

THE
415-77
PHRENOLOGICAL JOURNAL

AND
SCIENCE OF HEALTH.

A REPOSITORY OF
SCIENCE, LITERATURE AND GENERAL INTELLIGENCE.

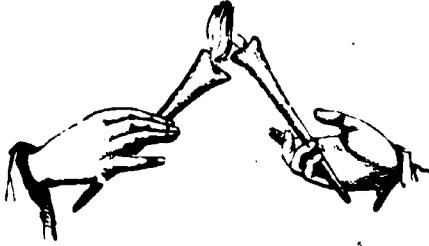
DEVOTED TO
ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSY-
CHOLOGY, EDUCATION, MECHANICAL INDUSTRY, HYGIENE, AND TO
ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCU-
LATED TO REFORM, ELEVATE, AND IMPROVE MANKIND,
SPIRITUALLY, INTELLECTUALLY AND SOCIALLY.

EMBELLISHED WITH NUMEROUS PORTRAITS AND OTHER ENGRAVINGS.

V. 415-77
-VOL. XCIV. OLD SERIES—VOL. XLV. NEW SERIES.

JAN. TO JUNE, 1892.

NEW YORK:
FOWLER & WELLS CO., PUBLISHERS, 27 EAST 21st STREET,
1892.



“Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour se croire obligé de les soumettre a une expérience mille et mille fois répétée ne perfectionnera jamais la physiologie du cerveau.”—GALL.

“I regard Phrenology as the only system of mental philosophy which can be said to indicate with anything like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power ; with his wants, as a creature of necessity ; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise Providence.”—JOHN BELL, M. D.

“To Phrenology may be justly conceded the grand merit of having forced the inductive method of inquiry into mental philosophy, and thus laid the permanent foundations of a true mental science.”—*Encyclopædia Britannica*, 8th Edition.

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THE
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NUMBER 1.]

JANUARY, 1892.

[WHOLE No. 637.



MAJOR-GEN. JOHN M. SCHOFIELD, U. S. A.

GENERAL JOHN M. SCHOFIELD,
Commander of the United States Army.

WHILE the policy of the United States Government does not recognize a necessity for keeping up a large army after the manner of European nations, it does maintain a well-equipped force, which is deemed sufficient for the maintenance of order in those parts of the country where acts of insubordination are probable. On the frontier, in the Indian sections, departments of cavalry and infantry are posted, some of which operate as a military police for the benefit of the pioneer settlers. It must be remembered that if the army that is distinctively under the supervision of the War Department at Washington may be numbered by tens of thousands, there is a secondary force of no mean dimensions and military training in the citizen soldiers that are maintained by most of the States. Since the late civil war the regimental organizations of many States have been greatly improved in efficiency and equipment, and may be fairly considered a large reserve force from which the Government could draw serviceable troops for an emergency. The United States, however, we are glad to say, is not a belligerent nation, but disposed to cultivate the arts of peace at home and to encourage amity abroad, having taken the initiative to secure adjustment of international controversies by arbitration.

Major-General Schofield is the successor of a brilliant trio of soldiers as the Commander-in-Chief of the national forces—Grant, Sherman and Sheridan having preceded him. Like them he obtained his military training at West Point, graduating when twenty-two years of age. General Sheridan was graduated in the same class with him, and so also was General Hood. After West Point Schofield served two years in Fort Moultrie, and in Florida. Promoted to First Lieutenant of Artillery, he was

nearly five years Assistant Professor of Natural Philosophy at the Military Academy. In 1860 he became Professor of Physics in Washington University, St. Louis.

While thus employed, the civil war began, and then Lieutenant Schofield at once reported for such duty as the War Department had for him. As Chief of Staff to General Nathaniel Lym he assisted in the latter's Missouri campaign. In the fall of 1861 he was commissioned Brigadier General of Volunteers, and during 1862 and 1863 was in command of the Missouri militia, or of the Army of the Frontier, having been commissioned finally Major-General of the Department of the Missouri. In the spring of 1864 he was assigned to the command of the Department of the Ohio and of the Twenty-third Corps, which, with Stoneman's cavalry division, made up the Army of the Ohio, and formed part of Sherman's field forces. Moving from Chattanooga with Sherman against Johnston early in May, General Schofield took part in the entire Atlanta campaign, the passage of the Chattahoochee, the various battles around Atlanta, and the capture of that place.

After this General Schofield performed some notable work in the operations against Hood, who at one time seemed likely to obtain a most dangerous advantage over the Union forces. Schofield, with his corps, contested the advance of Hood at Franklin, and repulsed it after one of the severest struggles of the entire war. In this fight six Confederate generals were killed and six wounded, and the other losses of Hood amounted to 6,250 men. Schofield, with a smaller force, lost 2,320 men. For this success General Schofield was appointed Brevet Major-General of the regular army. It was this heavy blow that weakened the Confed-

erate strength to such a degree that it could no longer oppose the movements of Sherman effectively, although General Hood made a bold and exceedingly well planned attack upon the combined forces of Thomas and Schofield at Nashville, but was thoroughly routed.

After the affair at Nashville Schofield and his command were transferred to North Carolina for the purpose of co-operating with Sherman.

On the 22d of March that general met Schofield at Goldsborough, having come up from Savannah, and on the 26th of the following month Johnston surrendered his army. The war had ended.

In June following General Schofield was detailed to make inquiry in behalf of the State Department with reference to the occupation of Mexico by French troops. Returning the following summer he was assigned to command the Department of the Potomac, and then the First Military District, with headquarters at Richmond. In June, 1868, President Johnson appointed him to succeed Secretary Stanton as Secretary of War, and he so remained until the following March, when, with the promotion of Sherman to be General of the Army, Schofield was promoted to be Major-General, and soon after was assigned to the command of the Department of Missouri, and then to the Division of the Pacific, which latter he held from 1870 to 1876.

For five years thereafter he was Superintendent of the Military Academy at West Point, and later spent a year in Europe. He had charge of the Division of the Pacific for about a year; of the Division of the Missouri from 1883 to 1886, and of the Division of the Atlantic from 1886 to 1888. In August, 1888, as senior Major General of the army, he succeeded to its command in the place of General Sheridan.

Aside from the above rapid survey, the time of General Schofield has been employed to some extent with special services in behalf of governments, and

in a more individual or private capacity.

Born in Chautauqua county, New York, September 29, 1831, the Commanding General is a vigorous and industrious man at 60. With his temperament, breadth of head and marked prominence of feature, we must expect him to be an active element in his important line of duty. Whatever he finds to do is done with a might that must be productive of certain results. He is no dabbler, and inclined to no makeshifts or compromises, but adopts, where the matter is of his option, measures that are thorough, systematic and direct. He has much pride of character, and so holds to the dignities of position and the staunch maintenance of authority. In uniform he is the soldier, believing in discipline and the proprieties of place and duty; out of uniform as the citizen, a member of society, a man among men he is genial and sympathetic—expressing himself with a hearty and emphatic sincerity. In general appearance General Schofield reminds one of General Taylor, as tradition and portraiture represent him, and in some mental characteristics he is not unlike the hero of Buena Vista. Apparently in robust health now, we trust that he will live many years longer in the enjoyment of merited honors.

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PRICES AND WAGES.—High wages and low prices can not go together. There is much more harm done by the efforts of the millions to obtain high wages without regard for the interest of him who has to pay them, and low prices regardless of the cost of production, than by all that the combined few can do in unjust reduction of wages, and advancements in prices. These, indeed, could accomplish nothing if the masses would favor honesty more than cheapness, and if no opportunity or change in circumstances could induce the now oppressed to become oppressors.

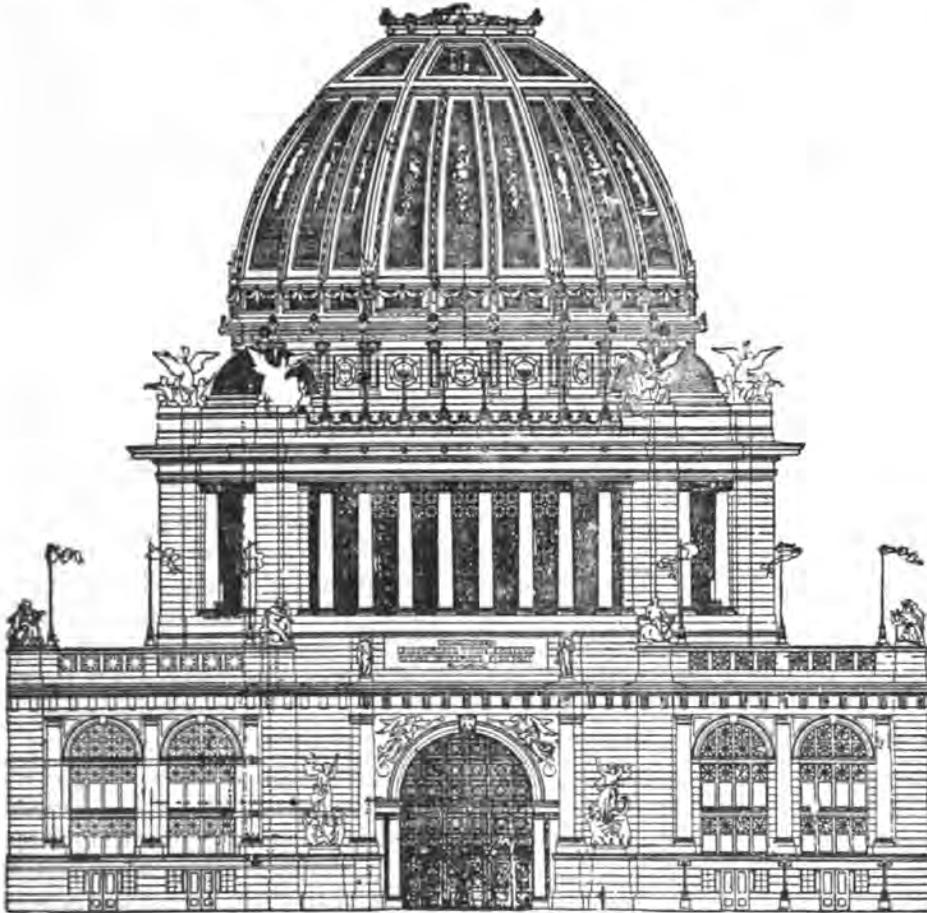
J. B. HOFFER.

THE EXHIBITION OF 1893.

JACKSON PARK, Chicago, is now the scene of activity unusual even in this period of industrial enterprises. There the great buildings projected for use during the Exposition of '93 are well under way, and the immense area of territory occupied by engineers and workmen suggests to the visitor that the

the electrical and mining and art exhibits. With the work in such a state of progress we can not wonder at the growing interest of the public and the attention that foreign countries are showing the Columbian Exposition.

Jackson Park lies on the bank of Lake Michigan, a considerable inland



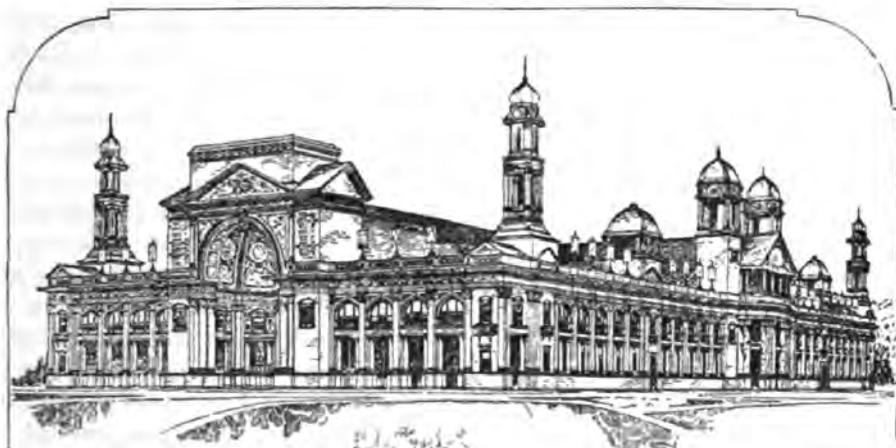
THE ADMINISTRATION BUILDING.

impossible is being attempted, yet the **Manufacturers' Building**, upward of a quarter mile in length, has eight acres of its thirty-two acres of flooring laid; the **Horticultural Building**, 1,000 feet long, is nearly completed; the **Agricultural Building**, 800 by 500 feet, is advancing, and so are the structures for

sea, as the reader need not be told, and fully seven miles from the City Hall. It is a great resort for the people, especially on Sunday, when it is estimated that, if the weather is fine, fully a hundred thousand people visit it. The Exposition Commission have taken a large and heretofore wild and uninvit-

ing section of the Park, and are grading and improving it so that in time it will be equal in horticultural attraction to any part of the improved section. Besides the buildings of the Exposition

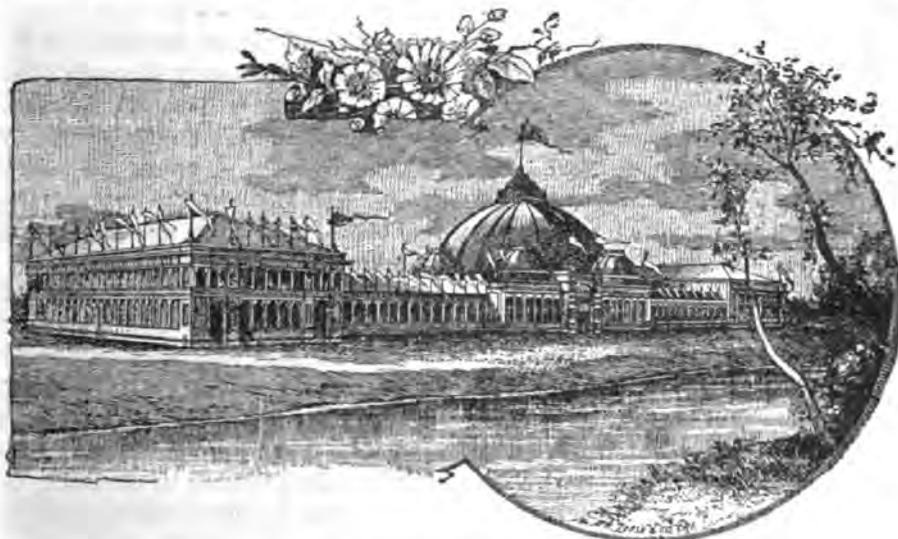
of the main facade of the Administration Building, the best, architecturally, of the series. No expense will be spared to make it a most beautiful and complete work of art. The estimated



ELECTRICAL BUILDING.

proper, there will be a structure for which space has been provided in the older or improved quarter of the Park. According to a recent statement, there were during the late fine weather up-

cost is \$650,000, and its area will be very much less than that of the other principal structures. It will consist of four pavilions, 84 feet square, one at each of the four angles of the square of the



HORTICULTURAL HALL.

ward of 3,000 persons employed on the grounds, a statement that intimates not a little vigor in those having charge of the affair.

The first of the illustrations is a view

plan, and connected by a great central dome, 120 feet in diameter and 260 feet high. In the centre of each facade is a recess, 93 feet wide, within which is a grand entrance to the building. The

first story is in the Doric order, of heavy proportions. The second story, with its lofty colonnade, is in the Ionic order. Externally, the design is divided into three principal stages. The first stage consists of the four pavilions, corresponding in height with the buildings grouped about, which are 65 feet high. The second stage is of the same height, and is a continuation of the central rotunda, which is 175 feet square. The third stage is the base of the great dome, 40 feet high and octagonal in form, and the dome itself, rising in graceful lines, richly ornamented with heavy moulded ribs and sculptured panels, and having a large glass skylight. The interior effects will be even more gorgeous than the exterior, resplendent with carvings, sculptures and immense paintings.

Next in point of beauty will rank probably the Agricultural Building, a view of which will be given in a future number with other features of the colossal undertaking. This structure will have five pavilions, a grand entrance, 60 feet wide, supported by Corinthian columns, 40 feet high. Back of the entrance a grand rotunda, 100 feet in diameter, surmounted by a glass dome, 130 feet high.

The Electrical Building shown in the engraving covers a space of 700 by 350 feet, or more than five and one-half acres. Like most of the other buildings, the style of architecture is Italian renaissance. It is 60 feet high, and ornamented with designs suggestive of the department. It is one of the handsomest of the grand central group, and will cost \$650,000. There will be four entrances to the building, the main one on the south. It will be built of a material resembling granite in color. A statue of Franklin will rise conspicuously before the south entrance.

The Horticultural Hall, as shown on the architect's plan, has a central pavilion with two end pavilions, the centre pavilion roofed by a crystal dome, 187 feet in diameter and 113 feet high, under

which will be exhibited the tallest palms, bamboos and tree ferns that can be procured. There is a gallery in each one of the pavilions, designed for cafes. In this building will be exhibited all the varieties of flowers, plants, vines, seeds and horticultural implements. Those exhibits requiring sunshine and light will be shown in the rear where the roof is entirely of glass. The front under the galleries is designed for exhibits that require only the ordinary amount of light. The exterior is in stucco, tinted a soft, warm buff. The cost of the building will be \$400,000. The scale on which this undertaking has been projected exceeds much the attempts of all other nations in a similar line. The cost of the buildings themselves will approximate seven millions; the ground improvements, water supply, railway, steam and electric plants, viaducts, bridges, etc., will be not far from six millions. Then, in addition, will be the sums spent by the Government, the States and foreign countries, and the expenses of conducting the various departments.

—•••—
 VALUE OF GOOD HUMOR.—It is the oil that smooths many a rough place in life which otherwise would be very hard sledding. A man who can smile at misfortune and the mistakes he has made in life, and has had the courage to correct them, and work manfully to make amends, has that in him which deserves success in the end. Ill humor sulks in its tent. The sun never shines bright enough to drive away the clouds of gloom which continually surround it. It has a snap and a snarl for any who may attempt to point out a better way or offer a crumb of comfort. Good humor rises to the occasion and meets misfortune with a smile, often forgetting its own heart pains by lending a helping hand to those less fortunate. A man who laughs at misfortune and sets his face bravely to do the right as God has given him to see it, is of great worth to the world.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

ANDREW BOARDMAN, 2.

AFTER the publication of Dr. Boardman's "Defence of Phrenology," in the *American Phrenological Journal*, in 1841, his friends requested him to put it into the form of a book, thinking that would bring it before others than phrenologists, as it was supposed the readers of the *Journal* were. He finally determined on such republication, and added two lectures, first and third parts of the volume, entitled "A Defence of Phrenology." In this book he had three essays—first, on the Nature and Value of Phrenological Evidence; second, A Vindication of Phrenology Against the Attack of Dr. J. Augustine Smith; third, A View of Facts Relied Upon by Phrenologists as Proof that the Cerebellum is the Seat of the Reproductive Instinct. Dr. Boardman says: "Part Three is intended more particularly for professional men."

In these essays Dr. Boardman brings before his readers evidence of a clear, scrutinizing mind with well-expressed, forcible and convincing arguments. No one, we think, can rise from the reading of this book without a conviction "that there exists between certain parts of the brain and certain mental faculties the relation of Size and Power," and assurance of the inference that such relation proves these respective portions of the brain to be the organs of these respective faculties. He says:

Ridicule is not evidence; denunciation is not evidence. The only correct method of procedure is to try Phrenology on its own merits. Its opponents can show that men of high reputation have ridiculed or denounced it, but they can not show that any one has fully and fairly examined the facts on which it is based, and arrived at the conclusion that it is not true. Whoever investigates believes. The history of Phrenology proves this.

His remarks with regard to Dr. Sewell's "Errors of Phrenology Exposed" are very lucid, pertinent, sarcastic and

incontrovertible. The "*Reductio ad Absurdum*" would explain in a few words his mode of treating the case.

Dr. Boardman introduces testimonials in favor of Phrenology from many American gentlemen of science, a few only of which will be quoted.

Nathan Allen, A.M., M.D., the first editor of the *American Phrenological Journal and Miscellany*, wrote as follows:

PHILADELPHIA, Oct. 1, 1841.

TO ANDREW BOARDMAN, Esq., M.D.:

DEAR SIR—It is nearly fifteen years since my attention was directed to the subject of Phrenology. At first my prejudices were decidedly against it, but, partly from curiosity and partly with the design of obtaining material with which more effectually to oppose it, I was led to procure and examine several of Dr. Spurzheim's works. By this means my prejudices were somewhat removed, and I was induced to test the truth of Phrenology by an appeal to nature. It was not till after several years of careful and extensive observations that I became fully convinced of the truth of its principles—a conviction which I now entertain as firmly and by the same kind of evidence as my belief in the truths of chemistry, geology or any of the natural sciences.

It is my firm belief that in Phrenology alone can we find a true exposition of the functions of the brain and the faculties of the mind, and that the principles of this science are susceptible of the most important application to medicine, insanity, legislation, education, jurisprudence and political economy, as well as to the improvement of various institutions, manners and customs of society.

He gives testimony from others, as follows:

John Bell, M. D., Lecturer in the Institutes of Medicine, Medical Jurisprudence and Materia Medica, Fellow of the College of Physicians of Philadelphia, Corresponding member of the American Philosophical Society, etc., etc., and editor of the *Eclectic Journal of Medicine and American Medical Library*.

Amos Dean, Esq., Counsellor of Law, Professor of Medical Jurisprudence in the Albany Medical College, author of "The Philosophy of Human Life," etc.

Samuel S. Randall, Esq., Superintendent of Public Schools for State New York.

Silas Jones, Esq., Counsellor-at-Law, Superintendent of the New York Institution for the Blind, and formerly Superintendent of the House of Reformation for Juvenile Offenders, Boston; author of a work on Phrenology, etc.

Hon. J. V. C. Smith, M.D., Editor of the *Boston Medical and Surgical Journal*, Professor of Anatomy, etc.; Health Officer of the Port of Boston, Mayor of Boston, Member of the Legislature of Mass., etc.

Charles A. Lee, M.D., Professor of Materia Medica and Medical Jurisprudence, author of a work on Physiology, etc., etc.

Rev. Joseph A. Warne, A.M., author of "Phrenology in the Family," Editor of the Baptist edition of the *Comprehensive Commentary*; of Gamber's Treatise on Moral Evidence, etc., etc.

Elisha Bartlett, M. D., Professor of the Theory and Practice in the Medical Department of Transylvania University, Lexington, Kentucky.

James Shannon, A. M., late President of Louisiana College, President of Bacon College, Kentucky, and Professor of Mental, Moral and Political Science.

Sam'l G. Howe, M. D., Director of the Perkins Institute for the Education of the Blind, Boston.

Winslow Lewis, Jr., M. D., M.M.S.S., Translator of Dr. Gall's work, "On the Origin of the Moral Qualities and Intellectual Faculties of Man and the Conditions of their Manifestations," Boston.

Rev. David Syme, A. M., West Farms Academy, N. Y.

Dr. James Scott, LL.B., Surgeon and Lecturer to the Royal Hospital at Haslar, Surgeon and Medical Superintendent of the Royal Naval Lunatic Asylum, etc., etc.

Samuel B. Woodward, M.D., Superintendent and Physician to the Massachusetts State Lunatic Asylum.

The following extracts will testify to the esteem in which Dr. Boardman held the gentlemen who gave the above testimonials:

The high character, the scientific and professional rank and acquirements of the foregoing witnesses, and the nature of their testimony, ought to render any attempt to support that testimony superfluous; yet, I will offer a few considerations in its favor, such as are allowed, by all writers on evidence, to be of great weight. I remark, in the first place, that the testimony given is chiefly that of gentlemen educated in the old systems of philosophy and physiology, and who commenced their investigations of Phrenology with strong bias against it. It is greatly in favor of their sincerity and of the force of phrenological facts and conclusions that they became convinced of their truth, despite their prior opinions and the greater or less strength of their prejudices.

