, its plain is of red-hot iron, its atmosphere a fog of fire, its rivers fathomless streams of seething pitch and sulphur. Take the least spark from Hell (he says), throw it into the ocean, and in a moment it will dry up all the waters and set the whole world in a blaze. The music of Hell is not that of the spheres, but made up of shrieks that never subside, and unnatural sounds from the condemned, who roar like lions, hiss like serpents, howl like dogs, and wail like dragons. There is a rushing thunder as of cataracts of water, but little children are reminded that there is no water in Satan's fiery kingdom. What sounds like the fall thereof are the torrents of scalding tears falling without any cessation from millions of millions of eyes! The young, too, are further sickened by the assurance that if a body *could* be snatched for a moment from Hell and laid upon the earth, the stench would be so overwhelming that everything would wither and die. Then the little ones are further scared by the information that millions of fiends are daily despatched from the Bottomless Pit especially to tempt children to sin, and that the fiends are well beaten when they return home at night if they have been unsuccessful in destroying the souls of children throughout the day. As for the awful subject of judgment, these little ones again are told that their offending souls will be dragged in chains before Satan's judgment-seat, that *he* is their judge,—and a judge without mercy!

If the pulses of the young heart of innocent girl or boy reading, or listening to these lessons furnished to them with a diabolical sort of alacrity by the author, still beat unappalled, Mr. Furniss crushes them with fresh horrors, "How will your body be," he asks, "after the Devil has been striking at it a hundred million of years without stopping?" Every naughty child has a special devil at its side to smite it (amid countless other outrages) for ever and ever; and Mr. Furniss asks his dear young friends "if they go to Hell," what their bodies will be like after their attendant fiends have been pounding at them a poor instalment of the time, a hundred million years? Fancy a group of children, fresh as flowers, confiding as innocence, with young life and a divine love within them, being asked such a question as this! The mortal fault of a moment deserves endless torture beyond the heart of man to conceive; about that, Mr. Furniss tells the scared innocents, there can be no doubt. He seems to lift his voice shoutingly, as if his tender and terrified flock should not hear the more loving words from the Fountain of love and mercy,—“Suffer little children to come unto *me*.” No! teaches the author, they cannot, and they shall not, if they bear about them the responsibility of the least of mortal sins.

The imagination grows more horrified with that which is supplied for its food and stimulant. The little ones are told that devils will be continually frightening them, Death staring at them; the vain will have to wear bonnets and dresses of the hottest fire of Hell, which burns everything for ever, and never burns anything away. A poor girl who loved dancing in the world implores Satan to let her little brothers and sisters know what has come of it; but, of course, Satan will not help her. The children of earth are even bidden to look into the horrible gulf to behold their fathers tossing in it helplessly; others are shown whole families, the members of which are tearing each other to pieces; which are renewed, to be again torn, each accusing the other of the calamity which has overwhelmed all. In short, within a few pages are enumerated horrors which defy all description. Almost universal empire is ascribed to Satan; all power over men is ascribed to him; the might, majesty, the love, the very will of God are burnt out by the all-devouring flames of Eternal Hell; and Christ is depicted as rather querulously stating that he had done his utmost to save mankind, but that the Devil, after all, had by far the best of it!

We add no word to this illustration. Judgment is free. We will only say that in all the myths of the Middle Ages, there is not one so utterly astounding, so horrible, so repulsive, and so mendacious as the myths of the present time depicted by Mr. Furniss, *permissu superiorum*.—*The Athenæum*.

#### *Pavilion Asylums.*

In a paper which he read before the Medico-Psychological Association, and has now reprinted from the 'Journal of Mental Science,' Dr. Lockhart Robertson advocates the application of the pavilion system of construction, as exemplified in the Herbert Hospital at Woolwich, to the building of public asylums for the insane. We can readily conceive that there might be some great advantages in breaking up a large asylum into separate pavilions, connected by suitable corridors, and under one administration. The best ventilation would, at any rate, be obtained; and it might be desirable, for other reasons, to do away with the congregation under one roof of so many lunatics. Facilities would be presented for a complete classification of the patients according to the nature of their disease, their bodily condition, and the probability of recovery. The system contains within itself the means of an easy and inexpensive extension, in case of an increase of accommodation being found necessary; and there seems no reason to think that the efficacy of the administration would be at all interfered with. Dr. Robertson appends to his paper the plan of a pavilion asylum for 250 patients, with easy means of enlargement for 400 or 550; and claims for it the merit of economy. Though there may be reasonable doubt of this in some minds, the pavilion system of construction certainly seems to offer undoubted advantages over the modification of the prison system which is in fashion, and may fairly claim a trial, should it be found necessary, to add another to the numerous large asylums scattered over the country.—*British Medical Journal*.