It is worthy of notice, too, that they became supporters of Phrenology against the ordinary suggestions of self-interest, and in the face of the ridicule and reproach cast on it and its adherents by those whose praise was deemed of high value, and whose censure was dreaded. When Phrenology was denounced as "thorough quackery," "despicable trumpery" (*Edinburgh Review*); "a wild effusion of a bewildered imagination" (*Encyclopedia Britannica*); "a patchwork system of conjecture and speculation" (*Blackwood's Magazine*); "when phrenologists were represented as "deficient in learning and accuracy" (*North Am. Rev.*); as characterized by "absolute insanity, gross ignorance or the most matchless arrogance" (*Edinburgh Review*); and were held up to public contempt as the "dupes of empirics" (*Edinburgh Review*); "infernal idiots" (*Blackwood's Magazine*); and "crazy sciologists" (*London Lit. Gazette*), the claims of Phrenology must be very strong that, notwithstanding such bitter denunciation and mockery from such sources, those claims are allowed and advocated by men of acute and practised intellects, to whom scientific and professional reputation is dear.

Again, the clearness, definiteness and fairness of the phrenologists, strikingly manifest their sincerity and undoubting confidence. They give the utmost publicity to their facts, their methods of inves-

tigation, and their sequences. They collect skulls from the ancient tumuli; from the catacombs of Rome and Egypt, and the sands of Lybia; from the caves of the Peruvians and Mexicans, and the mounds of the North American tribes; from modern battle-fields and graveyards—in short, from every race class and variety of the human family.

Not content with this, they obtain skulls, casts and drawings of known individuals of every variety of disposition and talent—of the warrior, the statesman, the orator; of the poet, the musician, the painter, the mathematician and the mechanic; the proud man and the humble; the cruel and the merciful; the poltroon and the brave; the irreverent and the pious; of the man of predominating sentiment and of predominating passion and selfishness; of the intellectual giant and the idiot. All are gathered into the mute yet eloquent assemblage of phrenological teachers that constitute the phrenologist's cabinet.

It is evident that if the new doctrine of the brain is not true, these cabinets furnish ample means for its refutation, and that phrenologists take infinite pains to secure their own discomfiture. The amount of expense and labor lavished in the collection of specimens has, in some instances, been very great.

Mr. Deville, of London, possessed a cabinet of many thousands of skulls and casts—1,500 casts of persons taken when living; 150 of criminals; 120 illustrative of insanity; 50 of persons distinguished for devotional feeling; 40 of distinguished artists, painters, sculptors and architects; 30 of navigators and travelers; 80 of poets and other literary characters; 70 of musicians, etc.; 140 illustrative of the change which takes place in the form of the head from certain courses of mental exercise; 350 casts of distinguished legislators, judges, lawyers, astronomers, engineers, actors, etc.; 120 masks of distinguished persons; 150 skulls and 350 casts of skulls of persons of different nations, including casts of all the authenticated skulls in the museum of comparative anatomy of Paris; 300 busts of ancient philosophers and others, taken from the marbles originally in the Louvre, Florentine and Prussian galleries and private

collections; and upwards of 8,000 skulls of animals. Not content with this enormous collection, Mr. Deville continually increased it. No sooner did he hear of any one whose mental manifestations were remarkable, than he was on his track to take his cast.

It is highly characteristic of sincerity and intelligent confidence, thus to multiply observations; and, by affording facilities of investigation, to leave enemies without excuse for their ignorance and hostility. The sincerity and confidence of the phrenologists appear pre-eminently in their readiness to submit their conclusions to the tests of the most trying experiments; and by the success of such experiments is the truth of those conclusions established.

If the form of the brain, and the developments of its various parts, be of no import, then, clearly, with the brain, skull, or head, from which alone to infer peculiarities of character, the phrenologist would be completely at fault—all would be guess work. Yet, in marked cases, the phrenologist can tell, with striking accuracy, the prominent mental characteristics from the developments of the brain alone. There, then, is a dilemma for those who deem the principles of Phrenology improbable.

A slight acquaintance with the doctrine of chances will show that the improbability of those principles being true, is trifling in comparison with the improbability, if they are false, of the phrenologist being able to infer character from cerebral developments. As a mere matter of faith, therefore, the believer in Phrenology is the most rational."

An interesting item may be mentioned in connection with Dr. Boardman. On the 14th of March, 1839, a skull was presented to the Phrenological Society of New York with the request that its indications should be described. This was the first formal trial to which their skill, as practical Phrenologists, had been subjected. Boardman was chairman of the committee and assisted in the examination, which proved to be in exact harmony with the facts that were given after the examination had been made.

Andrew Boardman was born in Eng-

land not far from the city of Manchester, and came to this country while a mere boy. For some years he practiced medicine, but preferring the law, obtained admission to the bar of New York and continued in active practice until his death, May 11, 1881, at the age of sixty-nine.

The following curious experiment was made by Dr. Boardman, by which he proved the innateness of animal instinct:

A gentleman brought to him a number of eggs of the copperhead snake, in each of which, as the event proved, there was a young reptile, almost mature enough to make its exit. One of the eggs was broken, and the young inhabitant soon disentangled itself from its surroundings. "I then," said Dr. Boardman, "struck it slightly on the tail two or three times; immediately its energies were aroused, its tongue repeatedly projected, its body thrown into coils and its head raised aloft in an atti-

tude of attention and defiance. I again struck its tail and immediately presented the stick toward its head, on which it darted forward and struck the end of the stick with accuracy. This I repeated several times with the same result. A second and third egg were broken, and were followed by similar results. I think these are unexceptionable tests of the innate and connate powers of these animals.

Uninfluenced by imitation, instruction or experience, they manifested a bold, resentful and malignant disposition, showing, as it seemed to me, a perception of distance, of the resistance to be overcome, and of the amount of force requisite to overcome such resistance."

The above extracts from his book show the drift of Dr. Boardman's thought as well as his style of language. He worked while his day lasted, and then went to his reward.

CHARLOTTE FOWLER WELLS.

JAMES McLEOD.

THE subject of this sketch and of the accompanying portrait—the "Octogenarian Farmer," of the prize essay—is a native of the British Isles, but has spent the past quarter of a century in Canada on a farm in Lennox county, near the town of Napanee, in Ontario, where he still resides.

As stated in his essay, nearly 30 years of his life were spent in teaching and training the young of both sexes in England and the West Indies. For such work he was by nature peculiarly adapted. From early youth he was passionately fond of natural history. At an early age he commenced training birds, squirrels, rabbits, dogs, ferrets, etc. On one occasion, when out in the country with a companion, shooting, they heard the croak of a raven, and on looking up saw in the distance a bird flying in their direction. Presently Mr. McLeod called out "Harry! Harry! Harry!" when down

came the bird on his shoulder, to the great astonishment of his companion, who exclaimed in bewilderment, "Well, McLeod, you must surely be the devil!" It is hardly necessary to say the bird was one young McLeod had trained.

Before Mr. McLeod commenced teaching he was fortunate enough, he says, "to fall in with some of such works as were then in existence on Phrenology, and kindred subjects," with which "valuable and important science," he was "in perfect sympathy from the first." Mr. McLeod, in the following, relates some of his experiences in teaching and training, illustrating his methods and the value to him of his knowledge of human nature.

"While I was engaged in teaching in Glo'ster, England, a Rev. Mr. Capper, of the same institution came to me one morning in great trouble and said, 'I am sorry to tell you that I have a very

painful duty to perform. There are two boys who are going about the different farm houses and stealing any and every portable article they can carry off. Last Sunday they broke into the house of a poor widow while she was at church, and carried off her week's provisions, and I am going to send for the police, to take them to jail.' I said to the gen-

quired of Mr. Capper if there was no farmer to be found in the neighborhood who would give them employment. His answer was, 'Why! bless you, if they should be seen about a farm house, the dogs would be set at them.' 'Well,' I said, 'if I had any employment for them I would take charge of them.' 'If you had them round your house you would



JAMES MCLEOD, "OCTOGENARIAN FARMER."

tleman, 'That would be a very serious course to pursue; who are they?' 'The fact is,' he replied, 'they belong to a very bad lot; the father is a drunken fellow who puts off his time around the public houses, and leaves his family to shift for themselves.' I found their ages to be 14 and 16 years, and in-

be robbed,' he said. My answer was 'If you will pay for their board I am willing to run all risks.' Mr. Capper said he was very willing to defray all expenses. 'But how on earth,' he said, 'are you going to catch them? for in my opinion you might as well try to catch two young foxes.' I laughed at that

idea, and said that 'when I was a boy I actually tamed a wild cat.'

'I found on inquiry that the family had a sort of den in a wild, secluded place on the side of a hill that was covered with whins. The father was very seldom there, being engaged in the city of Glo'ster doing odd jobs around hotels. I found the habitation, which was a most miserable excuse for a shelter from the wind and storm, and stooping low, to get in the door, I found the place almost dark, as there was no window. I did not see an article of furniture of any kind except a small stool on which the mother was crouched. There was but the one small room. I said: 'Well, Mrs. Marshall, you can, of course, have no idea why I have come here. 'No sir, I haven't.' I said, 'I am very glad to say I have good news for you. A kind and benevolent gentlemen has promised to support and educate your two boys, on condition that they come to my place every morning at 9 o'clock. I am to be their teacher.' 'Indeed sir,' said she, 'that is good news; but, sir, I have no more power to send those two boys to you than I would have over two wild animals. Why just before you came in, the oldest boy, Edwin, threatened to knock my brains out with that stool if I did not get him something to eat.' In answer to my question where the boys were, she said, 'When they saw you coming up the hill they thought you were an officer coming to take them to jail, and they ran off.' 'Well,' said I, 'as soon as they see me going away they will come in to see what I wanted. Then you can tell them of my errand, and as soon as I get into the whins I will go round to the back and you can detain them till I come in.' I descended the hill as far as it was clear of whins, and then made my way round to the back and re-entered the cabin. The two boys were on the floor in a crouching position, neither of them offering to look up. I said in a very assuring, cheerful tone, 'Well, boys, your mother has told you

what I have come here for, and you both know that your mother is the best friend you have in the world. What she has said to you is the serious truth. Mr. Capper has offered to pay all expenses for you, and when you come to my place you will find there nearly everything that boys like, lots of pigeons, rabbits, squirrels, birds and a large field for all sorts of manly games.'

'Next morning found them at my place bright and early. When my classes were all assembled I addressed them thus, 'I expect every one of you to meet those unfortunate boys with kindness, and on no account to mention anything in connection with their past lives.' In a very short time Mrs. McLeod and myself had gained their fullest confidence. The course pursued was rational and kind instead of arbitrary and tyrannical—it was in accordance with the laws of mind instead of obsolete systems and absurd rules. To illustrate the results, I may mention an instance or two. A few months after they had come under our charge the elder boy, Edwin, was engaged removing an ash heap in which he found a silver spoon. He immediately brought it to Mrs. McLeod, saying, 'Please, ma'am, I found this in the ash pit.' On another occasion, having some business away, I said to Edwin, 'I shall be away all day, and I want you to dig in the garden till dinner time, and in the afternoon the boys will be here for cricket, and you are at liberty to go if you chose, and have a game with them.' In the evening when I returned, he was in the garden working away like a good fellow.

'These boys were both of a reserved nature. Both had a retentive memory, and made good progress intellectually as well as morally. When I left Glo'ster, Rev. Mr. Capper took them under his charge, and was highly gratified at the great change which had been wrought in their character and conduct.

'My experience is that juvenile criminals can be reformed by judicious

management, and proper moral training carried out in accordance with the human nature with which we have to deal. While I was engaged in the Manchester Moral and Industrial Training Schools, I had ample opportunity of seeing the salutary effects of such a system, and also the unfortunate and deplorable results of an opposite system. In this institution there were three distinct schools or departments, and I had charge of but one of them. In the other two the method pursued and discipline practiced were, I thought, unwise and severe—the old arbitrary system—and one of the natural consequences was frequent absconding of the pupils. During the whole twenty years I was engaged in this institution, not one pupil ran away from my department. I mention these things not in praise of myself, but in praise of the system of teaching and training I was fortunate enough to adopt and carry out.

“I will here give an example of the mode of training practiced in one of those other departments of the institution referred to: One of the boys had been guilty of some offence. The master on duty went to the head master and told him the circumstance. Mr. L. caused all the boys to be assembled in the play-room, when he addressed them as follows: ‘Some boy has been guilty of a low, filthy action, and I want any one of you who know who that boy is to fetch him to me, and the boy who fetches him to me shall have a penny.’ No one came out. Mr. L. goes on, ‘I am determined to find him out, and I will give sixpence.’ Still no one moved. ‘I say I am determined to find him, out and I will give a shilling,’ but no one responded to the offer. After waiting a few moments Mr. L. proceeds: ‘I tell you I am determined to find that boy, and I will give half a crown,’ but nobody would close with even that tempting offer. So Mr. L. had to dismiss his boys without being able to carry out that ‘determination’ of his.

“That night Joseph Boyd, who was a pupil teacher overheard the following colloquy and compact between two of the aforementioned boys. ‘Tom! Tom!’ but Tom was fast asleep. However, after a few pinches and punches Tom stirred and asked, ‘What is it?’ ‘Why,’ says his comrade, ‘you go to Knobstick in the morning and tell him you have found the lad as did the mischief, and he will give you the half crown, and I’ll take the thrashing, and we’ll go whacks (shares). So in the morning Tom went to Mr. L. (‘Knobsticks’) saying, ‘Please sir, I have found the lad.’ ‘Ah!’ replied L., ‘I knew I should find the fellow; here sir, there is a penny, and you are to come to me every Monday morning for twenty-nine weeks for a penny; and unfortunate Bill got a most severe flogging; and Mr. L. was in such a bad temper on Monday morning in consequence of the unruly and careless way the boys behaved on Sunday while in chapel, that Tom was afraid to go and ask for the penny.

“My experience with the negroes in the West Indies still further confirms the position that the only system of mental teaching and moral training which can prove successful and efficient with either black or white, is that founded on the constitution of man, as disclosed by Phrenology and kindred sciences.”

The physiology and phrenology of our “octogenarian” friend is interesting. His firm and strong texture shows few marks of the eighty years of his life. His intellect is of the knowing-sort. The perceptive organs and those that retain knowledge are strongly marked; every fact that touches his consciousness in any way is grasped quickly and retained vividly. His large language enables him to recall whatever he has seen, heard and experienced. He is a natural editor and teacher, and would have been successful in such lines as a matter of course. He should be ingenious in the use of tools and

management of machinery. The full sidehead shows endurance and constitutional vigor, the elevation of the crown shows moral and religious power, and the physiognomy indicates a full backhead with the social organism well manifested. The physiognomy, as a whole, is striking, and intimates firm-

ness, reliability, strength of purpose, friendliness and practical intelligence.

Mr. McLeod, still on his farm, is hale and hearty in his eightieth year; and the portrait which the reader might think sixty or so, was actually taken but a few weeks ago for the pages of this magazine.

A. P.



A NEW YEAR LYRIC.

OVER and on the hours glide
And the days keep marching by,
The changing months in order stride,
Till a new year ho! we cry.

The New Year's here; once more we trim
Our sail for a voyage long,
And forward look with vision keen
And a joyous heart, and strong.

Well for thee, youth, sail bravely on!
And thou, grey head, be cheerful!
The course is free, thy duty done
Forbids thy being fearful.

Oh, rich domain, with promise full,
The twelvemonth now beginning!
Resolve we all it's best to cull;
For nobler ends be living.

H. S. D.



tional problem, and largely to success in life. A man born and raised on a farm or on the sea or in the mechanic's shop until twenty years old has well developed bones and muscles, large lungs and a perceptive cast of mentality because these powers have been especially used. He has the foundation upon which to build a harmonious and enduring superstructure. He has simply grown up according to the ordinary nature in the evolutionary processes of bodily and mental development. The law is plain. Every power counts at its own natural time. Those having reference to physical existence—Vitality, Alimentaryness, etc., are the first active. Then the powers that perceive the world about us, and further on those faculties that recognize our relations to other things and the world at large, and still later come those powers of the mind that appreciate excellence, truth, justice, humanity, God.

Phrenology insists that this order of development and the nature of these powers should be taken into consideration by the educator. That each should be trained, educated from its conception. Then there would be no perversion. Could not be, and there would be secured a much more perfect and enduring harmony of action. To be more specific: Life, its laws and aspirations should be regarded from the first; the first developed should be the first trained. Alimentaryness lies at the foundation of existence, it should be regulated from the start; every child should be taught, educated, to eat right from the first meal. Then would the appetite be normal; then would come perfect temperance and perfect health. And the laws of his other powers: He should be taught the right use of his physical powers, of his courage, his affections, his cautiousness, his perceptive and reflective intellect and in due time the nature and right use of his moral powers. Phrenology would teach Botany among the plants, Geology in the mines and among the

rocks, Astronomy beneath the blue vault of the starry heavens, Anatomy with models and by dissections; the objects studied would be handled, seen and heard; no more mere memorizing, but positive knowledge would be the result. Viewed in this light the prevailing methods of teaching seem very imperfect, not to say bad. The effects of prevailing methods are plainly visible in the contour of heads and the state of physical weakness observable in every community.

Youth who have gone to school continuously as thousands do up to twenty years of age, come to have a predominant Mental temperament, with corresponding deficiency of the Vital and the Motive; deficient blood-making and breathing power and a theoretical and impractical cast of mind. They are unbalanced and devitalized by that which should bring them to a high state of physical and moral perfection. A recognition and practical application of Phrenology would change all this and give us an educational system in harmony with natural law and showing results far different from what we now behold, debility, disease, insanity, perversion and crime. Such are the results not of education, but of mis-education, a system that had its origin in the minds of men who were strangers to the true philosophy of the human mind, and it has remained in force up to the present day because of the same fact. But "Day is breaking." Gall and Spurzheim lighted a torch that is flashing the truth into the minds of men everywhere. Very soon they will cease to speak lightly of Phrenology, asking what it is good for? They will recognize in it an all-comprehensive science of human nature, the guide to philosophy and the handmaid to Christianity. A volume might be written upon this theme.

Second, The "utility of Phrenology" is apparent when contemplating marriage. There can be no question as to the desirability of a happy union for

life. True marriage is the binding of two natures, it means "two souls with a single thought, two hearts that beat as one." It means far more than that : it casts the horoscope of other lives and determines largely what these lives shall be. The problem is simple, "Like begets like," "Each after its kind is the law of the universe." "Neither do men gather grapes from thorns nor figs from thistles." No more should they expect health and happiness from ill-advised, unscientific combinations in marriage. "Getting married" is sowing for time and eternity. Forces are set in motion that for all we know, move on forever. A married life may bring either exquisite joy or misery indescribable. It often brings both joy and grief, but on the whole its results should be and are, happiness. We hear of "domestic infelicities," of desertions and of crimes against nature, until some have been led to claim that "marriage is a failure." But a little reflection will correct that impression. While the troubles of life are published abroad, the thousands of little joys and good deeds are not heard of by the world. But the limits of a single article will not admit of a full discussion of this all important matter. We must be confined to a more practical question. How and to what extent can Phrenology be utilized here? We answer, by indicating who should marry, what combinations of temperament and brain development should be made to secure the most favorable conditions for health and happiness, as indicating where the mistakes are made and how avoided, and how to cultivate and thus grow more perfectly united as the years go by. To the experienced, practical phrenologist, this is an easy matter. It is as easy for him to "pair off" men and women so as to harmonize them as it is for the horseman to match his horses for speed and endurance. Here again we have to deal with certain inherent powers of body and mind. Definite results are to be produced ; per-

fection may not be obtained but we can approximate it.

Phrenology recognizes three primary temperaments or kinds of power : the Vital, or nutritive, the Motive or Mechanical and the Mental or Nervous. These constitute every man and woman in existence. In a combination in marriage none of these powers should be below the average in both parties, neither should there be an excessive development of either in both, but "the twain" who are to be "one flesh" should show a full development of each class of organs, that there be no deficiency in either themselves or in their children. The case is the same in the matter of the brain developments, or similar. There should be such constitutional harmony that no positive antagonisms will develop ; then with a well developed Conjugality the tendency would be to become more and more united and harmonious. But the skeptic says, "Can these matters be determined beforehand?" we say unhesitatingly, "Yes." A study of the organization in the phrenological way will settle the matter more perfectly than years of an ordinary courtship. It is a great, a most important question seriously needing attention. The bearing and the utility of Phrenology here become conspicuous as the science and its application become understood. Will the world of humanity, eager to find happiness, ever heed it? Yes, when men and women come to that condition of moral evolution where judgment takes the place of custom and *love* not *passion* acts in the lives of husbands and wives.

Third, We can discuss but briefly the matter of "Choice of a vocation." And yet it is here that the utility of Phrenology is most readily recognized. The observant phrenologist sees illustrations on every hand. Men and women are out of place, they are pulling against the current of their very best tendencies and dragging an anchor. Is it a wonder that they fail? Is it strange that some

should sicken and die in this unequal "grind" for subsistence and success? The problem is simple. Every vocation in life demands certain capabilities and to bring success a certain application. One secret of a success, at least, is to work in a harness that fits us. A horse can pull in any sort of a gear, but he can not pull his best; neither can a man or woman exert power to the best advantage, except when so situated that the whole powers can be made to bear with no unnecessary friction. Phrenology would put the right man in the right place, and moreover educate him for his business. The practical phrenologist stands in relation to humanity on the one hand and the avocations of life on the other, as a mason stands to the wall he is building and the material he is using. A certain place is to be filled, he turns to the pile of rock and with a trained mechanic's eye, picks out a stone that almost fits it, a few blows with the hammer and trowel and it is laid; he uses little mortar, cleans up the spoils as he goes and builds rapidly a good strong wall. So the phrenologist sees certain niches in society to fill—law, medicine, teaching, preaching, the mechanic and fine arts, business, etc. Each requires a certain type of man to fill it. He turns to the crowd and picks him out by his temperament, quality and size and shape of head as easily as the mason selected the stone; if an expert he will seldom make a mistake. There are thousands of successful men to-day who owe their good fortune largely to the itinerant phrenologist who put them on the right track and made suggestions as to the best way to improve time and talents.

It is said that James A. Garfield walked forty miles to see a phrenologist, took his advice, and became president. It is the experience of every good phrenologist. The writer could enumerate scores of cases (they are too numerous to mention) where a hint, a word of advice, started a young life on a successful career, where the course of

an older life, that had been a comparative failure up to that time, was changed and lo! Success learned to come unbidden. Observation will convince any one that men and women are out of place and that much unhappiness and harm comes from it. Mechanics are in the pulpits, hammering out very poor sermons. There are musicians and orators on the farm and in the shop, and their work shows it; there are poets and undeveloped artists in kitchens and doing menial service, sadly wondering why they were born to such unprofitable and uncongenial work. And so in every walk in life. Now Phrenology would change all this; it would utilize all power to the best advantage and put every man in the right place, and thus harmonize the individual to his service and put him in the way of the greatest possible success. Such, in brief, are some of the utilitarian features of Phrenology, the only scientific system of mental philosophy in existence.

THE SIZE OF SIR WALTER SCOTT'S HEAD.

ON Wednesday, a lady who called on Mr. Dick, of Edinburgh, and left £5 (\$25), for the monument, related the following unpublished anecdote of Sir Walter. "When he was a boy, and residing with his family, in George Square, he and his brothers, along with the brothers of the lady, were in the practice of vying with each other in feats of physical agility. On one occasion they proposed to force themselves through the railing of the Square, the centre of which was then a sheep park. All of them got through but "Watty," as he was called by his companions, whose head, from its extraordinary breadth, stuck between two rails; nor could he be extricated until a blacksmith was sent for, who, by lever power, contrived his escape."—*Scotsman*, June 20, 1840.

Two of Scott's four brothers were

older than he, the younger of them by about three years. The spaces between the present rails, which, being not at all modern in their aspect, are probably the same that existed at the time referred to, vary from about $5\frac{1}{4}$ to $6\frac{1}{2}$ inches, as we have ascertained by measurement. With reference to the medical certificate published by Mr. Lockhart, and which bears that Sir Walter Scott's brain was found on dissection to be not "large," we have good authori-

ty for asserting that one of the medical gentlemen present at the post-mortem examination, thought it, on the contrary, *large*, and was even struck with its unusual size. Though forbidden to publish the grounds on which this assertion is made, we are at liberty to answer privately the inquiries of any one who desires further information on the subject. Editor of the *Edinburgh Phrenological Journal*, vol. XII, 1839.

PRACTICAL MENTAL SCIENCE.

PHRENOLOGY is not so much the science of brain, as many suppose, but the science of mind, of which the brain is the material expression. And as the mind is, not only will be the brain, but also the entire physical development. Yes, more, as the mind is, so will be the life of the individual possessing it. *Applied Phrenology* is, then, the science of living, which is its best and broadest meaning, for there is not a phrase, or stage, or condition of life to which Phrenology does not apply.

What is it to live scientifically? I passed a band room before the leader had arrived. Each member was vigorously practicing his part, independent of all the rest, and the din—it could not be called music, though each was doing his part well—was most excruciating to the sensitive ear. But the conductor arrives and immediately order begins to come out of chaos as the "tuning up" proceeds. There are mutterings as of distant thunder from the bass viol, catchy little trills and quavers form the clarinet and delightful strums and seesaws from some of the violins, long, mellow, delicious notes from others, that flow under the general confusion of sounds like the grand ocean swells under the feathery white caps that lightly dance on their surface. Other instruments idly run the gamut or give short, detached notes from the upper tones downward like a ball leisurely

rolling down stairs; and at last all is ready for the grand assault. At a wave of the baton there bursts forth such a torrent of wonderful harmony that the soul is thrilled and inspired by the grandeur and majesty of the movement. Then a sweet minor strain touches and melts the innermost chords of our being; and be the music what it will, sacred, gay, martial or funeral dirge, there is always the charm, the inspiration. The analogy is plain; the orchestra is the different faculties of the mind, and Phrenology the conductor.

Mental discord produces just such an effect on our lives as musical discords on the ear, yet no matter what the relative developments, they, when understood, may be brought into harmony, and life made at least a pleasant consciousness of constantly growing strength instead of the pitiful failure that comes to too many. A mere examination by a competent phrenologist will not effect this, but continued effort and determined application. Was ever a great musician or artist able to succeed in any other way?

There is in every one of us an ideal man and an instinctive desire for its full realization. Phrenology shows that we are not imperfect human beings but, rather, undeveloped ones, and how this ideal may be reached. The right exercise of each mental function results only in happiness, and in whatsoever we are

deficient, in that does our unhappiness consist, and it is only when we thoroughly understand ourselves, that we can set about training and developing the weaker faculties.

John Locke says: "The defects and weaknesses in men's understandings, as well as other faculties, come from a want of a right use of their own minds. I am apt to think the fault is generally mislaid upon nature, and there is often a complaint of want of parts, when the fault lies in want of due improvement of them." All may not expect that the phrenologist will discover in them latent talents, which, once known and educated, will give them a high rank among men. A preacher once said: "My hearers there is a great deal of ordinary work to be done in the world, and thank God, there are a great many ordinary people to do it."

The one faculty of self esteem plays a very important part in our success or failure in life, and it is of inestimable value to us, to know whether we over or under-estimate ourselves, and then adapt ourselves accordingly. To do ordinary work well is a far greater achievement than to do superior work poorly. As the old rhyme says: "Never try to hold a bushel if designed to hold a peck." But on the other hand, why spend your life in the smaller work if your talents fit you for a greater.

In spite of our elaborate school systems, one of the greatest needs of the age is the education of the human faculties for useful employments. On the one hand we have a vast army of people dependent for their subsistence upon the employment provided by others, and yet receiving poor pay for their labor when they are fortunate enough to get employment at all. On the other side is an army of employers who are willing to pay good wages for skilful work, but who find it next to impossible to obtain the competent, conscientious help they require. Those who thoroughly understand a vocation and give an honest

day's work for an honest day's pay, are the ones who keep their positions, and it is the inefficient ones who are dismissed as soon as their services can be dispensed with.

Can not some of our great philanthropists devise a way by which the exact capabilities of each individual of this mass of humanity that is struggling for bread, may be accurately determined in childhood by a phrenological examination, and then educate him accordingly? Would not the large sums of money spent in charity and in trying to make good men out of bad ones, be more advantageously used? We may even go further. Rather than depend upon a few large hearted men and women to bear the burden of elevating the inferior classes by this means, would it not be better if we as a people took hold of the matter and made it obligatory for each child in the land to pass an examination by a reliable phrenologist and then be educated according to his needs and adaptability. Our public schools would be far more useful if they were entirely reconstructed and devoted, as Prof. Sizer suggests, to the training of the faculties rather than the memory.

Another exceedingly valuable result of Phrenology applied is in regard to health, the lack of which plays a most deplorable part in the miseries of the world. Each individual may be compared to a magnetic bar, the harmonious organization occupying that state of equilibrium found at its centre, while the farther the departure from this the greater the inharmony. To obtain the desirable balance, one must find to which end of the pole he belongs. One man may have to excite or urge his mind and body to action, and in so doing, lives and enjoys so much more, that he advises all others to do likewise. This advice is usually taken by those whose minds are already too active, and the consequence is very disastrous, while had they pursued an exactly opposite course, they would have reached the

desired result. Phrenology is the mirror in which you may see your state so clearly reflected, that the proper course for you to pursue suggests itself at once to the mind, and you will be immeasurably benefited by applying it.

The subject is inexhaustible, but his attention once called to it, the thoughtful and earnest student of humanity will trace the way for himself through the many phases that will present them selves.

M. C. FREDERICK.

INJURY TO THE ANTERIOR LOBE AND ITS MENTAL CONSEQUENCES.

IN April, 1889, E. J. McCrary, a farmer living near Waco, had a horse with colic, and thinking to relieve the horse put a boy on the horse's back, while he walked behind with a whip. The horse becoming angry at the blows laid on him, kicked Mr. McCrary in the forehead, crushing in the skull over the faculties of eventuality, individuality, locality. From size and weight Mr. McCrary was a man with a full square forehead, a prominent development of all these faculties named, and the skull was crushed in at the root of the nose to a level with the eyes, the fracture extending upward to the middle of the forehead showing now an unsightly depression at the seat of the injury. The physician who was called, made no effort, as he should have done, to raise the fractured part and relieve the pressure upon the brain, and Mr. McCrary was at times in a semi-unconscious condition for several weeks after the occurrence, but has so far recovered that he can walk about and look after his farm affairs a little, but he does not work any and says he does not take any interest in carrying on the business as formerly. Furthermore, he takes no interest in trying to learn and observe things as before. His memory, too, has suffered considerably, and he says that he does not remember dates, names, or even recognize faces, forms, etc., as readily as before. I asked him if he could measure distances with the eye as before, he said he could not; for instance, he says, "I know my orchard is one hundred and fifty yards from here, yet the distance seems different from what it did; in fact, it seems further

away, and I can't locate it as I did." "Now," said I to him, "does that tree in your yard, that awning post or that fence board appear to you as before?" "No," he replied, "form, size, width, height, etc., seem changed to me, and I can't measure things by the eye as I could before." I then asked him if he could shoot a gun. "I don't think I could," was his answer. "I used to be a good shot with the rifle, but don't think I could be now. For instance, a vulture in the air will seem like a great ways' off, when in fact it will be very near or almost directly over me. You see, I can't properly locate it." I then asked him if he was ever good at guessing at the weight and size of cattle, horses and hogs. He said he used to be a good, close guesser, but did not think he would be now. "My children tell me I am more irritable and cross than I used to be, but I don't think I am. I think it because my hearing is more defective, and, as a consequence, it is more difficult for me to distinguish sounds."

At the time of the accident, Mr. McCrary was sixty years old, a hard-working practical and successful farmer. He frankly gave me the above history of his case, and I give it to the readers of the PHRENOLOGICAL JOURNAL as some evidences of the great truths of Phrenology.

W. E. HALL, M.D., Class 1890.

A correct description of character such as a competent phrenologist can give is the best acquisition that a young man with a light pocket and his fortune to make can secure.—*Observer*.

CHILD CULTURE.

GOVERNING CHILDREN.

1. THE RELATION OF PARENTS TO CHILDREN.

IT is a most difficult and delicate matter to lay down rules for domestic government, because it involves admonitions to the parents concerning their own conduct. A modern philosopher closes some remarks on this subject with the dry conclusion: "The general practice of any ideal system of discipline is hopeless. Parents are not good enough." But I think that although half the fault may lie in that direction at least half lies in the want of knowledge. Parents are not wise enough. When one reflects what exquisite tact is required by two grown people living together in the married relation to get along in harmony, even when they possess an ordinary amount of self control and considerable knowledge of human nature, it becomes evident that it is even more difficult for an adult to deal justly and intelligently with a child whose own point of view is consistently ignored, and whose only chance of being understood or sympathized with lies in the accuracy and vividness of those recollections of his own childhood which a parent occasionally brings to bear in his dealings with his children.

The prevailing fear with many conscientious parents is that they shall be too mild; that their policy shall not be repressive enough, and as no humane person can consistently maintain an attitude of harshness throughout, they waver between lenient impulses and scruples tending toward severity, so that their children are brought up as on a borderland between conflicting powers, alternately captured and released, until they come to have a philosophical contempt for authority of any sort.

Theorizing is, in questions of discipline, of less value than in almost any other method. There are a few general principles that are firm ground on which to build a super-structure of family government that must be varied according to the special needs of each family. First and foremost, a parent must ask himself what is the extent and what the purpose of his natural authority over his child. Janet, in his *Elements of Morals*, states it absolutely: "Parental authority has no other origin than the actual interest of the children, and the mission of the parent is to represent it."

What a marvelous power of self-abnegation is demanded of a parent who is thus called upon to represent to himself as judge and legislator, the interests of another individual often seemingly at variance with his own. It is easy for him to adjust all affairs with an eye to their proper relation and degrees of importance; to balance against his own comfort his child's enlightenment, or the child's chances of innocent enjoyment against his own convenience, or the child's ultimate and permanent welfare against his own tastes and preferences?

When one thinks of the immense power residing in the parents, and perceives how easily a whim or caprice may mar or wreck the career of the individual under his charge, one needs great confidence in the natural right instincts of humanity and the most profound trust in the self sacrificing love of the parental heart to be able to believe that this relation can be carried out with any approach to ideal perfection.

As the child can set up no standard and interpose no limitations to the exercise of authority, the first duty of the parent is to set up a strict standard for himself, founded on the law of equity just laid down. The difficulty is not in setting up the standard but in conforming to it. Perhaps the very hardest thing in the world is to avoid being a tyrant when the temptation is offered. Self-restraint must precede the exercise of justice; a man must govern his temper and subdue his selfish impulses before he can ever perceive that another person has rights which he is bound to respect. We realize very little of the intensity and force of our children's tastes and desires because we are seldom in sufficiently disinterested condition to take account of them. They fall in outwardly with our ways and ideas and pass a great part of their lives in subjection to our opinions. This is, of course, inevitable; but it is surely enough that in matters of conscientious conviction we must impose the law of our own being upon our offspring. We should leave them liberty to develop their own peculiarities, recollecting that nature has established relations with a view to their benefit, and only incidentally to our own.

A common observation, excusing autocratic measures with the young is that "children do not know what is good for them." True, but do their parents always know what is good for them—do they make an impartial study of every question and decide always for the true welfare of the governed? Unless they possess this patience and foresight they are not qualified for the responsible position they hold. Some one has rightly remarked that we expect more perfection of our children than we are capable of ourselves. I think that we sometimes feel it a point of duty to enjoin upon others ideals we have ourselves failed to attain. But it is a dangerous habit, both because there is a tendency in human nature to imagine that it has itself

more than half performed duties it has advocated, and because to make requirements too stern and strict for performance engenders hopelessness in the unfortunate one so admonished.

The endeavor, then, of a parent should be, first, to make stern demands of himself; to be fair minded, sympathetic, and patient. Next, having established such proper sentiments in his own mind toward his child, to bring about the correct relation of the child toward himself. If success has followed the attempt in the first instance, the second will be far easier than it appears at the instant of approaching the subject.

FLORENCE HULL.

PRACTICAL REFORM IN GIRLS' SCHOOLS.

IN *Revue Bleue*, of Paris, Michael Breal notes a recent improvement in the order of exercises in certain free schools for girls which is worthy of attention in educational lines here.

‡ The reform consisted of a new distribution of time for the session of the schools. Instead of making the children come both morning and afternoon, instead of making the children go through the streets four times a day and keeping them separated from their families for a large part of their waking hours, the plan was to give all the instruction in the morning between nine o'clock and noon, leaving the afternoon for domestic and personal work. The experiment has been made and the results have been excellent. It has not been difficult to keep within the limit of five mornings all the instruction really useful and necessary. Short intervals of recreation, to allow the pupils to breathe, have been arranged after each lesson.

At the College Sevigne, there has never been such good work done before. The children, with the prospect of being free at noon, work with a will and show neither fatigue nor impatience. Not-

withstanding the diminution of scholastic work, the successes in every branch taught have not been less numerous or less deserved in preceding years. The schoolmistresses, for their part devote themselves more thoroughly to their labors, knowing that they can have the after part of the day for their own studies. As to the families, they are grateful for this new arrangement. To have separated from them all day a young daughter of fifteen or sixteen seemed to many mothers a hard thing and hurtful to the child. There was no time for needlework, for drawing, or for music. For these occupations ample space is now assured. Besides, the young girl is not separated from the interior life of her home, but remains the aid and assistant of her mother.

Thus the new system (it appears very simple now that it has been discovered) presents advantages. There is no inconvenience about it, since parents who do not desire their daughters to take lessons

in music, drawing, or sewing at home, or to assist in the duties of the household, can leave them at school in the afternoon.

In this way the instructions of young girls, planned a little in haste, and somewhat overdone at its beginning, finds little by little its equilibrium. It is rare that an enterprise long desired and carried out with ardor, does not at first go beyond just bounds. That has happened in France more than once; and more than once in this way an enterprise has retrograded after advancing, and the retrogression has been as rapid as the advance. This time it appears, says M. Breal, that we have been more happily inspired; and that, without sacrificing essential points, we shall be able to perfect details. We are assured that the State is going to profit by the experiment, and will introduce the system of the College Sevigne into the secondary courses of the Lycee Racine.

THE PROPER STORIES FOR CHILDREN.

THE faculties of children are easily reached through pictures and simple stories; but the masses of the boys and girls of the community have little of the right sort of reading at their command. A lady teacher of Boston remarked to one who writes thoughtfully in this matter: "Have you ever noticed," she asked, "that there are no stories written nowadays which appeal to children of the poorer classes? Take up almost any of our juvenile publications, and you will find that the stories deal with children of the upper and well-to-do classes. The hero or heroine moves among rocking horses or dolls, ponies, books, elegancies, or at least abundant comforts of every kind. You can not expect to win the interest of a little street arab with such stories. They do not touch his life, his environment, his sympathies. They were not written for him, and he knows it. I made this statement

one day to the Rev. Edward Everett Hale, and he said I had given him a new thought—one upon which he should try to act.

Remember, then, that in trying to reach your street children (as you must at first) with stories and pictures, you should select, if possible, those which have some point of contact with the child's previous life and environment. We need a revival of the Dickens school in juvenile literature, at least, to meet the needs of the thousands—yes, millions—of poor children which the churches of America are just beginning to lift out of degradation and ignorance and misery.

When once you get the child thoroughly interested you have won him. It is easy to pass from secular stories and pictures to those of the Bible; and in connection with the latter you begin to weave in the threads of moral and religious instruction which are here-

after to form the web and woof of your teaching. Of course, the process of weeding out old habits of speech and of thought must be a slow one. You can not make a little Lord Fauntleroy out of a street arab in a week, or a month, or a year, and probably you would not wish to. But all the while that you

are gaining him you are slowly transforming him. There is no real depravity of heart to stand in the way of your efforts. The heart at its core is probably sweet and right. The changes have to be made chiefly in what we might call ethical etiquette—a right disposition acting itself out rightly.

CHARACTER IN OUTLINE.

“RESEMBLANCE of outline,” says Lavater, “expresses resembling powers of mind, and the same kind of forehead in two persons generally denotes the same mode of considering subjects of observation, of sensation; that as each country has its latitude and corresponding temperature, so has each countenance, each forehead their latitude, their corresponding temperature. The correct measurement and comparison of the naked head may most easily be

performed by the stupid. The compressed sides, the short neck, the egg-formed, pointed head are strikingly remarkable.

Figure 3 is an industrious, quick-acting man of calm, noble, compassionate character, firm, simple, profound, very witty and a deep thinker.

“Certain traits,” says Lavater, “are most conspicuous in silhouette or shade.” These are: Great obstinacy, great pliability, great profundity, great superficiality, great understanding and great



TYPES OF HEADS. BACK VIEW.

shade. A head longer than broad and outline hard and angular betokens excessive obstinacy. A more large and rounded outline shows excessive lethargy. A head broader than long with hard, strong, angular, contracted outline shows great implacability and often malignity. Lavater shows this head in figure 2 as the head of poetry, of genius, but calm reason and the capacity of perceiving and defining the signs of things are wanting.

Figure 1 is in every respect completely

natural benevolence. Creative powers rather than acquired knowledge. Pride and humility are more prominent in the shade than variety. Great sensibility, and especially infantine innocence are expressive in shade. In the outline of the forehead to the eyebrows and the space between the eyebrows and the insertion of the nose we see with most certainty the powers of the understanding and of action and passion in man; in the outline of the nose, taste, sensibility and feeling; in the lips mildness

and anger, love and hatred; in the chin, the degree and species of sensuality; the neck combined with its hinder part and position the flexibility, contraction or frank sincerity of character; the crown of the head, not so much the power as the richness of the understanding; and the back of the head, the mobility, irritability and elasticity. Lavater gives an outline, or silhouette, from the bust of Cicero that he says appears to him a perfect model of congeniality, where all is acute, sharp, discerning, searching, satirical, elegant, conspicuous, subtle. There is much expression in the outlines of the noses of Locke, Newton, Des Cartes and Leibnitz. These illustrious



WASHINGTON.

four are said to have the largest noses of any historical characters. It is easier to classify faces from silhouettes than from portraits. Silhouettes, says Lavater, collect the distracted attention, confine it to an outline, make the observation more simple, easy and precise. There are assertive, self-willed noses that we are quite apt to see in the faces of Hindoo priests, Jewish rabbis and Catholic divines, and, as says an able writer, of all advocates of ancient faiths. In the silhouette we see their noses are high and straight, join the forehead without any indentation. These are not argumentative noses; they are not here to argue, but to assert. The noses of the

rabbis are said to be very long, quite high and wide in the nostrils. The faces of great discoverers, inventors and leaders show force of character and originality of thought, their noble outlines rise among others as mountains tower above the hills and valleys around. "Plato, Michael Angelo and Shakespeare rear their starry fronts sublime above the electest heraldry of genius." Shakespeare's face, grand and picturesque, treasured still, as his plays now near three hundred years old, and extending still "to the furthest verge of human experience and sounding all the surging depths of human consciousness." In the face of Michael Angelo, unsurpassed as painter, sculptor, architect, we see still the lines of nobility shining so clear in his noble, benevolent illustrious life. So the face of Columbus looks down still upon this western world, the home he found for all earth's weary and way-worn wanderers, and beloved still and forever revered the rugged, benevolent face of Peter Cooper, who has given hand and heart and wings to genius, and help and hope to poverty's brightest, loveliest children. Among the immortals, how all these silhouettes shine forth! Time's waves or oblivion's dust can never cover their forceful individuality.

LYDIA M. MILLARD.

"MR." JOB.

"Look there, Mother," said Will, "don't you see Brown?"

Brown's coming to call—now can't I go down?"

"Say, Mr.," I said, "there comes Mr. Brown, Be sure don't forget while he is in town."

The story of Job I told him that night.

He said when I kissed him and put out the light:

"Say Mr. Job, Mother, for Job is not right."

L. M. M.



HEALTH, WHAT IS IT?

THE scripture says "Health and good estate of body are above all gold, and a strong body above infinite wealth." It is the normal play of all the functions of the body; it is the unit of harmony occurring as a result of conformity to the laws of life. To maintain health we must preserve the balance of the life forces, obey the laws of our being. What will make a sick man well will also prevent a well man from being sick. The agents conducive to health are air, water, food, sunlight, temperature, rest, exercise, clothing, magnetism, mental and emotional influences. There must also be a moral atmosphere surrounding us in order to receive and maintain the best physical as well as spiritual health. Health is more precious than gold, and the sickly sentimentality so prevalent in our cities of delicate and bleached features, wasp waists, small feet, is detrimental to the highest moral and religious feelings, it is an outrage upon nature, and an imputation that God is a failure as the architect of these bodies. While we pray our bodies present an argument against us. It is as much a sin and a crime to destroy our capabilities and possibilities in this world by demoralizing habits and customs as it is to refuse to do good. "He who promotes the health of a community must in every way improve it." The true benefactors

of mankind are those who have taught the people the laws, and aided in promoting the conditions of health. It should be the duty of teachers, preachers, etc., to teach the doctrines of health as well as the doctrines of the church. We often pray "Thy will be done, oh God," when it was not God's will, but our own sin and folly which brought about such devastating effects. It is God's will that we should be healthy, happy and enjoy life. Disease, sickness and premature death are the result of disobedience to the laws of life, physiological errors, punishment for our sins and transgressions. We have blamed Providence long enough; it is little short of blasphemy to impute to Him what we have brought upon ourselves. The signs of the times point toward better things. When a Talmage can preach a health sermon to his congregation and declare the whole truth, and when minor lights are saying that we blame Providence for afflicting our dearest friends or striking them down in the bloom of youth, when the true cause was violation, disobedience somewhere, somehow! Brother Martin (pastor of our Christian Church) is also treading in the footprints of Moses. Many of his utterances are pregnant with meaning and good thoughts on this subject. When the people are ready there will be found plenty to teach. What are the

laws of health? The first law is that every child born into the world should be provided with a good constitution, sound healthy organization, by having a strong and healthy father and mother. Feeble and diseased procreation is a sin against the race. As no farmer would sow bad corn, or breed from weak and diseased animals, so no man or woman should risk bringing into the world unhealthy or short lived offspring. We should begin further back by teaching the laws of marriage.

When a child is born the necessities of a healthful existence are: The first and the last and continuous want of all animals is pure air. From birth to death, night and day, sleeping and waking the blood wants oxygen. Then ventilate your rooms, expand your lungs, fill them with air, despise and discountenance the fashion that impedes healthy respiration. The second necessary of life is water. Three-fourths of the human body, and the bodies of most animals is water. A man may be forty days without food, but it is doubtful if any one ever lived ten days without water. The waste of water from the body is constant. A certain quantity is carried off by every breath. Water comes from every pore of the skin, and when efflux is increased by heat or exercise, it gathers in drops of perspiration, drenches the clothing or trickles off in streams. It passes off in quantities from the bladder, loaded with wasted matter of muscles, bones and nerves. All these losses must be supplied. Water is essential to the formation of the gastric juice, to dissolve our food, also needed to dissolve and wash away the filth of consumed tissues, the universal carrier and dissolver, "to keep our bodies clean from inmost to outmost."

The third necessary of life is food. Food is required to make blood; the purest food will make the purest blood, with which the whole body, with all its wonderful organism, is built up and then renewed from day to day; for every

organ from brain to bone is undergoing constant "wear and tear," waste matter carried out by the lungs, skin, kidneys and intestines, secretions and excretions, which must be constantly renewed by nutrition. We need not only food, but good food, and those who are wise, and want the best of tools to work with, the finest brains and strongest muscles, will naturally seek for the best food since pure and good food makes pure and good blood, which builds up, sustains and renews a strong and healthy body.

Air, water, food, these the great necessities of life, and in their perfection and purity, the prime requisite of health.

In regard to each of them there is the question of *quantity*. Of pure air, no one is likely to get too much, we can not breathe too much. In foul air we instinctively take in as little as possible, as many of us have experienced in badly ventilated churches, lecture rooms, etc. Coming out of the unventilated church, theatre or fashionable party what long breaths we take of the fresh air. Nature calling for more oxygen in the blood. Every place where men live should be ventilated that they may breathe fully; the bad air of bedrooms, shops, public houses, schools, churches, fashionable assemblies, railroad trains, etc., etc., is a disgrace to civilization. Those who drink pure water, the only real drink, will not be likely to drink too much. A certain amount of water is required and essential to the best vigor of body and mind. Most people drink too little of the sparkling cheery life-giving element, water; less tea, coffee, cocoa and intoxicating liquors and more water. When the people begin to fully realize that the medicinal properties of water are superior to most of the decoctions, infusions, etc., etc., and that many of the so called remedies owe their efficiency to the large amount of water they contain, they will discard many very questionable remedies and partake freely of pure fresh water.

The law of quantity in regard to food

is to take day by day just as much as is needed to supply force and makes up for waste. An ounce too much is a double waste. You waste the food and the force that is necessary to digest it, make it into blood, circulate it through the body, and finally expel it from the system when the food is simple, natural, healthful—instinct and habit are generally safe guides. What more? Cleanliness everywhere. Pure air, pure water, pure food, a pure mind in a pure body. *Mens sana in corpore sano*. The daily bath is a religious duty with half the race, and though we do not think this necessary, every person should take a bath once or twice a week. "There is land and food, air and water, light and warmth, shelter and clothing, beauty and knowledge for all. If there can be one healthful, happy home, why not millions?" If one child can be trained to health, knowledge and virtue, why not all? We believe in man's goodness and innate principles of righteousness, justice and mercy. If this good work of sanitary and social reformation can be done, why not begin at once and do it? When a sound physiology is the most important part of every child's education, when it influences the lives of every father and mother, when children are healthfully begotten and healthfully reared and nurtured, health will be universal, and

there will be little need of physicians chemists or medicines. The intelligent and educated surgeon and sanitarian will always be in demand. Let us not proceed until we have ascertained what is disease? It is simply an unbalanced condition of the life forces; it is an effort of nature to eradicate impurities from the system, to eliminate from the vital domain things detrimental to life. Disease is not a thing to be suppressed, but an action to be directed. We must not doctor effects, but remove causes, help nature in her efforts of purification and reparation by giving the best conditions of cure. Nature has provided penalties from every violation of her laws. She is inexorable in her demands, must have her pound of flesh before she can or will be satisfied. The whole science of surgery and medicine is that of aiding the efforts of nature to cure. We can hold the fragments of a broken bone in their proper position, but nature must do the work by uniting them. All that we can do is to watch and favor these operations. The whole theory of what disease is and its treatment have undergone a marked change during the last twenty-five years, and the treatment must still further undergo radical changes in the future.

MRS. J. T. TRESIDDER.

Warsaw Sanitarium.

HOW TO HELP THE WOUNDED.

NEARLY every one has to act the part of a physician some time, and especially is this the case in country districts where skilled help is too remote and the case urgent. In the treatment of wounds grown-up people generally should have some knowledge that needed attention may be given promptly and the injured, at least, kept in as good a state as possible until the doctor comes. A word or two on this subject from a practical source is offered here:

The treatment of wounds chiefly consists in avoiding maltreatment of them.

First, stop the bleeding. Exposure to the air will clot the blood, and plug most of the cut vessels. If any remain unplugged and the bleeding continues, press firmly but gently on the wound or vessels if a large one, for a few minutes—examining cautiously from time to time to see if it has stopped. The reason this method sometimes fails is that, instead of firm, patient pressure, a series of fussy, nervous, hurried digs, pokes and dabs displace the clots as soon as formed. Second, remove any dirt, gravel, glass, thorns, etc. Third, de-

stroy any germs, fungi, bacteria, by washing the wound, and the parts around for some distance, with some antiseptic lotion which will kill them, and which any chemist will supply. The person who dresses a wound should always, before touching it, wash his own hands thoroughly in one of these lotions.

It is obviously useless for the dresser to attempt to clean the wound if, after having done so, he touches some unpurified body, which must be swarming with germs, collects them on his fingers, and sows a crop of them in the wound, for one germ may soon make a million. For the same reason, when the wound is being purified, purify it (the wound) first, then the parts adjacent, washing round and round in a series of circles, each larger than the last, and never go back from the edge of the purified area to the wound. This holds good of all dressings after the first; and many a wound, which has started pure and healthy, has been converted into a putrid sore by the neglect of this apparently trivial precaution. The surgeon, of course, purifies all his instruments before using them. Fourth, avoid tension and secure drainage. All discharge from a wound, in excess of that quantity which can be carried away easily by the circulation, should come away in the dressings. If it is allowed to collect in the wound, it forms a stag-

nant pool most favorable to the growth of germs. Further, any such collections under, or deep in the wound, if unable to get out, give rise to tension, great pain and swelling, setting up further irritation, leading to the formation of matter, burrowing in the flesh and destroying it. Therefore, if a wound after a few days shows signs of becoming inflamed, the cause is very likely inefficient drainage, and the surgeon should be consulted. Inefficient drainage is the danger so often hidden under sticking-plaster. The common remedy is a poultice, which, though soothing, usually introduces more germs, and does not attack the cause directly. All the advantages of a poultice can be obtained in a hot antiseptic fomentation. Fifth, see that the sides of the cut are in contact with one another—that there is no gaping. Sixth, put on a dressing. This, of course, should be free from germs. The most generally convenient is old but clean linen rag, which has been boiled for a quarter of an hour and dipped in boracic acid lotion. If the wound is a raw surface, dress it with boracic ointment spread on a boiled rag, as a protective. The chief objection to antiseptics for domestic use lies in the fact that, the germs being extremely tenacious of life, the substances which will kill them will also kill human beings if left carelessly about to be drunk by children. Seventh, keep the wound at rest.

MRS. DEBORAH POWERS.

INSTANCES of longevity well authenticated always find an audience wherever they may be related. This is especially true of those instances that relate to living persons, and it has been the practice of the editor of the PHRENOLOGICAL to exhibit a preference for the living in such mention of longevity as has occurred in these pages.

Our attention has been called lately to a centenarian who resides at Lansingburg, N. Y., and whose career in-

cludes matters of interest that are rarely found in the life of a woman of greatly advanced age. Mrs. Deborah Powers, of whom this sketch is drawn, celebrated her hundredth anniversary August 5, 1890, and the occasion was made a somewhat notable one in Lansingburg where she had lived since 1816. The brief account at hand of her life tells us that she was the seventh child, and youngest daughter of Nathaniel and Sarah Nevins Ball, of Hebron, N. H. Her par-

ents were natives of Hollis, and they were among the early settlers of Hebron. They had ten children, five sons and five daughters. Her father, who was a farmer, died at the age of 84, and her mother at 89. What education she received was but scant and obtained at the district school. Her domestic education,

other clothes of the country. Having obtained a knowledge of this, she began the practice of going from house to house to make up the clothing of the men of the families and the dressmaking of the women. The wages for that service were \$1 per week and board. The pay for women spinning and weav-



MRS. DEBORAH POWERS.

in accordance with the habits of the community in which she lived, taught her cooking of the plain fare of farmers, spinning, dyeing in simple colors, and weaving. When about 18 years of age she went to Bristol and learned the tailoring trade, that is, to cut and make up men's clothing, the material then being the homespun woolen, linen, and

ing was half a dollar a week, and for housework 75 cents per week, with board in each case.

She was married February 22, 1816, to William Powers, who was born in the adjoining town of Groton, but at that time lived in Lansingburg, N. Y., and was then a school teacher. Thus Lansingburg became her home.

Mr. Powers had acquired some knowledge of the manufacture of table oil-cloths while a young man, and his experiments in manufacturing were so successful that he gave up teaching in 1821 and devoted his attention to oilcloth production.

In June, 1829, an unexpected calamity occurred to the family. Mr. Powers was engaged in making varnish when the resinous mixture took fire suddenly and he was so severely burned as to lose his life. Thus Mrs. Powers was left a widow with two children, the eldest twelve years of age, a new manufactory partially finished, and a large debt incurred in its construction. She was badly burned in the accident herself. She made up her mind that the purpose which had been set under way should be carried out. She called to her aid her brother, Mr. John Ball, a lawyer, residing in Lansingburg, and later employed Mr. Jonathan E. Whipple as her assistant, and took him into partnership in 1832. In 1842 her eldest son was admitted into the firm, and in February, 1847, her youngest son succeeded Mr. Whipple, and the present firm of D. Powers & Sons was organized. For many years she was actively interested in the conduct of the business, but gradually gave up her active control.

In 1887 the bank of Lansingburg failed, being the only bank in the town. Albert E. Powers was appointed receiver, and to facilitate the work of the receiver and to accommodate themselves and the customers of the bank of Lansingburg, the firm opened a private banking house, prefixing the style "Bank" to the firm name, and the two branches of business are still continued. Thus Mrs. Powers is undoubtedly the oldest, if not the first woman in the banking business in the world.

Some years ago Mrs. Powers, feeling that she had acquired property enough, decided to found a home for aged ladies. In 1883 a suitable building and grounds were bought, a matron was obtained,

and a beginning was made. In June, 1885, the institution was incorporated under the laws of the State as Deborah Powers' Home for Old Ladies, and is now in full and successful operation at Lansingburg.

A letter received not long since, from a niece of the worthy old lady, speaks of her as convalescent from a cold contracted in the early Spring days, but still feeble, has her breakfast in bed and gets up about ten o'clock. She is, however, strong enough to go upstairs to sleep, and bears the weight of her hundred years in a wonderful way. Her mind is bright and active, and the accounts she is fond of giving of life in her young days are entertaining. The simplicity of it is in strong contrast with what is common now. The first cotton she ever saw was India cotton that her father had purchased for fifty cents a pound. It was put up in rolls as cotton batting is to-day.

The portrait given is from a photograph taken of Mrs. Powers at the age of ninety, and represents an organization of such strength and spirit that ten years would be an easy estimate of her expectation. The head is well developed and the expression that of a practical, steadfast, self-reliant and industrious nature. We wish that the country possessed a hundred thousand of such women, *i. e.* women with such brains. Their influence would be marked in the community and healthful to public morals.

EX-SECRETARY HAMILTON FISH is in his home on the Hudson, nearly opposite West Point. Though eighty-three years of age, a year older than Gladstone or Tennyson, he shows no sign of mental or physical failing. A writer who visited him recently says that, except for a slight imperfection in the Secretary's walk, he could see no change in him since 1882.

THE MISSION OF PAIN.—The power which rules the universe—this great, tender power—uses pain as a signal of danger. Just, generous, beautiful Nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls or lays ambuscades; never wears a smile upon her face when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates her forces. Long before the fierce, red danger light of pain is flashed, she pleads with us—as though for her own sake, not ours—to be merciful to ourselves and to each other. She makes the overworked brain to wander from the subject of its labors. She turns the over-indulged body against the delights of yesterday. These are her caution signals: “Go slow.” She stands in the filthy courts and alleys that we pass daily and beckons us to enter and realize with our senses what we allow to exist in the midst of culture of which we brag. And what do we do for ourselves? We ply whip and spur on the jaded brain as though it were a jibing horse—force it back into the road which leads to madness, and go on full gallop.

We drug the rebellious body with stimulants, we hide the original, and think we have escaped the danger, and are very festive before night. We turn aside, as the Pharisee did of old, and pass on the other side with our handkerchief to our nose. At last, having broken Nature's laws, and disregarded her warnings, forth she comes—drums beating, colors flying—right in front! to punish us. Then we go down on our knees and whimper about it, it having pleased God Almighty to send this affliction upon us, and pray him to work a miracle in order to reverse the natural consequences of our disobedience, or save from the trouble of doing our duty. In other words, we put our fingers in the fire and beg that it may not hurt.

BATHING WITHOUT A BATHROOM.—“How can I bathe without a bath tub?” ruefully asks the city bred man or woman who has been reared among the improvements of modern plumbing. Very well, we answer, and perhaps with more real benefit than is obtained from a leisurely soaking in over warm water. One can bathe very well in his hotel room or in the country farm house in the following simple plan: The requisites are a basin of tepid water, two ordinary towels and a rough bath towel. When the bath is to be taken uncover the upper part of the body, leaving the limbs, from the loins downward, covered. Apply the bath towel to the exposed part of the body, with firm and rapid friction, all over; now soak one of the bedroom towels in the basin, press it out, so as to avoid dripping, then rub well the whole upper part of the body with it, passing it over the shoulders and taking the opened-out ends in both hands and rubbing briskly the back. Wring out the towel and pass it again over the whole trunk for the first dry, after which rub thoroughly all over with the dry towel, and then apply friction with the bath towel until the skin is in one glow. Now put on the flannel under-jacket, turning it well up below. Then repeat the whole operation on the lower part of the body. You may open your window to get an abundant supply of oxygen, and you ought to take a tumbler or two of fresh cold water, in sips, during the operation of dressing, after which go out into the open air for half an hour before breakfast, and you return with a good appetite, and thereafter go through the labors of the day with buoyancy, ease and elasticity.

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A LEARNED “DOC.”—One of our physicians recently received the following letter from a country physician (?): “Dear dock I hav a pashunt whos phisicol sines shoes that the windpipe was ulcerated of, and his lung have

drop into his stumick. he is unabel to swoller and I feer his stumick tube is gon. I hav giv hym evry thing without effect. his father is welthy Onerable and influensial. he is an active member off the M. E. Chirsch and god nos I dont want too loose hym. what shall I due. ans. buy returne male. yours in needs."—*Medical News*.

SOME PHYSIOLOGICAL FACTS.—The skin contains more than two million pores or openings, which are the outlets of an equal number of sweat glands.

Each prespiratory duct is one-fourth of an inch in length, which would make the aggregate length of the whole about nine miles.

The human skeleton consists of more than two hundred distinct bones.

An amount of blood equal to the whole

quantity in the body passes through the heart once every minute.

The full capacity of the mature lungs is about three hundred and twenty cubic inches.

About two thirds of a pint of air is inhaled and exhaled at each breath in ordinary respiration.

The stomach daily produces nine pounds of gastric juice for digestion of food; its capacity is about five pints.

There are more than five hundred separate muscles in the body, with an equal number or more of nerves and blood vessels.

The weight of the heart is from eight to twelve ounces. It beats one hundred thousand times in every twenty four hours.

The average man takes five and one-half pounds of food and drink each day, which amounts to one ton of solid food and liquid nourishment annually.

NOTES IN ANTHROPOLOGY.

The Motor Centres.—In a paper discussing the motor centres of the brain and the principles of localization, Prof. C. L. Herrick, of Cincinnati, says:

"Localization is not possible in the arbitrary way mentioned by Munk, neither can it be denied so abruptly as by Goltz. There are areas corresponding to the several classes of sensations, but these cortical areas overlap to a very great extent, so that injury to any part of the cortex may induce disturbances of a large number of functions. There is an inner nucleus, or sphere, for each sense, however, and these are located much as indicated by Munk. Extensive cortical lesions produce changes in disposition, because of the loss of the normal association of percepts and images in the soul. Of the two views, first, that the cortex contains centres for all mental manifestations, even o the crudest sensations and motor impulses; and, second, that the cortex is solely concerned with concepts derived from

the several senses and voluntary impulses as well as memory and attention, the authors seem to lean to the latter. The corpus striatum is regarded as an integral part of the cortex as much as the hippocampus.

"The attempt of Munk to substantiate a topographical projection of the retinal areas upon the cortex is considered as contrary to the facts brought out, and summarily dismissed. On the other hand, it is concluded that the cortex contains only centres of sense-perception with their correlated memory-images, while simple sensation and motor impulses are located in the lowest centres."

The Festal Origin of Human Speech.—Mr. J. Donovan writes on the subject in *Mind*, and says: "An interest has long been growing in matters connected with aboriginal music, through the sheer force of the reputation of the art as an accomplishment, and a supporter of mental

culture, and not by reason of any confident insight into its psychological roots. The results of physiological and archæological research, and the queries and guesses made about the power of music by philosophers from Aristotle downward, have been paralleled in such a remarkable way by travelers among contemporary savages, that the bare weight of ancient tradition and modern ethnological fact could not help tending to raise music into a high place, as a factor in the evolution of mind, though psychology furnished no interpreting guide.

I think the origin of speech was only possible through the aid of the psychological machinery, which belonged to musical pleasure.

It must be observed that while communal interest itself is not peculiar to man, it is peculiar to man to give expression to this interest in a way that has nothing to do with life-caring instincts. This communal spirit finds its first and rudest expression in the bodily play-excitement which is found in all grades of development, from that of the lowest Australian and American aborigines up to the choral dance, out of which the first glorifying songs of the race and its heroes are found growing. Certainly, we can not catch sight of this play-excitement in its first spontaneous outlet; at the lowest grade in which the manners of its outlet are formed, they had already become matters of racial tradition, and had become involved in the peculiar social habit of festal celebration. But (1) bodily play-movements in imitation of actions; (2) rhythmic beating; (3) some approach to song; and (4) some degree of commercial interest display themselves as the most constant element of all festal celebrations.

The foundation, we have to work on is the animal consciousness, as occupied with the diffused pleasure of bodily play-excitement, and the common elation following success in a common enterprise. This state of consciousness must be preserved in order to do its work. The natural modes of expression tend to preserve it—*i. e.*, the bodily play-excitement in imitation of the successful actions, and the rhythmic beating. These movements give to consciousness preservative elements of sensation.

The psychologist will advance upon the philologist's negative definition of the ultimate roots of human speech. The philologist says that roots are elements of words, which analysis can reduce no farther. The psychologist may say that the root is not ultimate for him. He can trace it back to the musical tones, which become reproductive agents of the vague presentative elements of actions, as they have been repeatedly held together in consciousness, by the psychological machinery of nascent musical pleasure. He can trace the root back to the rhythmic sounds that savages produce, when they beat sonorous bodies, amid the play-excitement which was originated through communal action, and which had become, at the earliest glimpses we obtain of it, involved like the oldest and most sacred of the words it gave birth to, in the race's traditional custom of festal celebration.

Effect of Morbid Brain Development on the Body.—The most striking features of the "criminal" skull, as seen in American prisons, is the tendency to trachycephalism (wideness of head) and not microcephaly (smallness of head), and the great frequency of criminal asymmetry. As far as our observations go, they tend to show that a degenerate type of skull is common among criminals, and that the assertion of Lombroso that the deviation of type, as far as the index is concerned, is toward trachycephaly, is correct.

A striking feature of the degenerate skull, as illustrated by many skulls in the habitual criminal class, is its peculiarly twisted conformation. The form suggests what might result if the skull were taken while soft between the hands and twisted in such a manner that all points of anatomical correspondence are thrown out of their normal relations. The result would naturally be asymmetry in all directions.—*Alienist and Neurologist.*

Causation of Sleep.—In his successive publications, Dr. Cappir accepts the position, usually taken by physiologists, that the state of sleep is accompanied by diminished brain circulation; but he combats the view that sleep is due to a dimi-

nution of the whole mass of blood within the cranial cavity, and that the compensation for this diminution is gotten by an increase in the amount of cerebro-spinal fluid in the ventricular and sub-arachnoid spaces of the brain. His objection to this opinion is based upon it not being reconcilable with either the physics or the physiology of the parts situated within the cranium. As regards the physics, he adopts the views advocated by Drs. Alexander Munroe (*secundus*), Abercrombie and Keller, that inasmuch as the brain lies within a closed cavity, which possesses rigid, bony walls, the contents can not be affected directly by the pressure of the atmosphere, which can only influence the interior of the cranium through the blood-vessels, so that a force is constantly in operation to maintain the amount of blood within the intercranial vessels. The author believes that the effect of the pressure on the blood-vessels, say of the neck and head, is opposed to the movement of the blood in the veins, and that the tendency of the pressure is to keep the blood within the veins, which ramify in the vascular membrane enveloping the brain, called the pia-mater. At the same time, however, the arterial stream drives the blood onward into the capillaries and veins, which tends to dilate the latter vessels, and in conjunction with the backward pressure in the great veins, to retard the flow of blood through the veins of the pia mater, and consequently through the great venous sinuses of the head into the jugular vein. In this way he infers that while the brain itself becomes less vascular, the mass of blood within the cranial cavity remains the same, but its mode of distribution is altered; a less proportion is within the arteries and capillaries, while an increase takes place in the contents of the veins of the pia mater. The author acknowledges, in connection with the nutrition of the brain, that molecular actions of a subtile kind take place between the blood and the blood-vessels and the nervous tissues, and that these are much less active during sleep than when awake. The lessened activity in the nutrition of the nerve-protoplasm diminishes the activity of the capillary circulation. He regards, however, the change in the balance of the circulation between the arteries and the capillaries on the one hand and the veins on

the other as the keystone of the theory of the causation of sleep. The altered balance of the circulation occasions a change in the balance of active pressure, which is not so much within the brain substance as on the surface. It is less expansive and more compressing, and with this compression consciousness is suspended. In proof of this theory, the author adduces observations made by Dr. Hughlings Jackson and himself on the retina, the blood-vessels of which are so intimately connected with those of the brain, both during sleep and in a state of coma, from which it would appear that in these conditions the retina was paler, its arteries smaller, but its veins were larger, more tortuous and distended. In another case, recorded by Dr. Kennedy, where a portion of the skull and dura mater had been removed, and the pia mater consequently exposed, it was noticed that the veins in the latter were during sleep congested, and assumed a darker hue.

In a chapter entitled "Some Points in Mental Physiology," the author considers how far the peculiarities of the encephalic circulation may affect the functional activity of different parts of the brain. Starting from the position that the brain is a composite organ, and that distinct portions are put into a state of functional activity in connection with the discharge of their respective duties, the question of balance of the circulation has again to be considered, for the part which is more immediately concerned in the production of the particular cerebral operation must become the seat of vascular excitement, and the amount of blood flowing through its vessels will be greater than that transmitted through those other parts of the brain, which are, for the time being, not so functionally active. Hence, a certain tension of the area or centre which is actively working must arise, and the encephalic circulation is focussed in the direction of activity. The parts which surround the operating centre would act as a background of resistance, and would afford such support as would secure the immediate liberating action in the discharging centre.

The author applies his views on the encephalic circulation to the explanation of the phenomena of hypnotism. The first

incident in the hypnotic state is a steady, prolonged effort of volition, in which the attention is concentrated in a very restricted direction. The immediate consequence is fatigue of the nerve centres, concerned in keeping up the strain. Their molecular actions become enfeebled, the circulation through them is less active, and a condition approaching that of sleep is produced. If then, in the form of a "suggestion" from another some stimulus calls into activity a part of the brain not fatigued in the effort of attention, the vascular activity in it will be increased and its function will be intensified.

An assertion boldly made to a hypnotized person may influence belief in opposition to previous experience, and if it be toward an ideational centre, some particular notion may so monopolize the consciousness that discrimination and judgment may become almost as completely in abeyance as in ordinary dreaming.—From a Review in *Nature*.

New Applications of Wood.—Invention is bringing wood to wonderful uses. By a simple process beautiful embossed panels are produced in wood, the work closely resembling carving, and its attractiveness comparing favorably with that of fine art. In these the original patterns are carved by hand, and from these molds are made, on which the wood is placed after being softened; the wood in these molds is now subjected to 260 degrees of heat and to such great pressure as effectively prevents all shrinkage. Wood may be cut as thin as the .003 inch, though in this state it is not useful for veneering or decorative purposes; that which is cut to the thickness of .01 inch or .0066 and lined with paper being employed for ornamenting walls and ceilings, as this neither shrinks nor swells, there not being enough of it for the atmosphere to lay hold of.

If it is desired to place such a veneer on the wall, all holes and cracks are first filled with plaster of paris, and after being glue-sized the wall is ready for the wood in panels. The veneers are made damp with a preparation of glycerine and water, which softens them and renders them pliable on their becoming dry.

Attention has been particularly called of late to the successful manufacture of various useful articles by subjecting wood pulp to a peculiar process, the results being very satisfactory. For this purpose the wood pulp is taken as it comes from the mill, and after first fully drying it or not, it is immersed in an indurating pickle, with coloring, if desired; it is thus made quite indestructible by fire, a bunsen burner simply charring the exterior surface. It is claimed to be stronger than timber or joists and girders, and several times lighter than iron or steel, and, above all, the cost of manufacture is claimed to be so low as to bring it into competition with both wood and iron. It is said that experiments will be made still further to decrease the cost and increase its field of influence, and that its manufacture is to be pushed.—*Lumber World*.

A Town of Cripples.—One of the strangest places in the United States is the little city of Hazardville, Conn., for in this small place nearly every person one meets is a cripple. Men without arms and legs, or with badly scarred faces, meet you at every turn, until the visitor begins to feel that he is visiting the grounds of some great hospital after a great battle. But the secret of this strange condition of the population is that near Hazardville are the greatest powder mills in the world, and all the cripples have been maimed by explosions.

During the day the able-bodied citizens are at work in the mills, and so only the cripples are to be seen in the streets. Strange to say these poor creatures seem very cheerful and happy, and often one comes upon a group of ten or twenty laughing and talking as light-hearted and contented as if they possessed all their limbs. One reason for this mental disposition, it may be intimated, is that they are for the most part provided for in the way of subsistence. One peculiarity will, however, strike the new comer at once, and that is the extreme care with which they move about, as if the habits acquired in the powder mills still cling to them even after they had been forced to leave their work.



NEW YORK,

January, 1892.

SYSTEMATIC MORAL EDUCATION.

SIXTH PAPER.

MANY of the older philosophers appeared to regard character as a matter of acquirement, and not a manifestation of inherent qualities. Locke, the representative of these adopted for the most part the teaching of Aristotle, although we think that the distinguished author of the *Essay on the Human Understanding* went much further than a strict interpretation of Aristotle's views would warrant in characterizing the mind as a mere *tabula rasa*, in which training, education, circumstances, impressed the elements that in their combination produced the special characteristics of individuality and capacity. In his *Ethics*, the instructor of Alexander wrote (Book II.): "We acquire the virtues by doing the acts, as is the case with the arts, too. We learn an art by doing that which we wish to do when we have learned it; we become builders by building and harpers by harping. And so by doing just acts we become just, and by doing acts of temperance and courage we become temperate and courageous. Both virtues and vices result from and are formed by the same acts in which they manifest themselves,

as is the case with the arts also. It is by building that good builders and bad builders alike are produced; by building well they will become good builders, and bad builders by building badly. It is by our conduct in our intercourse with other men that we become just or unjust."

This language accentuates the effect of habit, on which we have already dwelt, but that Aristotle believed that habit was not to be considered as the sole factor in the production of good or bad traits, we think further quotation from him goes to show: "So, too, with our animal appetites and the passion of anger; for by behaving in this way or in that on the occasion with which these passions are concerned, some become temperate and gentle, and others profligate and ill-tempered. In a word, the several habits or characters are formed by the same kind of acts as those which they produce. Hence we ought to make sure that our acts be of a certain kind, for the revolting character varies as they vary. It makes no small difference, therefore, whether a man be trained from his youth up in this way or in that, but a great difference, or rather all the difference."

May we not infer from this language, that Aristotle recognized the existence of natural powers in the mind of man that expressed themselves as "appetites," "passions," etc., with the special coloring or moral result that training and use impart? And may we not fairly assume that the Stagirite reproduced in his moral, teaching the principles of his great instructor, Socrates, whose lofty conduct exemplified the influence of self discipline? When So-

crates met the physiognomist, Zopirus, in the Garden of the Akademe, he acknowledged that his passions and animal appetites were very strong, but that the constant practice of virtuous actions had enabled him to overcome them. Using his own words as translated in Lavater, the Athenian sage vindicated the severe reflections of the face readers thus: "By nature I am addicted to all these vices, and they were only restrained and vanquished by the continual practice of virtue."

One may point, then, to the most eminent figure of classic Greece as a fine example of the happy results of self-culture on a moral plan, commencing with the recognition of the strength of his animal propensities, and their easy recourse to vicious influences. Socrates brought into exercise his intellectual and moral faculties for their control, and resolutely practised every day such conduct that in time became natural to him.

It matters not how we become possessed of the instincts that make up moral nature, whether derived from an inherent source or acquired, they will have expression in some form. It may be the simple, primitive exhibition of child nature, in which a single feeling comes out on any occasion that stimulates the organic centre, or it may be the regular, harmonious, co-ordinated exhibition that has a definite character and a certain motive, or it may be the irregular disordered expression of untrained and perverted faculties, with a vicious and destructive effect.

Do we as a rule grasp the full significance of the fact that moral power is the highest quality in mental economy:

that it is concerned especially in the development and exercise of the faculties that gives one poise, steadfastness, self control and conscientious regard for the rights of others? The man of moral power views life from a position that renders him comparatively free from the influence of selfish or merely personal considerations; conditions of environment do not annoy him, as they do others—for he is more concerned with the claims of duty, fairness, kindness, charity, than interested in measures that relate to personal emolument or exaltation. That pride of integrity that uprears a standard with the severe legend: *Fiat justitia, ruat coelum*—he may not commend, but he believes that to be honest at all times is the best course for the individual and the community; in the final outcome such a course will have a fruitage of honor, and the success that enlarges real living. The man of moral power does not see wherein the indulgence of appetite or of any physical sense beyond the need of the body for recuperation and vigor confers enjoyment. In the fierce competitive struggles for business profit or social preferment that characterize modern affairs he finds little occasion for participation, yet he would have all anxious to be honest and do the right, and if disposed to emulate each other, to aim toward the highest expression of true integrity in the management of their vocation. Capacity to act in this manner indicates that the man has attained a high degree of moral power. He has become *great* in an essential sense.

We have said in another place, "The faithful performance of one's work and duty, wherever he may be found,

whether as mechanic or clerk, or student or laborer—as son or daughter, brother or sister, acting well the part that has fallen to our hands, and using to advantage opportunities that may come for personal growth and improvement, these contribute toward the fabric of true greatness in the measure that they lend to the endowment of true nobleness of character.

THE DYNAMITE SHOCK.

THE attempt to murder a prominent New York broker by a "dynamite fiend," is one of the most exciting incidents of the day. The dynamiter was blown to pieces, but the man he sought to destroy escaped in a marvelous fashion. The event is a fresh and startling warning of a state of sentiment in certain classes of society that may ere long break out in deeds of much greater atrocity. Calling the perpetrator of such an act a "crank," "madman," "dynamite fiend," etc., does not palliate the great wrong, nor go far toward protecting society against the ferocious temper of the many similar desperadoes that live among us. What is needed is a better administration of the laws against vice and crime, a more faithful police supervision of that large part of the community that is known to hold law and order in little respect. The late Dr. Howard Crosby, whose loss to New York very few appreciate, used to say that he did not ask so much for new laws for the government of the city as for the effectual carrying out of the laws already existing. Certainly if this were done the community at large would experience a great improvement in all respects.

We took occasion to visit the Morgue and inspect the features of the dynamiter's head while it was detained there for recognition. We were one of three hundred who had been in that morning to see the ghastly thing. We found an organization of the ordinary class, a temperament of strong fibrous characteristics and quality by no means high. The forehead, broad at the angles of the eyes, narrowed upward, and was by no means as high as represented in most of the newspapers. It inclined backward, giving considerable prominence to the face at the eyebrows. The cheek bones were also strong and the face full centrally.

We were impressed by the marked breadth of the head at the base—the region of destructiveness was very full and so also the parts in front of that. The crown, as seen through glass, and the coarse black hair, appeared narrow and flattened, by no means suggestive of strong moral intuitions, and there seemed to be that abrupt falling off at the back part, that is usually associated with a feeble individuality and lack of steadiness and self control. We felt that the owner of the head was not of the type that becomes enthusiastic in the pursuit of noble, patriotic or philanthropic aims, or was likely to be brave in the performance of duty, but that he might exhibit a spasmodic recklessness in the attempt to realize some object when inflated by an artificial idea, however unreasonable, or controlled by some arbitrary superior might do a desperate thing. The conditions were not favorable for that prolonged study of the head that we otherwise should have given it, but the above comments

seemed warranted by such opportunity as was afforded by the guardians of New York's unknown dead.

A CALL FOR ORGANIZED STUDY.

In another place the reader will note a series of propositions formulated by the Committee on Work of the Institute Alumni relative to the application of phrenological theory and practice. These propositions show that the spirit of the Alumni, as represented by their committee, is not of that passive sort that is willing to "let well enough alone," but is aggressive and progressive. The real student of mind function recognizes very early in his research that our present knowledge of both the physiological and psychological relations of mental phenomena is far from perfect. Well established principles there are furnishing a sound basis for doctrine and practice that are conducive to the welfare of the individual and of society, but these principles in their full scope are not yet clearly understood, and there are conditions of thought and feeling that seem to be beyond them.

Of all science human science is the largest in range and most complex, yet to the true phreno-psychologist this fact is in itself alluring and stimulating just as the complex problems of geology and astronomy are fascinating to the devotees of research in those special lines of science. There is need of good, honest work in the department of brain function and mind action, and such work will not fail of most important results. The few toilers in the field invite more help, and wonder why ample provision is not made for such investiga-

tions as theirs when merely physical investigation has the support of rich endowments and even public institutions. To be sure at Clark and Cornell Universities, departments have been organized for study and observation in mental phenomena, but a domain so broad should have its thousand workers, each with the leisure and equipment requisite for systematic endeavor.

The Committee on Work of the Alumni has begun its duty in a manner that commends itself. The aim is to promote not only the study of phrenological science, but also to furnish a means of mutual benefit to all who take part in the study.

It is fitting to add in this connection that many letters have been received in which congratulations are offered to those intrusted with the management of the Institute and of the affairs of the Alumni Association, for the activity that is shown in both those organizations. The time appears propitious for a new and important development in the great field of education that they are designed to promote. We are confident that great results can be accomplished by those who profess sympathy and interest in this work, if they will put shoulder to shoulder and seriously act for its promotion. No other work is better defined, and nothing else that we can undertake will bring happier results to the minds and bodies of men, so that in the opening of a new year every reader of this magazine has chart and compass for their own guidance and for leading their fellows into a better sphere of being.

Our Mentor Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

THE DWIGHT CURE FOR INTEMPERANCE—S. T.—In reply to the query regarding our opinion of that very-much-circulated scheme of treating drunkards, we say briefly that the principle of *suggestion* is a large factor of it. The "remedy" is kept a secret, although one or two who have analyzed it say that it contains strychnia and no gold. We should have no confidence in the bi-chloride of gold which the exploiter of the "remedy" says enters into its composition as potential toward overcoming the morbid appetite of an inebriate, although solid metallic gold with the stamp of government upon it may sometimes operate favorably in weaning one from an unfortunate course. The confidence inspired by the thousand alleged successes of Keeley is a most important influence in the treatment, especially if the victim of the liquor habit goes all the way to that isolated Illinois town where the proprietor of the "remedy" lives. No doubt if the composition of the mixture were revealed the cures would dwindle markedly.

ABSENT-MINDEDNESS—J. H. A.—This disposition is due to pre-occupation, as a rule. One becomes absorbed in thinking on some topic and forgets, or is indifferent to, his

temporary or current relations. People of the reflective type, especially those who are engaged in abstruse studies, are most subject to this often very inconvenient tendency. We heard of a man addicted to absence of mind who came home late one rainy night, and in the profundity of his reflection carefully tucked his wet umbrella in bed and stationed himself in a corner. If this ever occurred, something more than mere self-forgetfulness was the matter with him. You should try to give your attention strictly to what you may have in hand, and avoid falling into reverie, or day-dreaming. Keep your eyes open and your wits about you.

WEARING HAT AND LARGE APPROBATIVE-NESS—J. H. B.—Your observation is, to some extent, true. The young man with large Approbativeness, if not fairly balanced in intellect, has the disposition to wear his hat a little backward and off the forehead, at the same time inclined to the side, giving him a rakish appearance. In some of the books discussing the language of the faculties you will find this organ interestingly described, as it affects the speech and manner of persons.

HONEY A VEGETABLE FOOD—A. S.—Honey is classed with vegetable products, as the bee gathers the sweet from flowers and stores it in the comb. The saccharine secretion of the plant appears to undergo some change in the honey bag of the insect before its deposit in the wax receptacle, but what that change is we are unable to say, but the honey retains the flavor, and, to some extent, peculiar properties of the plant from which it is obtained, so that dealers in honey are able to grade it for market purposes.

ERYSIPELAS—H. P.—If the attack is recent you will find relief by applications of cloths wrung out of cold water, to the part affected. In some cases hot water applied in the same manner affords relief quickly. An easy treatment is carbolized.

vaseline, and Dr. Koch advises an ointment of creolin, iodoform and lanolin, brushed on every four or five hours. Meanwhile, the diet should be very simple, with no heating or irritating substances in it, and such constitutional attention as will keep the secretions normal.

ANTIPYRETICS AND WATER—C. P.—The derivatives of coal tar that have obtained so much fame the past few years as subduers of fever and pain, have their drawbacks. In some cases they may induce a condition of the heart that will be alarming. We have known convulsions to follow antipyrin, and cases are reported of subnormal fall of the temperature, with death. The doctor may prescribe naphthol antifebrin, or phenacetine or exalgine, or some other of the series, and leave his patient apparently improved, but be summoned later to find him in a very serious condition because of the appearance of certain secondary symptoms. Water is a more natural and far safer agent in the treatment of fevers, and with careful management produces its effect just as soon as the carbon drugs. One doctor says in a medical exchange just at hand, "I have often put my patient, with a temperature from 106° to 108°, in cold water, and have always found the temperature rapidly reduced, and have yet to regret doing so." The reference is mainly to child patients. We have seen marvelous effects of water in severe cases of fever, and when convenient facilities are at command, always prefer to use water.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred

Principle of Scepticism.—There are confessions of faith without number. Why not confessions of doubt as well? There is a healthy, intellectual tone about philosophical doubt which should commend it to the world at large when it is once fully understood. Men have rarely believed on evidence. Their faith is a heritage which they hold it sin to barter away for the ardu-

ous liberty of thinking. What their fathers thought, they think, and will think, till their final exodus; and they will leave that credum to their children as the most precious heirloom of antiquity.

Doubt is simply indecision. The judgment is suspended. The data bearing on the question are imperfect, and the mind impartially waits till fuller evidence is presented. What consummate folly to render judgment at such a juncture, a judgment from which there is no appeal! Scepticism in its true and only legitimate sense is simply that freedom of mind which makes man truly rational. There is nothing monstrous about it. Only the free, unhampered use of God's choicest gift! Why should it be condemned?

All men love truth. They would not knowingly be deceived by falsehood. There is something instinctively noble in this, if they be true to its logical consequences. It is the spark of celestial fire smouldering away down in its own ashes, yet still there. But, in order to hold truth and truth only, we must use the only means which Nature and Nature's God has given us. We are endowed with intellect. Was it intended to lie dormant forever? Or, like the hands which we are compelled to use in gaining a subsistence, was it intended for noble service? Scepticism in this true sense is the basis of all true and abiding faith; for truth itself is superstition; while the degree of evidence on which it is believed is unknown.

J. W. S.

Unfermented Grape Juice.—

EDITOR PHRENOLOGICAL JOURNAL—In your last July number you print an article from the *American Analyst* on "Grape Juice," in which I find some assertions which any one properly interested in the subject should carefully investigate before giving editorial, or any other, indorsement.

In the first paragraph of the article referred to we find this declaration:

"Common sense will show at once that grape juice can not be made to keep without adding a preservative, such as alcohol, or an antiseptic, like salicylic acid."

Now, the writer of that sentence may be the best chemist in the land, but if he is, it is quite evident that he never had much experience with grape juice outside of the

laboratory. I can produce evidence from my own experience to show that his assertion is too sweeping.

In the year 1887 I had a large crop of grapes in a vineyard of about fifteen acres. The season was a very hot one, and the fruit matured very rapidly, so much so that it was impossible to market all the grapes. They were of the Concord variety, and very sweet. I concluded to try to save a part of the crop by expressing and bottling the juice for sacramental (or communion wine) use, and this is how I proceeded :

The grapes were picked from the stems by selecting only the perfect berries. Then, without allowing any time for even incipient fermentation, they were placed in a clean burlap sack and the juice expressed by heavy pressure, strained, and immediately transferred to a copper kettle and brought to a proper degree of heat. Any scum rising to the surface was carefully removed, but nothing was added, not even sugar. The bottles to contain the juice were ready at hand, clean and hot, and the corks well soaked in hot water and alcohol (this was all the alcohol used in the process). About one-half dozen bottles were filled at a time and then corked with a patent corker. While yet hot each cork was carefully sealed with sealing-wax. They were then left in a moderately warm place to cool. Thus I proceeded until all the grapes had been taken care of.

This "wine" was very sweet, hence it contained sugar—natural sugar—and, according to the doctrine of your chemist, would not keep.

Did this Concord grape juice keep?

It did! Some of it was moved, with the family, not less than four times, and subjected to various changes of atmospheric influences without the least trace of "insensible fermentation." The last of the lot was sold to a church society in Kansas City, Mo., in 1890, after they had used eighteen quart bottles of the same. The last was like the first—perfectly sweet and full-flavored. References can be given if called for.

GERSHAM.

Note by the Editor.—We have no doubt of the statement made by our correspondent. It will appear by it that the process was an unusually careful one, quite different from

the common procedure of those who send grape juice to our city markets. We know from observation that most of the grape juice sold in New York City contains alcohol or some other equally objectionable antiseptic. We should not advise church people to use the ordinary grape juice found in the market if they have any scruples against taking on Communion Sunday anything intoxicating.

A REQUEST FOR COMMUNICATIONS.

THE Alumni Association of the American Institute of Phrenology wishes to represent in its meetings the most advanced phrenological thought, and to lead on to new discoveries, or new methods, or new applications of the sciences. It wishes to make some substantial advances in its special field. To accomplish this, the Working Committee wishes to ascertain the status of Phrenology at the present time. To that end, propounds the following questions for general consideration :

Is there any objection not already amply answered by phrenologists which you have entertained or heard?

Is there any principle of Phrenology not fully sustained by facts?

Is the evidence or analysis of any of the faculties hazy or imperfect?

Is there any outside fact of recent development in other sciences which militates against Phrenology?

Is there any new faculty or new classification which you have good evidence for?

Is there any reformatory work related to human nature which Phrenology and its advocates ought to press forward before the world?

The Chairman of the Committee on Work desires to receive communications on the above from any or all persons interested in the progress of Phrenology, and especially from active workers or thinkers in this field. The association wishes to become an active factor in the progress of all important truths.

Sulphur Grove, O. JOHN W. SHULL,

PERSONAL.

JAMES PARTON, the well-known writer, died in Newburyport, October 17, after an illness of several weeks. He was a native of Canterbury, England, born in 1822, and came to this country when five years old. Being inclined to literary pursuits he was first a contributor to the New York *Home Journal*. His first book was a life of Horace Greeley, published in 1855 in New York. His second volume was a collection of "Humorous Poetry of the English Language, from Chaucer to Saxe," published in 1856. This was followed by "The Life and Times of Aaron Burr," in which he sought to redeem Burr's reputation; "The Life of Andrew Jackson," "General Butler in New Orleans," "Life and Times of Benjamin Franklin," "Famous Americans of Recent Times," "The People's Book of Biography," "Triumphs of Enterprise, Ingenuity and Public Spirit," "The Words of Washington," "Fanny Fern: A Memorial Volume," "Life of Thomas Jefferson," "Le Parnesse Francais, a Book of French Poetry," "Caricature and Other Comic Art in All Times and Many Lands," "Life of Voltaire," "Noted Women of Europe and America," "Captains of Industry," etc. He was also a voluminous contributor to the periodical press, many of his essays and shorter articles being collected and published in book form. In 1856 he married Sarah Payson Eldridge, sister of N. P. Willis, well known by her pen name, "Fanny Fern."

He early showed much interest in the phrenological doctrine of mentality, and employed it in his biographical sketches.

MRS. SARAH VAN NOSTRAND, of East Millstone, a little town not far from New Brunswick, N. J., celebrated her 108d birthday September 7 last. She was born where she now lives, and has lived there ever since. Her father was a drummer boy in the Revolution, and died at 94. Of Mrs. Van Nostrand's eight children six are living, and, what is perhaps an unparalleled case, there has been no death among the children for seventy-five years. She has fairly good sight and memory, and talks well.

Mrs. Van Nostrand, who knows all the people in that region, said to a reporter the

other day that sociability keeps people well and makes them live long, and added: "If our girls to-day are not well and do not live long, it is largely due to corsets. I do not believe in them, and I am sure that they have killed lots of girls, and have made lots more miserable." Wise matriarch.

WISDOM.

"Thou must be true thyself,
If thou the truth would teach."

Politeness is only an art, but kindness is an instinct.

Shun evil, follow good; hold sway
Over thyself. This is the way.

Edwin Arnold.

When a man is tempted to do tempting things, he can find a hundred ingenious reasons for gratifying his liking. *Thackeray.*

We call it quackery when a man deals with human lives by haphazard processes and reckless experimenting, and it deserves no better name when human souls are treated in the same fashion.

Some men can be coaxed, some must be driven, and once in a long, long while we meet a man amenable to plain, cold reasoning.

Toil, when willing, groweth less.
"Always play" may seem to bless,
Yet the end is weariness.

Bayard Taylor.

To have our good acts evil spoken of is better than to have our bad acts well spoken of. The first we may live down and be stronger in the end, but the latter will tend to encourage more evil in us.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

Prof. Stardust—"How do you account for the daily revolution of the earth?" Student Presby—"Because South America is a part of it."

No doubt somepody has buried his money in der ground, but you may look for demoney und I vhill take a bushel of turnips.

Millionaire's Daughter (entering photograph gallery and posing gracefully)—“Will you take me, sir, just as I am?” Photographer (who can hardly make both ends meet)—“I'll be glad to—without one plea.”

Douglas Jerrold's retort to a would-be wit who, having fired off all his stale jokes with no effect, exclaimed: “Why, you never laugh when I say a' good thing!”

“Don't I?” said Jerrold. “Only try me with one!”

A “Pome” was submitted to the editor by a young lady, the first verse running thus:

“Oshuns of sorro I can sail.
And yet feal quite strong,
But onkindnes from e'nnyone,
I alwas feal a rong.”

A MEDICAL EXAMINATION BY TELEPHONE.

According to an English journal Tickle-ribs is a practical joker, but he is very much afraid of consumption. The other evening he began coughing, and went to the telephone and called up Dr. Whiteye and told him he was pretty sure he was in the first stage of consumption.

Now, it may be stated by way of parenthesis that Tickleribs had played a good many jokes on the girl at the central call-office; so as soon as she heard what he said she rang up a music shop where a young man is in the habit of practicing upon a brass horn about that time, and told him in her sweetest tone that she would like him to blow a short, sharp blast right in front of the transmitter of his telephone as soon as he heard the bell tinkle. The young man got ready.

“Oh! I fancy you're mistaken,” said the doctor.

“No I ain't. Lose no time. Come over at once.”

“Hold on! Cough in the telephone.”

The girl, who had been listening, jerked out the plug connecting Tickleribs, put that connecting the brass horn in its place, and tinkled the bell according to previous arrangement.

The young man dropped the receiver from its hook and blew a terrible blast. The girl immediately restored the connection, and the doctor, after recovering from his astonishment, asked:

“Did you cough?”

“Yes; ain't it pretty bad?”

“I should say so?” exclaimed the doctor.

“What shall I do?”

“Confine yourself to a diet of oats and baled hay.”

“Oats and baled hay! What do you mean?”

“Why, you are turning to a jackass very rapidly, and you had better begin your new way of living at once. You have symptoms of the consumption of oats and baled hay.”

While the doctor wondered and the patient raved, the telephone lady split her sides with laughter, and the innocent young man tooted his horn in ignorance of what he had done.



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

THE BUSINESS OF TRAVEL: A Fifty Years' Record of Progress. By W. Fraser Rae. London: Thomas Cook & Son.

This thick and elegantly made book is unique as an outcome of the press. It describes the beginning, progress and results of what not many years ago was considered a novel feature of business enterprise. It is the record of the work of Mr. Thomas Cook, so well known all over the world as the organizer of schemes of travel. The business is carried on still with great energy by Mr. John Cook; the father, Thomas Cook, now well advanced in years, having retired from active life. We remember some of the earlier efforts of Mr. Cook in connection with American travel. When he extended the field of his usefulness into America we received a commission to have charge of the work on this side of the Atlantic, and were two or three years associated in this way. To-day there are several others in

this line of business besides the house of Cook & Son, and the whole world is covered by the cross-lines of its connection. There is a great convenience in carrying tickets and checks, when one is traveling in foreign countries, that receive prompt recognition from railway and hotel officials; and to those especially who are not accustomed to travel, and who speak no tongue but that of their own land, the advantages of this system are a special benefit. The book is an interesting memorial of a useful career.

SIGNS OF PROMISE. Sermons preached in Plymouth Church, Brooklyn, 1887-'89. By Lyman Abbott, D. D. 12mo, pp. 301. Cloth, price, \$1.50. Fords, Howard & Hulbert, New York.

This volume contains eighteen sermons, arranged under the inclusive topic of the title page. These grew out of some supposed needs of the church or congregation, and so have a practical application that may be considered to be of wider scope than that specifically represented by the congregation of Plymouth Church. The first two sermons are tributes to the memory of Dr. Abbott's great predecessor, Mr. Beecher. It must be said that the spirit of the discourses generally owe their coloring largely to the influence of that divine. In general organization, however, Dr. Abbott exhibits very marked peculiarities of difference from Beecher. He is reflective, if anything; looks upon life in its varied forms from the point of view of a thinker. His ideas, therefore, are much above the common plane, and so have a comprehensive bearing upon the great principles involved in church and in general moral work. Mr. Beecher was a close observer, and dealt more with facts. The topics of these discourses suggest their philosophical bearing. For instance, "The Necessity of Progress," "The Religion of Humanity," "The Dogmatism of Paul," "Salvation by Growth," "What is the Bible?" "The Spiritual Nature."

One element in these sermons, it should be noted, is the marked regard for the differential action of human nature. Dr. Abbott is a student of mind, and he appeals to his audiences from the point of view of the mental scientist; he recognizes the subjective laws that govern the mind, and he shows the necessity for development, so

that man shall reach a high plane of spiritual intelligence. Another point about Dr. Abbott's matter, as represented in this discourse, is its clearness; he is deeply reflective, but never foggy. He is appreciative of the influences of the time, and his suggestions have a practical utility.

PUBLICATIONS RECEIVED.

AN ABSTRACT OF THE SYMPTOMS OF THE LATEST DIETETIC AND MEDICAL TREATMENT OF VARIOUS DISEASED CONDITIONS; AND FOOD PRODUCTS, DIGESTION, ASSIMILATION. Reed & Carnrick, New York. The principle involved in the essay seems to be that disease is largely the result of improper nutrition, and therefore it is most important that one's diet should be taken into account. The author of the essay considers flesh foods as being most important to the growth and the maintenance of tissue, and asserts practically that diseases are due chiefly to the insufficient proportion of flesh material in the food taken. We can not accept his claims in view of the many examples that we have known and know of men and women, notably strong, vigorous and long-lived, whose diet has been almost exclusively vegetarian; and we would differ with him also in his statements relating to animals, since we know that the most intelligent and useful, and many of the most active, are not carnivorous, but vegetable feeders.

Doubtless much good arises from the careful study of digestion, but for a chemist to lay down positive rules to be followed by different persons in the ordering of their meals, seems scarcely warranted by nature. People differ much in temperament, which means a different combination of the elements of food; the proteid compounds and the carbohydrates are differentially taken up in the fabric of their bodies. Nature, furthermore, has provided man with an apparatus that does good work, where one is fairly prudent in eating, to dispose of the excess or waste of the food stuff. There are many excellent suggestions in this essay, so that it has a value to the student of Dietetics. But the way in which some of the points are served up by an enterprising manufacturing company of

medicinal food compounds, strikes us as having more commercial significance than rational.

THE SUNDAY SCHOOL TEMPERANCE CATECHISM. By Julia Coleman, Author of 'Alcohol and Hygiene.' Issued by the National Temperance Society, N. Y.

A little book containing the temperance teachings of the Bible in small condensed forms. There are twenty lessons with short questions and answers, and five lessons on the "Wines of the Bible." A proper adjunct to Sunday School work.

EDUCATION AT MICHIGAN AGRICULTURAL COLLEGE. The title of an essay by President O. Clute. The points considered are the results of systematic agricultural training.

THE ORIGIN OF LIFE AND SPECIES AND THEIR DISTRIBUTION. A new theory outlined by George Davis, Minneapolis, Minn.

THE SCHOOL BOOK LAWS OF INDIANA. Including Acts 1891 and 1889. Issued by Hervey D. Vories, Superintendent of Public Instruction, Indianapolis, 1891.

THE EFFECTS OF MASSAGE. Compiled by Leroy Henry, Practical Masseuse. Massage is recognized as a proper measure in the treatment of certain forms of disease, especially those relating to the muscles and superficial nerves. What this author has to say will receive for the most part the confirmation of advanced medics.

CORNELL UNIVERSITY AGRICULTURAL EXPERIMENT STATION. Bulletin 30. Horticultural Division. Furnishes some preliminary studies of the influence of the electrical arc lamp upon green-house plants, and the result of the observations is that the naked arc light running continuously through the night is injurious to some plants, and in no case was it found to be profitable. However, the light appears to hasten seed maturity, and it is suggested that a modified light might be useful under certain conditions. Illustrated.

MEDICAL SOCIETY OF THE COUNTY OF NEW YORK. BY-LAWS Adopted November 25, 1878, with amendments in years succeeding to October, 1891. Published by the Society.

A REFORMED ALPHABET OF THE ENGLISH LANGUAGE. By J. P. Gruwell, M. D. A little pamphlet advocating a simplified orthography in the line of Language Reform.

THE SUPREME PASSIONS OF MAN. By Paul Paquin, M.D. Published by The Little Blue Book Co., Battle Creek, Michigan. Discusses a very important subject, and shows how the passions and appetites bear upon science, religion, morality, medicine, etc. The treatment is careful and refined, and the book, if well circulated, will have some influence we think in raising moral sentiment in society.

RUMBERHALE: OR, THE KNIGHTS OF THE WHITE CROSS. By JAMES PERRIGO—is a sketch in somewhat allegorical style of an attack upon a member of the compound name given in the above title by certain earnest people, and by whom the member is destroyed after a long reign of terror over a people whose strength appeared weakness in any effort to release themselves from the tyrant's evil dominion. Aristook Publishing Co., Hodgdon, Maine.

DELSARTEAN PHYSICAL CULTURE, WITH PRINCIPLES OF THE UNIVERSAL FORMULA, by Carrica Le Favre, is a practical exposition of natural physical exercises in the line of Delsarte principles. It can be confidently commended to all who seek physical improvement in both strength and grace. Especially adapted are the directions and illustrations for school and class uses. A fine half-tone engraving of the author forms the frontispiece. Published by Fowler & Wells Co., New York.

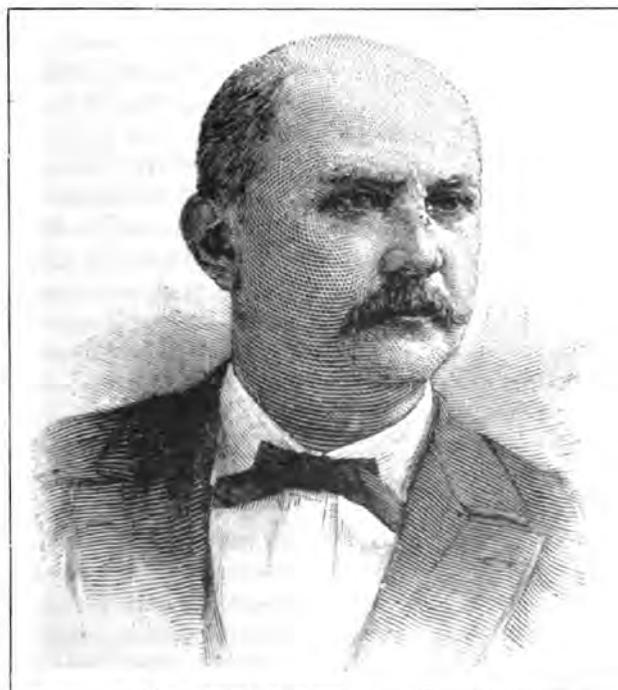
SHORTHAND AND TYPEWRITING, by Donald McKillop, illustrated, is a new issue in the Self Culture Library for December, '91. A book of over 100 pages. Contains hints and information of great practical value to the student of shorthand or typewriting. The best system of the former is represented, and all the mechanical substitutes for the pen of any real service are represented. Young amanuenses and reporters generally will welcome the book heartily as just the thing they need. Price, 40 cents. Fowler & Wells Co., publishers, New York.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 2.]

FEBRUARY, 1892.

[WHOLE No. 638.



CHARLES S. CRISP,
Speaker of the House of Representatives, 1892.

CHARLES S. CRISP.

SPEAKER OF THE HOUSE OF REPRESENTATIVES.

THE portrait shows a gentleman who resembles his mother, and has inherited a remarkably good constitution and the ability to do a great deal of work. He will incline to work smoothly, easily. There seem to be few excesses in his development, and very few deficiencies. There is a roundness and a smoothness to his features, showing excellent health, hearty constitutional vigor, power to generate vitality for the use of the muscles and the brain; and the ability to push any cause he approves, and to oppose and hinder whatever he disapproves.

The perceptive organs are rather large, giving him the power to gather in facts and appreciate particulars. He has a good memory, and as a speaker he will not be likely to need much prompting.

When the late Governor Pennington of New Jersey was Speaker of the House of Representatives, in 1859, he had a page that understood Parliamentary rules, it was said, better than any member on the floor—a boy of about eighteen years of age—who usually stood leaning on the corner of the Speaker's desk, so that he could talk to the Speaker without having it manifest to the public. The page would keep the run of the business and communicate it to the Speaker, and the Speaker, in turn, would talk it to the House. But Governor Pennington had not so good a memory as Mr. Crisp seems to have.

He is a critic, makes pretty sharp distinctions between points of thought and purpose. He appreciates a good joke, enjoys mirth and amusement. He has a kindly spirit, and considerable reverence and politeness, and a strong degree of firmness. He is ardent; his temperament indicates that he is full of life and blood and geniality; he is smoother and more mellow in demeanor than his name would suggest. His caution is rather large, so that he will be guarded and

careful in emergencies and reticent when necessary. He is not likely to give away his case by rash expressions of purpose or opinion. He can like or dislike and not show it much; consequently he is accustomed to exhibit in his character and public office blandness, courtesy, fairness, force, self-poise and equanimity, unless he is sharply criticised and opposed by members of his own party, who, it might be supposed, would be his friends. A manly foe that belongs on the other side he will treat with courtesy; but an insidious enemy in his own party, who wants to sting him and embarrass him, will nettle him, and perhaps tempt him on occasion to be imperious and determined.

It is rarely that a man of Mr. Crisp's age is given the important place to which he has been elected. He is but forty six years old, yet of that variety of experience that makes a man mature in a few decades if he have the mental character that is sharply susceptible to the instruction and development of vicissitudes in life. He was born in England in 1845, and had known only a few years of life when his parents came to this country. They were actors, and for fifteen years prior to the late war traveled and played in different parts of the Southern States. The son attended the public schools of Savannah and Macon, in Georgia, and at the outbreak of the war entered the Confederate army. He became a lieutenant in a Virginia regiment, and took part in the Eastern campaigns for three years, when he was captured by the Union forces, and sent as a prisoner of war to Fort Delaware, where he was kept until the war was ended. On his release, still a mere youth, he returned to his family in Schley County, Ga.

Turning his attention to law he prepared for its practice, and was admitted to the bar of his State. After six years of practice at Ellaville he was made

Soljitor General for the Southern Judicial District of Georgia, and moved to Americus, which is now his home. In 1877 he was elected a judge of the Superior Court, and sat upon the bench for several years, gaining a reputation for fairness, painstaking attention to duty and unfailing courtesy. He gave up his judicial office to accept an election to the Georgia Legislature, in which he sat for a session or more.

In 1882 he was elected to Congress, and since then has been a member of that body. He has always been a hard worker in the committees of which he was a member, and from the very first has been listened to with respect when occupying the floor as a speaker. In appearance he strikes one as spirited and agreeable. He has a clear complexion, blue eyes, a straight, well-formed nose and a brown mustache. His voice has the timbre usually associated with his temperament—it is clear and ringing. The most striking thing in his personal-

ity is his unfailing courtesy. This he never lost, even in the controversies he had during the last Congress, when the Speaker made rulings which Mr. Crisp and his associates held to be not only unprecedented but absolutely revolutionary. He has served on many committees, but his highest post was the chairmanship of the Committee on Elections of the last House over which Mr. Carlisle presided.

When the House of Representatives assembled in December last, it was a foregone conclusion that a Democratic Speaker would be elected, so decided is the majority of that side of the membership. Mr. Mills, of Texas, was thought to be the strongest candidate for the p'ace, and for a time in caucus he showed a powerful control in his party. However, the choice finally rested on Judge Crisp. In the House he was elected by a large majority over Mr. Reed, the energetic and capable Speaker of the last session.

THE STUDY OF MORAL SCIENCE.

I HAVE been much interested in Prof. Drayton's editorials on "Systematic Moral Education," and wish to pen a few thoughts on the subject. The happiness of man largely depends upon the development of all his faculties. God has constituted him for happiness, and he only fails in attaining to it by perverting the faculties given him. The faculties of the mind must be studied in their order, and each one should occupy its legitimate position in administering to the wants of man. The great mistakes of life are caused by the unnatural and uneven development of the different powers of body and mind.

The work of moral science is to see that the affections and will are properly cultured, as well as the faculties of the intellect. It is a fact that many persons of high intellectual ability are greatly deficient in morals. This is evidently largely caused by a neglect in moral

education. When the sensibilities and will become subordinate to the intellect it is frequently the case that very intellectual persons are dissipated and immoral. We need a more thorough course in our high schools and colleges in the department of moral science. Combe's "Constitution of Man" would make a good text-book for our higher institutions of learning. The following, we believe, are the principal reasons why *moral culture* is so much neglected:

1. Men appear to value intellectual more than moral worth. When the world reaches the highest state of culture, this, evidently, will not be the case, but there can be no question that this is the fact at present. The great masters in science and literature are more admired at present than are such moral heroes as was the celebrated Howard, who spent his life in visiting the houses of woe.

The time will come when Penn, Wilberforce and Wesley will be more admired than Cæsar, Napoleon or Frederick the Great. Mere intellectual superiority is no more to be compared to moral virtue than are the transient meteors to the great orb of day.

2. Moral culture is frequently neglected, because persons think that intellectual culture comprehends everything. To the Christian philosopher the study of nature in all its laws and adaptations suggests the wisdom and beneficence of the Creator. He finds something more in nature than blind force and insensate matter.

3. Many claim that morals should be taught by parents and Sunday-school teachers, and not be included in our college courses. In this they are certainly wrong; for the highest part of our nature should be the most important in the highest departments of study. According to phrenology, Veneration, Spirituality and Conscientiousness represent the highest elements in man's nature, and their location in the brain shows wisdom on the part of the Creator. It is a mistake to suppose that our colleges can not teach ethics without teaching

sectarianism. The sooner more attention is given to the subject the better it will be for society, for the immoral habits frequently acquired by students at college are, indeed, fearful. In many cases the college course really does more harm than good.

Some good text-books should be prepared, embodying the highest moral culture of the world. From the following by Mr. Lecky, it is evident that the morality of the Bible should not be neglected: "It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists."

J. W. LOWBER, PH. D.

EARLY SYRIAN ART AND INDUSTRY.

THE short sketch of the practice of the ancient Chaldees in the burial of the dead, given in the last November number, furnishes a glimpse of their civilization as concerns the plastic arts. In this number it is purposed to give a further view of the status of those early people with regard to the arts industrial. We shall see in this that there were features of development in their methods that resembled or were identical with those of other races and peoples in a similar stage of evolution. We do not claim, however, that in pointing out similarities existing in the relics of pre-historic peoples, that one race was necessarily allied to the other by descent or conquest or communica-

tion, but that similarity of physical condition, environment and necessity would naturally lead to the development of similar practices in their industries and arts. Thus we may easily account for the similarity of specimens of industrial art found in the structures of the mound-builders and the Toltecs to those of the river drift people of Europe, and to those of the old Syrians.

We note an especial similarity of the old stone implements and weapons of ancient Chaldea to those of the old aborigines of America. This suggests the notion, ventured by some fanciful writer on ethnology, that the American Indian was a modern representative of the lost tribes of Israel, a notion that

seems almost preposterous in the light of Indian customs and traditions, and the peculiar identity of racial character-



FIG. 1. CHALDEAN ENGRAVED CYLINDER.

istics shown by the aborigines wherever found.

Addressing ourselves to the Chaldeans, we note first the most interesting of their art products—the tablets of baked clay and the engraved cylinders—because these have a valuable historic character. When a nation has reached the period of growth that includes ability to record events of importance in writing or symbols that may be perpetuated, that nation has taken a high position, relatively, in civilization. In the tombs, as we have noted before, tablets are found. On them were sometimes represented, in low relief, either single figures of men, groups of men, or men in combination with animals. Though the specimens in question are rudely executed, they exemplify the fact

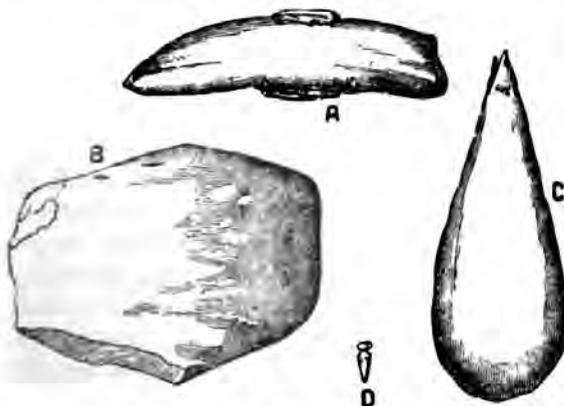


FIG. 2. STONE IMPLEMENTS, CHALDEAN.

that these people were not only not wanting in artistic ideas, but that they cultivated their ideas to such an extent

that marked improvement at succeeding periods distinctly characterized their productions.

The engraved cylinders were used as seals or signets by their possessors, and are very interesting, because they throw considerable light upon this curious people. These cylinders were formed of moist clay, which was the chief material on which the Chaldean wrote. The cylinders are rounded, from half an inch to three inches in length, and about one-third of their length in diameter. The cylinder was hollow

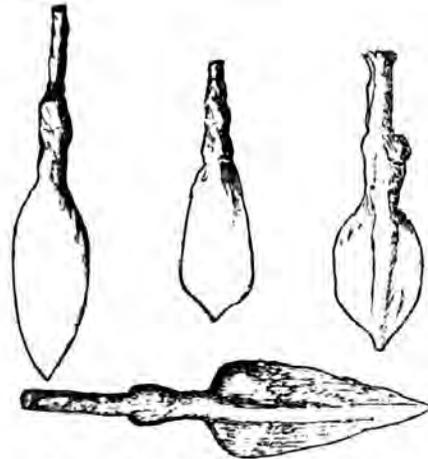


FIG. 3. SPEAR AND ARROW HEADS, STONE.

from end to end so that it could be carried on a string. In earlier times the impression of the cylinder was probably made by hand, as one impresses wax with a seal, but later it was used with a bronze or copper axis attached to a handle (in the manner of the modern printer's ink roller), by which it was rolled across the clay from one end to the other. The signet cylinder of the King Uruk, who founded the most ancient buildings in some of the Chaldean cities, is represented by the engraving (Fig. 1); and the signet cylinder of his son has been recently recovered, and is now in the British Museum. While the letters of the inscriptions are somewhat rudely formed,

as well as those on the stamped bricks of the same period, the figures have been as well cut, and as flowingly traced, as those of a later date. In the sight of

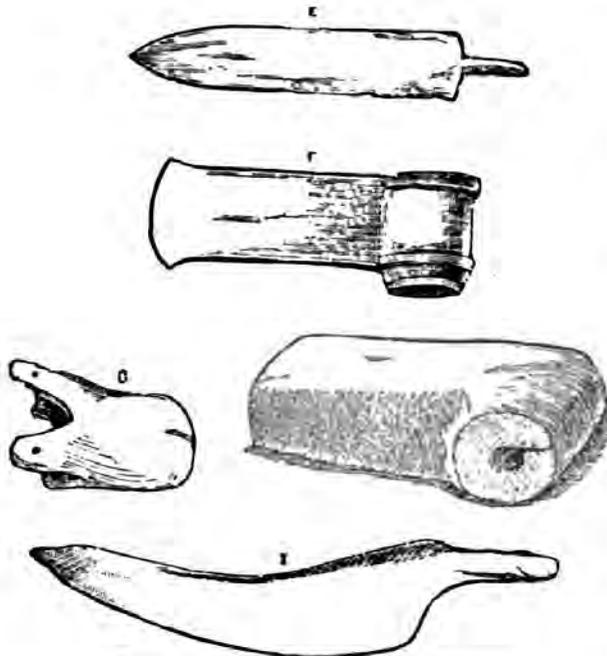


FIG. 4. BRONZE MECHANICAL IMPLEMENTS.

such conclusive evidence, therefore, we must acknowledge the surprising mechanical and artistic skill which had been attained by the Chaldeans at the most remote historical period, and conclude that the art of cylinder engraving had, even then, made considerable progress.

The primitive Chaldean implements were either of stone or bronze. Iron at that time seems to have been quite unknown, and subsequently its first adaptation was to personal ornaments, such as bangles and rings. The illustrations



FIG. 5. FLINT TOOL.

show specimens of the curious implements found in the most ancient mounds. The modern mechanic is usually interested in what kind of tools

were first used by man, and the reader who pursues any trade will be enabled by a study of the illustrations to judge of the vast improvement that has taken

place in modern days. In the group shown by Fig. 2, A is a hammer, B a hatchet, C an adze, and D a nail. The spear and arrow heads are shown by Fig. 3. The bronze implements are represented by Fig. 4, in which E is a knife, F a hatchet, G an adze, H a hammer, and I a sickle. The mounds also contain knives of flint or chert, and sometimes clay models for use in molding the bronze implements. It will be observed by the illustrations that all these implements are of a very rude and coarse character. A curious flint instrument is shown by Fig. 5. Its use is uncertain, but it is believed to have been designed for impressing characters upon the moist clay of tablets and cylinders.

The advancement made by the Chaldeans is shown by their metallurgical productions. While yet of a pecu-

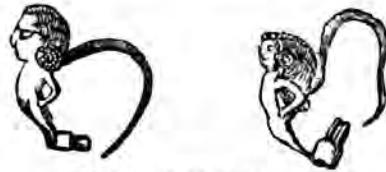


FIG. 6. GOLD EARRINGS.

liarily crude character, their products evince an improvement in proportion as their experience in the arts grows broader. Metal is scarce, and the varieties are limited to gold, copper, tin, lead and iron. Gold is found in beads, earrings and other ornaments, that are not without positive grace in their form and design.

Tin was known to the Chaldeans and used in their alloys. They hardened copper with it, making in that way the

bronze metal for many implements and weapons. Lead was much rarer than copper and tin, yet they employed it for some purposes, realizing, like the mod-



FIG. 7. LEADEN ARTICLES.

ern plumber, its adaptation to certain household needs (see Fig. 7). Bronze ornaments were in use (Fig. 8), and because of the facility with which this composition could be worked we do not wonder that it was regarded as very important. It was made into weapons and instruments, as we have already seen. A bronze or copper bowl is found in almost every tomb. It is also quite common to find in the tombs with female skeletons such articles of ornaments as banglets and armllets, bracelets of rings or beads, earrings and rings for the toes, all made of bronze. Many of the rings are formed by grinding down a small kind of shell. Agate beads are not uncommon, and gold beads have been found in a few

tombs, as well as some other ornaments in the same material. In the production of textile fabrics these people must have attained considerable excellence, but owing to the frail material composing human apparel being incapable of enduring ravages of time, there is little or nothing besides the showing of the tablets and cylinders to inform us of its character. At the time of Joshua, a Babylonian garment of rare worth had been imported into Palestine (Josh. vii. 21). Upon the very cylinder represented by Fig. 1, and

which must belong to a time at least five or six centuries earlier than the Hebrew account, may be seen how the early Syrian dressmaker fashioned the ladies' garments, the three feminine



FIG. 8. CHALDEAN BANGLES.

figures revealing a variety of design, and intimating, it may be inferred, differences of rank according to the style and finish.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

AMARIAH BRIGHAM, M. D.

AMONG professional men of distinction who years ago declared themselves greatly benefited in their calling by the application of a knowledge of Phrenology, is the one named at the head of this sketch. He had long been a zealous defender and able advocate of this science, and, although he closed his career in this life nearly half a century ago, his influence still lives. The writer

was acquainted with this gifted man, and both admired and esteemed his capabilities, and was grieved, as were many others, at the loss to the world of one so able to help in elevating the general tone of mankind and in mitigating the sufferings of the feeble-minded as well as minds diseased.

Amariah Brigham was born in New Marlborough, Berkshire County, Mass.

Dec. 26, 1798; died Sept. 8, 1849, at Utica, N. Y., while in charge of the State Lunatic Asylum. When he was six years old his father removed from Massachusetts to Chatham, N. Y., where he died in 1809. On the death of his father, being 11 years of age, Amariah went to reside with an uncle, Dr. Origen Brigham, in Schoharie, N. Y. After a

of courts, Legislature and public men, and "embraced with eagerness every possible means of acquiring knowledge." One who furnishes material for this part of the memoir well remembers the enthusiasm with which he would describe men and scenes of the Capitol, on his occasional visits to his mother at Chatham. Although but 15 years of age,



DR AMARIAH BRIGHAM.

few years this beloved relative and guardian died, and the nephew was left to care for himself.

He started off alone, at the age of 14, to Albany, in pursuit of a livelihood, which he found in a book and stationery store, where he resided in the family of the proprietor, and had abundant access to books. He was in the neighborhood

he could describe the person and qualities of almost every man of note who came to Albany, had his own opinion formed on nearly all matters of public interest, and could cite book and chapter for the ground of his opinion.

"During a three years' residence at Albany, while he had given perfect satisfaction to his employer, he had retained his desire

for professional life, and had devoted all his leisure time to reading, and inquiry relating to the same. His mother now moving back to his native place in Berkshire, Mass., he soon got released from his engagements and resided with her, and entered on the study of medicine with Dr. Edmund C. Peet, a distinguished physician, brother of Harvey P. Peet, Esq., president of the New York Deaf and Dumb Asylum. Here he resided and studied more than four years, not including his winter term, when he taught school, and one year spent in New York, attending medical lectures. His study, too, was close and thorough, often amounting to twelve hours a day, besides miscellaneous reading.

“ While he had at this time, when his professional studies commenced, acquired an extensive acquaintance with books, had practiced much in composition, and wrote well, he had never in form studied English grammar. One who was the teacher of a select school in the place informs us that he was waited on by the young medical student with a proposition to be taught the grammar, and wished to have it all done in a single day. A day was given him, and a hard day's work it was, for hundreds of questions had to be thoroughly answered and different parts of the text book explained. In the evening several young persons who had spent months in the same study undertook to examine the pupil of a day, and found to their surprise that he had not only reached their position in the study, but had gone beyond them, and could propose and solve difficulties in the language quite too hard for them. Within a few weeks he commenced the teaching of a school for the winter, in which he had a large class in grammar, and which was so taught that at the closing examination both teacher and pupils received high commendation.

“ In prosecuting his medical studies, he found that many things which he wanted were locked up in the French language. With the same resolution which had led him to master the English grammar, he procured dictionaries and other helps, and, without any teacher, mastered the French. Nearly one-third of his large library left is in this tongue, and was read, in later years

particularly, with as much facility as his own vernacular.

“ The year 1820, when his professional studies closed, he spent with Dr. Plumb, of Canaan, Conn., engaged, most of the time, in practice with him. In 1821 he commenced practice by himself in the town of Enfield, Mass. After two years, with fair prospects, he found a more inviting field before him in Greenfield, the shire town of Franklin County, where he practiced for two years, when he went to Europe. After a year's residence in France, Italy, England and Scotland, he returned to Greenfield, but moved in April, 1831, to Hartford, Conn. Here he had a large and successful practice, much of it in the line of surgery, until 1837, when he moved to New York, and lectured one winter in the Crosby Street Medical College. But his health here not being good, and not liking the confinement to which he was so unused, he returned, in October, 1838, to Hartford, a place which was always dear to him, and where he had hoped, even to the last year, to spend the evening of his days.”

Dr. Brigham was married Jan. 23, 1833, to Susan C. Root, daughter of Spencer Root, Esq., of Greenfield, Mass., by whom he had four children. In January, 1840, he was appointed, in connection with Dr. Sumner, to take charge of the Retreat for the Insane at Hartford, and in July, 1840, he was appointed superintendent of the same.

“ In the summer of 1842 Dr. Brigham was appointed superintendent of the New York State Lunatic Asylum, at Utica. The institution was opened the 16th of January, 1843. From this time until the period of his death he was unceasing in his devotion to the great cause of humanity in which he was engaged. The building first erected was intended as only a part of the entire establishment, and consequently was not susceptible of such arrangement as was necessary for a proper classification. It was the ambition of Dr. Brigham that the State of New York should have a model institution, and this was impossible without further accommodations, and, although his duties were thereby rendered more arduous and responsible, without any increase of

remuneration, he was unceasing in his application to the managers and the Legislature for additional buildings. In May, 1844, an additional appropriation of \$60,000 was made by the Legislature to enable the managers to erect two additional wings for patients, thus doubling the accommodations. The new erections were completed in 1846, and were soon filled with patients; the average number was from 450 to 500. Dr. Brigham was not only ambitious of establishing an institution which should be creditable to the State, but, in order that our citizens should avail themselves of its advantages, he labored to diffuse a more extended knowledge of the subject of insanity. This he did by popular lectures, and by embodying in his reports details of the causes, the early symptoms and means of prevention, but particularly by the establishment of a quarterly journal, namely, the *Journal of Insanity*, which was devoted exclusively to this subject. In order to secure its more extensive circulation it was placed at the low price of \$1 a year, in addition to many copies gratuitously distributed. To the readers of the *Journal* nothing need be said of its merits. At the time it was commenced it was the only journal of the kind published, and elicited the highest encomiums from the medical and legal professions, both in Europe and America.

"In August, 1848, Dr. Brigham lost his only son, a promising lad of the age of 12 years. A few weeks after he was called to follow to the grave his only remaining parent. These repeated afflictions evidently preyed upon a constitution naturally feeble, and seemed to prepare the way for his own premature removal. Dr. Brigham seemed to have a presentiment that the close of his earthly pilgrimage was approaching, and spoke freely of his death as not far distant.

"He was urged to relax his exertions, or to resign his situation. He promised that when the institution was in a condition to dispense with his services he would retire, but that period never arrived. In August Dr. Brigham was seized with an epidemic which visited the institution. He, however, still persisted in discharging the duties of his office and attending to his patients until so far exhausted that it was impossible, and

he was released from his sufferings in September, 1849.

"Dr. Brigham was a philanthropist—a lover of his brother-man in the strictest sense of the term. He was ambitious of being useful, and often expressed the idea that he saw no object in living after a man had ceased to be useful."

His teachings live in his writings. In addition to his annual reports, in which the subject of insanity was fully discussed, and the editorial articles in the *Journal of Insanity*, he had at different times published works of a more permanent character. For instance, in 1832 he published a small volume on Asiatic cholera; also a work on mental cultivation and excitement; in 1836 a volume on the influence of religion upon the health and physical welfare of mankind; in 1840 a volume on the brain, embracing anatomy, physiology and pathology. His last publication was an appropriate crowning of his labor of benevolence. It was a small volume entitled "The Asylum Souvenir," and is dedicated to those who have been under the care of the author and compiler.

The first and strongest trait of Dr. Brigham was kindness and benevolence, combined with a high sense of justice. He also possessed a strong feeling of self-reliance, a quick perception of the views of others, but, above all, an iron will and determination, which brooked no opposition; consequently in whatever situation he was placed he must be absolute, or he was unhappy. It is seldom we find this strong determination of purpose connected with a feeble constitution, but whenever it exists the individual may be marked for a premature grave. The strongest constitution can scarcely long maintain itself under the thousand irritations and annoyances to which such a will is subject. Dr. Brigham, as we have said, was ambitious, but his was a noble ambition—to be useful to mankind, and to leave a monument by which he should be remembered in after ages. Few men were less covet-

ous of personal popularity, or more regardless of the opinions of those about him, so long as he was sustained by the approbation of his own conscience.

Some of his successors and assistants who appreciated his views and carried them into practice, and with whom the writer has been favored with a personal acquaintance, she hopes to introduce to her readers in alphabetical order, or nearly so, at a later date.

CHARLOTTE FOWLER WELLS.

HOW FRIENDS MAY CORRUPT.—In looking back over the experiences of our own boyhood and youth, we can discern a hundred incidents, the teaching and leading of which were in the direction of vice and wrong. We can see how acquaintances and friends, whose mature age was the warrant for our confidence, sought by occasional or frequent suggestions to sow in the fresh soil of our mind principles of the most corrupt nature. Perhaps they did not realize the perverting effect of the language; we will at least credit them with that opinion but they were none the less teachers of evil that might have found a most destructive fruitage in our life. As it was, the wrong of those early years produced a harvest of mental weeds, whose influence it has been no easy task to combat and subdue. We trow that our experience in this respect has not been especially different from that of the majority of our adult readers, and we doubt not that they, like ourself, are inclined to accept a "providence" as "shaping our ends," through the operation of certain faculties that stimulated our perceptions of honesty and purity.

With such an experience as this in view, it is but fair that our consideration of the vicious and criminal classes should be tempered with forbearance. Given an organization in which the elements of passion, selfishness and appetite, are strong by inheritance, and the faculties appreciative of truth, kindness

reverence and integrity are weak or immature, such tutelage as we have mentioned would set the youth thus constituted by nature on a career of which the end is disgrace and ruin. Society, therefore, is responsible in large measure for the existence of vice and crime, from the lack of organized and psychological methods for the development of those higher elements of mentality that offset and correct the tendencies of selfishness and propensity. H.

BOARDMAN ON MILL.—The following extract will be of interest to our readers, as it is taken from a letter addressed by Dr. Boardman to an English friend who was on intimate terms with John Stuart Mill, and was an answer to some remarks Mill had written in the *Westminster Review* in relation to the phrenological doctrines :

"In his work on Liberty Mr. Mill says 'It would be well if one person would honestly point out to another that he thinks him in fault without being considered unmannerly or presuming.' Relying on this, I should, if I had the honor of being acquainted with Mr. Mill, be likely to say to him, 'Allow me to say to you, that in writing thus of Phrenology you are in fault. I take the liberty of expressing my opinion that you have never read the works of Gall, for I believe that no such man as you could rise from reading them with any other conviction than that he was a keen and cautious observer, a profound thinker, and an honest, earnest, painstaking man, whose labors and conclusions ought never to be mentioned in any but courteous and respectful language. In the next place, you do not allege or say anything from which it may be inferred that you have investigated the question whether there is such relation between specific mental manifestations and the development of particular parts of the brain as to warrant the belief that the brain is a

congeries of organs, each organ having a specific intellectual or emotional function.

Now, if you have not made such investigation, can you justify yourself in treating contemptuously the convictions of such men as Gall, Spurzheim, Combe, Broussais, Caldwell, Vimont, Ellis, Hunter, Gregory, Otto and others, who say they *have* carefully and laboriously investigated the subject and *have* found that such relation does exist? I submit, too, for your consideration whether, independently of its claims as the true physiology of the brain, a system ought to be so slightly treated, of which so high an authority as Archbishop Whately said that 'it employed a metaphysical nomenclature far more logical, accurate and convenient than Locke, Stewart and other writers of their schools.' But beyond all this, I must express the conviction, not only that you have not investigated the subject, but that you have not attentively read any work of authority on the subject. I found my conviction on this, you attribute to Phrenology the rejection of the observation of internal consciousness. Now, no warrant for such statement can be found in any such work. The necessity of psychological observation is in all such works insisted on in connection with careful observation of all the development of the brain. It is the method of the phrenologist to discover and prove the relation between mental manifestation and cerebral development.

You have, therefore, committed the grave fault of misrepresenting Phrenology, and then sneering at it. Pray, do you not concede that the brain is the organ of the mind? If so, then, are not its organization and mode of action among the most important of problems? And are not those persons who devote themselves in a careful, truth-loving spirit to the solution of those problems worthy of respectful consideration?"

WHAT IS THOUGHT?

That comes to us on speedy wing,
Like lightning from the sky?
And flashes through the human brain,
Whence? Whither? How? and Why?
Unsought, unbidden and unknown
It swells each passing hour;
It makes and unmakes men and minds—
A weird mysterious power.
Pray solve the riddle; ye who may—
The mystery of Thought—
Whence comes it? whither doth it tend?
Where is it? and where not?
Is it a germ of boundless power,
Of Infinite abode,
That links us to Omnipotence?—
Is it the breath of God?

JOHN WENTWORTH.

FEBRUARY.

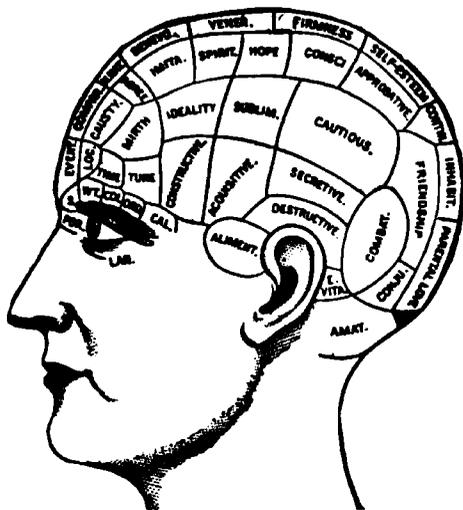
Still the hills are brown and bare,
Still the Winter reigns supreme.
But for those who haply share
Nature's secrets, earth and air
With sweet hope and promise teem.
Leafless tree and meadow sere,
Frozen stream and barren hill,
To the careless one are drear;
Objects once so fair and dear
Seem as corpses, cold and still.
O ye deaf, who will not hear!
O ye blind, who will not see!
Cold and silence, do not fear,
Unto Nature still draw near—
Wonders yet she has for thee.
Winter stern doth hush her song,
Robs of verdure and of bloom;
Holdeth her a captive long,
Bound with icy fetters strong,
Snow enshrouded, veiled in gloom.
But her heart he can not reach,
Where it throbbleth warm below;
Can not check when she to each
Blade of grass and flower would teach
How and when and where to grow.
Her life-fluids can not chill,
Can not stop their flow, when she
Chooseth myriad veins to fill
With the elixir that shall thrill
Unto life renewed and free.
Consciousness of this, her power,
Winter from her can not take;
And when dark his gray skies lower
Glad she holds it as her dower,
For the saddened earth's sweet sake.
Shares it with the flowerless mead,
Shivering tree and stream ice-bound;
And their secret he can read,
Whom the love of her doth lead
Where her wisdom may be found.

MARIE MERRICK.

PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD.



HOW PHRENOLOGY SAVED HER REPUTATION.

I HAD been attending school for some time at the academy, and rooming with a cousin, Bell Ainsworth, when we were surprised one morning by receiving a letter stating that, on account of the sudden illness of her mother, Bell must return home for a time, and that a Miss Mattie Ray would like to take her place as my room-mate if agreeable to me. I was glad to have some one to share the expenses as well as comforts of my room, and readily accepted, as Miss Ray was well recommended by my friends, although a stranger to myself.

Three days after Bell's departure Mattie came. I was delighted with her appearance, and soon found a firm friend. She was quite young but faithful and studious, very soon gaining the respect of all her teachers.

At Christmas time we had our usual

one week's vacation. To help out her expenses, Mattie engaged to spend her time with Mrs. Cole, to assist in the care of her two little ones and also be company during her husband's absence. He expected to leave home the day after Christmas on a special trip to the city and would be gone only four days. As he was a trusted clerk in a well established store, he was to make several purchases for the proprietor.

Mrs. Cole's "maid of all work," a trustworthy Swede, had asked for the holiday week to visit friends, and so it was that Mattie had obtained the position for a short time. She left me on Wednesday, the day before Christmas, while I did not leave town for home until Friday morning, and, as it happened, on the same train with Mr. Cole. Although I knew Mr. Cole from having seen him in the store, I was surprised that he should come to me almost as soon as he boarded the train, and more surprised at what he had to say. He excused himself for making the inquiries, but asked my opinion regarding Mattie's honesty.

He said that the night before he had placed two ten-dollar bills and two twenties in his pocket-book and then put that into his vest pocket.

This he had done in Mattie's presence.

He had spent the evening at home, retiring early so as to be ready for the first train. In the morning he discovered a loose button on his vest, and Mattie had kindly sewed it on for him while he ate his breakfast, the pocket-book remaining in the pocket. She was not alone in the room as he remembered, yet when he took out his pocket-book at

the depot to buy his ticket only one of the ten dollar bills was there.

I assured Mr. Cole that during all my acquaintance with Mattie I had never seen anything suspicious about her, and sincerely hoped he would be able to solve the mystery upon his return home to his own satisfaction and her credit. I suggested burglars, but, of course, the fact of so small a part of the money being gone was enough to set aside that idea.

I soon reached my destination and heard no more about the matter until my return to school, when I was forcibly impressed by the change that had taken place during my absence. Mattie seemed the same quiet, studious girl, and honest in every purpose. I could not suspect her, but it was very evident that many of her classmates did, from their cool and unfriendly manner toward her.

Although Mattie gradually became more reserved toward the others, to me she was perfectly frank, and I believed innocent of the real cause of their behavior, saying to me that she thought the other girls felt above her since she had been "working out."

I asked her how she had enjoyed her vacation. She said Mrs. Cole had been very kind to her in many ways. When she had lost her card case, which a friend had sent her on Christmas, Mrs. Cole had even insisted that she should take an old one of hers which was still quite nice. Upon my inquiring how she had lost her present, the tears came to her eyes and she told me she could not tell. She had shown it to Mr. and Mrs. Cole the evening before he started for the city. Mr. Cole had admired its beauty and spoken of its probable cost; after which she was sure she had put it carefully away in her writing desk, but failed ever to find it. I was puzzled, but determined to solve the mystery if possible.

Fortunately an opportunity soon presented itself.

A young professor, McCarn, came to the town lecturing on Phrenology. He had made some remarkably close delineations of character, exciting much interest in his large audiences.

A young student and ardent admirer of the Professor made a wager with Mr. Cole that the Professor could correctly delineate the character of four strangers, blindfolded. McCarn agreed to make the trial and fill out charts for the applicants if they afterward wished. The matter was spoken of in the physiology class, and Mattie and myself offered ourselves as candidates, and were immediately accepted. Mrs. Cole had already promised to be one of the number, provided it should be a private affair and at her home. The fourth person was soon found, and the time agreed upon when the examination should take place.

I had been very much interested in Phrenology for some time, and had studied it sufficiently to believe that some clue to the thief, if thief it was, would be found. I thought it quite probable that Mattie would be declared a sleep-walker, as she did go about in her sleep sometimes.

But I was wholly unprepared for so complete an exposure as was made through the examinations.

When the time arrived he was duly blindfolded before being ushered into the room where we were called up for examination by numbers, making it impossible for him to know whom he had before him. My turn came first.

The examiner dealt with us very candidly, neither covering faults nor exaggerating virtues; and as for myself I feel very grateful to him for telling me I had a temper that I must control, or it would get the better of me. I admit that at the time I felt toward him somewhat as the man did who, when the phrenologist told him he had a violent temper, jumped up and dared him to say it again if he wanted his head knocked off. I since have followed his

advice with regard to occupation with very satisfactory results.

When the Professor began Mrs. Cole's delineation he hesitated a moment and then said: "Now, here is a head which has not always been well managed. The moral faculties are so nearly predominant that usually they rule, but at times, I am sorry to say, they probably do not." He went on to describe the kleptomaniac, but said that in her case constant effort on her part and watchfulness on the part of her friends would soon strengthen her morals beyond suspicion. The dear woman was so grieved and mortified that as soon as the Professor was through with her she left the room.

Mattie he described as being perfectly honest in purpose, and particularly keen in mathematics. (She is now one of the foremost mathematicians of this country.)

When the phrenologist had completed his work the student was told he had gained the wager and the three gentlemen withdrew. Mr. Cole asked Mattie and myself to remain a few moments, as his wife wished to speak with us. When she entered the room she seemed very much overcome.

She placed Mattie's card case in her hand, begging forgiveness and assuring us if effort on her own part could succeed she *would* overcome the fault.

She could say no more, and again rushed from the room.

Mr. Cole, supposing that Mattie knew of the suspicion resting upon her in regard to the ten dollars, explained that his wife had admitted taking that. He had accidentally come across Mattie's card case in his wife's possession, and as she said Mattie had exchanged with her he could but feel that there was something wrong somewhere, and had got up the wager to expose the mystery, expecting to find that Mattie had not only stolen the money but the card case, too, trading the latter off to hide her crime.

Suffice it to say that Mrs. Cole *did* succeed in making her moral faculties predominant, her husband being always her loving helper in the struggle, and both are sincerely thankful for the help given by the science of Phrenology.

MRS. W. G. WHITTEMORE.

A TEACHER'S TESTIMONY.

HAVING been a teacher during forty years of my life, I found Phrenology an indispensable prerequisite. So great a variety of temperaments, propensities and interests to encounter, some guide or system of procedure was necessary to cope successfully with the difficulties of my situation. Skill to read, expound and discriminate character is often more important than a collegiate scholarship. Interested parents, seeking the most suitable studies adapted to the tastes, faculties and future pursuits of their children, suggested to me the study of Phrenology as a science and as an art; for what advantage is the knowledge of any branch of education without the skill or ability to reduce it to practical purposes? Meeting with a stray copy of Combe's "Constitution of Man," I was led step by step to a fair understanding of its rudiments. Purchasing the books of Messrs. Fowler & Wells, who have very greatly simplified and extended the science, I was able, by the aid of lectures and private instruction, to render the assistance sought for by anxious parents. The region of moral sentiments, intellectual faculties, with animal propensities, being located and specified, my more difficult task lay in dealing with them relatively in their influence one upon the other and harmoniously for the general good. My first opportunity in this enterprise occurred with a respectable family whose children attended a family school of mine, three sons and four daughters, whose studies were left wholly to my discretion—a somewhat unenviable position for a teacher.

Frank, the eldest, came for the first experiment. On laying my hands on his head I found the main features of his mental make-up—Constructiveness large, with Calculation very large; machinery or civil engineering must be his occupation, although they had designed him for the ministry. "This," I said, "will never do. Language is small, Veneration moderate, Combativeness large and Benevolence small. Look," said I, "at Locality, Weight, Form, Size—all very large; all his studies are in this direction—natural philosophy, mathematics, mechanics and all physical sciences are his delight and devotion henceforward." And well did future events justify the decision of his teacher and confirm the confidence of the parents in his intelligence and integrity.

On examination of the second son, Gerald, a different state of things was found to exist. Acquisitiveness large, with Caution medium, were supposed to constitute two favorable conditions for success in mercantile pursuits, especially as Benevolence and Conscientiousness are large, which must act as a check-rein on that dominant propensity, giving a liberal tendency to his large income. Knowing and Executive faculties, respectively, would impart vim and vigor, courage and confidence, so needful, especially counterbalanced by Caution, which, with fair Causality, must check unreasonable speculation and wildcat enterprises. Benevolence and Hope must nourish a warm heart and open hand. Such a happy union of qualities must result in that noblest of human characters—a philanthropist. Such a portraiture of character determined the parents to educate Gerald for commercial pursuits. Bookkeeping, practical mathematics, mental arithmetic, commercial law and forms and problems absorbed his time and attention. Modern languages—German, French, Italian—all of which might be required in travel, or the practical details of mercantile business. Nor did

the second son disappoint the expectations of his parents, for he became a free-hearted and liberal-minded millionaire of New York City, as distinguished for his beneficence as for his successful prosecution of trade.

The third son, Norman, was the pet of all. At a glance there was not a doubt as to his mental and moral characteristics—the smooth, round, well-proportioned head; the bright, protruding eye; the benignant smile; the reverential demeanor—bespoke the clergyman. High in the region of Veneration, Conscientiousness and Benevolence, Ideality and Language full, the finest combinations of sentiments and faculties for that sacred calling. There was one organ somewhat too large under certain circumstances; Wonder or Marvelousness would have a tendency to yield to doubtful statements, but it was a favorable indication that Causality was correspondingly large, which, by asking the "why," "how" and "wherefore," would counteract the above. Reason and argument, cause and effect, must stand as an effectual barrier to excessive credulity or senseless superstition. Accordingly, all his studies had some reference and bearing in the direction of his future profession. Nor did Norman prove less successful than the others. As a divine he stood super-eminent; Ideality gave elegance of thought and richness of imagery, while Language clothes his conceptions in fitting words, eloquence of expression, truth and beauty of description, Causality coming in to complete the harmony, imparted logical accuracy and critical taste.

Ella, the eldest daughter of four, came in for a share of attention. A fair and gentle blonde, indicating a sanguine temperament. It was evident without a touch that perceptive faculties were prominent—Form, Size, Weight, Order and Color very large; tangible proof discovered Imitation large and Hope full. What union of intellectual quali-

ties could be more auspicious for success as an artist, either painting or sculpture? The former she adopted. The brush and easel, instead of bronze and marble, was her choice, as well as the wish of her parents, and such was her diligence and her delight in her favorite pursuit that whatever her pencil, crayon or brush touched glowed with elegance or bloomed with beauty. She enjoyed the finest opportunities for excellence, and well she improved them. Home and foreign teachers, with the best models, seconded by genius and industry, produced the most desirable and admirable consequences. Her works became popular, and were sought by all persons of refinement.

Josephine, the second daughter, a decided brunette, in which the motive temperament mingled agreeably with the sanguine. Tangible examination revealed quite a different state of things from her sister; in her, Language and Ideality were the predominant traits of character and pointed in the direction of authorship; the pen was mightier than the pencil or brush in her case. Hope and Benevolence equally fall, lending their sweet and stimulating impulses to themes of love and joy and peace and purity. Ink and not paint was the material of her workmanship. Works of history, travel, fiction, biography, poetry, were thenceforth her literary world; the lexicon, not the easel, was the instrument of her labors. She improvised a new world of weird fancies, fanticisms, feelings and fashions of her own. Memory and imagination were the fancy store-house of all that was good, pure, lovely, beautiful and sublime. From this gorgeous palace, under the magic touch of the wand of genius and tact, she drew at will forms of elegance and grandeur.

Irene, the third, had an individuality of her own—Tune, Time and Order with Ideality, were the dominant faculties of her mind. Pen and brush were ignored; the tuning fork and lyre strings

were to be her implements of handicraft, and well did she employ them, until the rich sonatas of Mendelssohn, symphonies of Beethoven and masses of Mozart were her delight and devotion; guitar and piano became her inseparable companions. The psalter of David, the sacred songs of Zion, the hallowed melodies of Handel and Haydn, Watts and Wesley were the shrine of her worship. But as Ideality exceeded in dimensions Veneration, operatic music, home songs of the Fatherland, were greater favorites than the hymns and ditties of our popular evangelic assemblies. She saw and felt less of the true spirit of poetry here and now, than in the solemn, scientific and sublime compositions of the old masters. Still no one of the three sisters was wholly deficient in the sentiments and faculties possessed by the others; all had certain traits, talents and tastes alike, only not in the same degree of development. To be accounted for on the principle of hereditary transmission. The blood of different families, intermingling by marriage affinities, produced a diversity of organic structure, of brain and nerve, vitality and vivacity. It is the legitimate province and prerogative of Phrenology to locate, describe and develop those constitutional traits of character.

Lucetta, the youngest of the sisterhood, had all their mental qualities in a moderate degree and could turn her hand deftly in all directions, but not to the extent of proficiency as the rest. With her Imitation, Mirth, Wit and Humor with Hope—these were the personal characteristics of the pet of the household. The histrionic profession seemed to indicate her destiny. The drama was her delight. Thalia with her smiling work had greater attractions than the grave sister, Melpomene, with her tragic habiliments. Eschylus, Sophocles and Euripides of the ancients were her preference; Avon's bard, the magician of Abbotsford, with Petrarch,

were her choice among the moderns. She never contemplated an actual appearance on the stage—it was in private and social circles she displayed her talents, the charm of domestic life, none knew her outside of this domain but to love and praise. She had an instinctive perception and appreciation of the ludicrous in life; gloom and sadness could not dwell in her presence; smiles, not tears, were the woof of her web. Adhesiveness and Benevolence large, made her a tender, affectionate friend; she was an assiduous nurse at the bedside of suffering, preparing some delicacy for the destitute and heart-broken wayfarer. Hope being full, she was of necessity an optimist; no day, no hour was overcast; every cloud had some rift through which she was sure to see some blue spots of clear sky. Approbativeness large required her to enjoy the good opinion of her associates, but Self esteem just of that fair development as to lay a wholesome re-

straint upon the abuses to which that sentiment is liable. Humility and modesty and chastity were the heavenly visitants and residents of the dear girl's life. Conscientiousness large was the censor and guardian of all her moral, intellectual, social and spiritual organization. A docile and dutiful daughter, a loving and faithful sister, a warm and true-hearted friend, she had none of the capriciousness and whimsicalities of many pretended benefactors. Just at the primal verge of lovely womanhood, engaged by betrothment to a worthy and noble young man, taking a pleasant ride on a cold, windy day in March, she was seized with peritonitis, and in spite of the best medical assistance, ceased to breathe in six hours after the attack, with but one word upon her precious lips, "Mamma, Mamma, Mamma." The spot of her resting-place is weekly visited and the treasures of Flora deposited on her grave in the form of cross or wreath.

SAMUEL T. DUFFELL.

A REVIEW OF PHRENOLOGICAL DOCTRINE.

THE SOCIAL AND DOMESTIC FACULTIES.

A PRELIMINARY step to an understanding of the doctrines of mental science is a knowledge of the special functions of the mental faculties. Addressing myself to the serious inquirer who would know about them I would say these faculties may, in a general way, be divided into three classes: The Animal, the Intellectual and the Moral. The animal man possesses, in common with the lower animals. The intellectual raises him in some particulars above the animal by giving him reason in the place of instinct. And the moral constitute his pre eminent excellence, in giving him a sense of right and wrong, and making him a moral and accountable being. These organs are all double, and occupy corresponding positions in each hemisphere of the brain. The power of manifesting any faculty is

measured by the size and activity of its organ in the brain, and these organs, differing in relative size in different individuals, occasion the great diversity of talent and character which we observe among men. Every faculty stands in a determinate relation to certain external objects, and has a legitimate sphere of activity. These objects, when presented to it, excite it to activity, and so long as it is exercised within its natural sphere, its action is good and proper and capable of ministering to our comfort and enjoyment. But every faculty is liable to transgress its natural boundary, and then its activity leads to abuse; and in this abuse of our mental faculties we have the source of a very large proportion of the evils and unhappiness which afflict our race.

First, then, under the animal propensities, we have Amativeness, whose

organ is the cerebellum, which, when large, gives fullness to the neck between the ears. The function of this organ is to manifest the sexual feeling, and to inspire with love for the opposite sex. This feeling is obviously essential to the preservation of the human race as well as the whole animal kingdom. In the lower animals Amativeness operates solely as an instinct, and never leads to abuse; but in man, who has reason and moral sentiment as the guide of the propensities instead of instinct, it is the source of innumerable and debasing evils when not kept within its natural boundary by the restraining influence of the higher sentiments.

Next above Amativeness, on the middle line of the head, the organ of Philoprogenitiveness is located. The function of this organ is to manifest love for offspring. In the lower animals this feeling is clearly distinguished, and often excites our admiration by the intensity of its manifestation. This feeling is obviously essential to animal existence, for unless such an instinct were implanted in the mental constitution the young of nearly every species would perish in their helpless infancy, and the race of animals would soon become extinct.

Among twenty-nine infanticides whom Drs. Gall and Spurzheim examined, the organ of Philoprogenitiveness was found very feebly developed in twenty-five.

The organ of Conjugality is located on either side of Philoprogenitiveness. It is the function of this organ to manifest the mating instinct. It gives the desire to form a union for life with one of the opposite sex. This is not yet a generally accepted faculty of mind. Those who object to it consider that in the other social organs we have sufficient cause for the feeling of permanent union between the sexes. But in the lower animals this faculty is clearly manifested by some, and in others, which are fully possessed of the other

social faculties, it does not appear at all. The lion and the eagle, for example, choose a sexual mate, and remain firmly attached to that mate for life, while most of our domestic animals associate promiscuously, and do not manifest the mating instinct at all. From this is derived an argument for the existence of such a faculty in man. For it will be found, as a general rule, that the higher an animal is in the scale of being, the greater is the number of faculties which it manifests. Man, standing at the head of the animal kingdom, will be found possessed of all the mental faculties which are manifested by the lower animals, and beside them intellect and the moral sentiments, which constitutes his great superiority over them all.



LARGE SOCIAL ORGANISM.

The organ of Inhabitiveness is located on the medial line of the head next above Philoprogenitiveness. Its function is to give attachment to the place where one was born, or has lived. This faculty is manifested by nearly every animal in existence. Many birds return year after year from their winter quarters to their summer home, and rear their young in the same nest which they have occupied for many seasons. All of our domestic animals show a strong attachment for their home, and will often make their way back to it from a considerable distance. Even fishes have their summer spawning ground, to which they return from the great ocean as to their family home.

It is the undue activity of this organ which causes that terrible feeling of homesickness generally experienced during the first absence from home. Such a deleterious influence does this feeling exert over mind and body, that instances are known of death having resulted from excessive pining for home.

The organ of Adhesiveness, or Friendship, is located on each side of the organ of Inhabitiveness. It gives an instinctive tendency to attachment for any object capable of experiencing fondness, and it finds the greatest delight in the return of affection. It prompts the individual to seek society, make friends and indulge social feelings.

The possession of this organ makes man a social being, and enables him to derive the countless advantages which result from his living in society. This faculty is clearly manifested by many of the lower animals. Sheep, horses and cattle herd together, each with their kind, and often show signs of the greatest uneasiness when deprived of accustomed companions. Continuity, or Concentrativeness, is located on the middle line of the head, directly above Inhabitiveness. It is the function of this organ to give concentration of thought or feeling; to hold the attention fixed upon any subject until its details are mastered and a satisfactory conclusion in regard to it is reached.

THE SELFISH FACULTIES.

We come now to consider the selfish propensities, which are located at the sides of the head about the ears. They are termed selfish because they are usually exerted for and terminate in the interest of the individual himself.

Vitiveness, or the Lever of Life, the first organ of this group, is situated directly behind the ear and forward from Amativeness. It is the function of this organ to manifest a love of existence for its own sake. By the strong desire to live which it communicates when well

developed it furnishes a powerful antidote to diseases which are commonly fatal. The difference among men in their tenacity of life, or their resistance to death, is a matter of common observation. Some readily yield to the encroachment of disease, give up and die under circumstances in which others of less physical vigor recover. The cause of this difference will be found in the degree in which this faculty is possessed. When large it exerts a powerful influence over the will and gives a strong determination to live, which is greatly favorable to recovery.

The organ of Combativeness lies about an inch and a half directly backward from the top of the ear. Its function is to manifest the feelings of opposition and resistance. It is not primarily a fighting faculty, as is commonly supposed, but a most essential element of the mental constitution, since it places us in harmony with that condition of life in which a spirit of opposition is necessary to resist the encroachments upon our rights which result from the activity of the selfish faculties of our fellow-men, and in which it is often necessary even to fight to maintain ourselves in existence. This faculty is clearly a part of the mental constitution of every animal. There are none so weak and timid that they will not show resistance when their rights are invaded, and especially do they become fierce and courageous when their young are endangered.

Alimentiveness is situated immediately in front of the upper part of the ear. It is the function of this organ to manifest a desire for food. The eye and the ear bear the same relation to the senses of sight and hearing that the stomach does to this organ. If the nerve which connects it with the stomach be severed the sense of hunger will be lost, though the system may be in great need of food. A dog was kept without food till he was ravenous with hunger; the pneumo-gastric nerve was

then divided, and the sensation of hunger immediately left him.

The organ of Destructiveness is located directly above the ear. When large it gives breadth to the head at this region. Dr. Gall named this organ the "Propensity to kill," because he invariably found it large in murderers and a corresponding portion of the brain largely developed in carnivorous animals. But the taking of life is an extreme or perverted manifestation of the faculty. It has a wide sphere of useful activity in the common affairs of life, in giving energy and executive ability to character, and placing us in harmony with the pain, destruction and death which are the necessary attendants of our existence.

This faculty is sometimes named Executiveness, because, when rightly controlled, it contributes an energy to character which enables the individual to experience great satisfaction in rushing through any undertaking in which he engages. Destructiveness is the predominant characteristic of the *carnivora*; and no one can have failed to notice the great difference in the breadth of the head at the location of this organ between the lion, tiger, bear and hyena and the *graminivorous* animals, as the horse, the cow, the sheep and the deer.

Secretiveness is located directly above Destructiveness. It is the function of this organ to conceal within the mind itself our thoughts, feelings and purposes, where it would be to our disadvantage to give them open expression. In its legitimate activity it greatly aids in conferring the quality of prudence upon character by withholding the expression of our thoughts and emotions till the judgment shall have had time to pronounce upon their propriety. "A fool," says Solomon, "uttereth all his mind; but a wise man keepeth it till afterward."

Acquisitiveness is located at the side of the head in front of Secretiveness. Its function is to give the desire to

acquire and accumulate property. In its well-regulated activity it prompts the individual to store up the surplus which remains after his present wants have been satisfied, that it may supply his needs when he has no longer the opportunity to accumulate.

Dr. Gall, injudiciously perhaps, named this the "Organ of Theft" because he invariably found it large in thieves; but it is no more the organ of theft than the stomach is the organ of gluttony. It simply gives the impulse to acquire and possess, and the strength of the impulse will be measured by the size and activity of the organ. But every organ is modified in its activity by its association with other organs. Conscientiousness, for instance, gives us the instinctive sense of right and



LARGE SELFISH ORGANISM.

wrong which leads us to respect the rights of ownership in the possession of property; but if this faculty be feebly developed, while Acquisitiveness is possessed in large measure, the desire to possess will have no restraining influence upon its activity, and the individual will be prone to appropriate to himself the property which justly belongs to another in proportion to the strength of his faculty of Acquisitiveness.

This faculty is clearly manifested by some of the lower animals and by others not at all. The squirrel and the bee store up their winter's supply of provision during the period of its abundance, and are thus enabled to maintain them-

selves in existence till nature again opens her storehouse. The great majority of animals, however, do not manifest this faculty. Many change their locality when the source of their food supply is closed by the frosts of winter; others secure a stinted and precarious subsistence during the inclement season; and others are wholly dependent for their maintenance on the providence of man.

JAMES McNEILL.

(To be continued.)

THE "HIT" CONTEST CLOSED.

As announced in the JOURNAL for March last that a reward of ten dollars would be paid to the person who should report the best hit in a phrenological examination by any person, we began in May their publication, and sixty-eight have appeared in the JOURNAL, closing with the December number. During the month of December we received many votes on the subject. The greatest number of votes were for Hit No. 68, the next No. 18, then 52 and 63; then 1, 31 and 50 had an equal number; 6, 13, 20, 21, 24, 36 and 46 had an equal number; 5, 16, 38, 55, 58, 65 and 67 had an equal number of votes. Some wrote unable to decide, they were all so good. We now renew the same offer for 1892.

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TEN DOLLARS FOR A PARAGRAPH.

THE editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

THE ROMAN NOSE.



I SING the nose, the kind that grows
Into a huge proboscis,
The sort that doctors diag-nose
"Elephantiasis naris ossis."
Avaunt, ye folks with tiny snouts!
Of flat insipid features,
The Muse will none of you, she
scouts
Such ordinary creatures.

I sing the Roman nose, the scythe
That mows its way to glory.
Sure sign of natures strong and blithe,
Well known in song and story,
On battlefield, in civil life.
In senate, court and cloister,
The Roman nose is like a knife,
The world is like an oyster.



A MODERN ROMAN NOSE.

The wight whose nose describes a curve
Like beak of kite or vulture,
Is sure to be a man of nerve,
And oft is one of culture.
Just cast your eye o'er Clio's page,
Research one fact discloses,
The mighty men of every age
Were men of mighty noses.

Napoleon, the prince of fate,
Richelieu, that prince of plunder,
Cæsar and Frederick the Great
Each had a nasal wonder.
Then let us toast the big-nosed host,
Let's raise a mighty chorus
Of loud "amens" from sea and coast,
Stertorous and sonorous!

CHILD CULTURE.

GOVERNING CHILDREN.

2. THE RELATION OF CHILDREN TO PARENTS.

STANDING toward his child in the position of a special Providence, the guide of his ignorance, the guardian of his helplessness, the parent has a right to demand obedience to the seemingly unbounded but really restricted authority which it is his duty to exercise for the welfare of his charge. And now it will be necessary for him to understand that obedience is not natural; children have no spontaneous instinct for it. They come into the world not knowing what it is any more than how to practice it; and herein one perceives the desirability of not making the first lesson unduly harsh and severe. Restraints being repugnant to human beings, those which are inevitable should be imposed gradually and gently. There ought to be a certain sympathy with the baffled, disappointed feeling that possesses even the youngest being when prevented from carrying out an impulse. At first only such impulses as tend to the child's own injury should be thwarted, that the check may stand out in sharp contrast with his usual freedom of movement; and also, that there may grow up in his mind an idea that a command is not an arbitrary exertion of power on the part of the stronger, but a kindly ordinance, having in view his own welfare. It is not worth while constantly to tell a child that we mean well toward him and work for his happiness. He must feel the truth of the assertion—must see it borne out in the conditions of his life. Once really imbued with the belief that a parent is a sympathetic, considerate *friend*, a child falls into the habit of deference toward his elder, just as a mature mind comes

to submit to the mysterious decrees of a Providence believed to be benevolent. But—no more readily than that. What human being but first rebels and strives to have his own way when fate seems against him? Submission only follows when one feels that his will is beating against a rock, that there is a great immovable Power behind the human agencies fighting him; so that what he would have refused to a fellow creature he yields to Law.

The combative instinct is a natural one, and is necessary to our preservation. All possess it to a greater or lesser extent, and as it is a blind, indiscriminate instinct it has to be trained, so that it shall come to exercise itself only in the proper direction. A child does not at first distinguish the opposition of his parents from that of any other hostile force; it is perfectly repugnant to him. How is he to be reconciled to it—how is a parent to reveal himself so as to make the child feel, long before he can reason about it, that he is the guardian and protector of his interests? Only by associating the necessary authority with his welfare, in ways so plain that the young mind can see the connection. For instance, suppose a child creeps toward a hot stove, intent on putting his hand upon it. If a mother can exercise such restraint over herself as to permit him barely to touch it before she draws him away she will have made an advance, for the baby whose sensations are acute will realize that the stove is his foe and the mother his friend, and he never could have comprehended that if he had been withdrawn before he had felt for himself that the stove hurt him.

The mother may then strive to make him understand the two words "don't" and "hot," and then the next time he is in danger from such a source the repetition of those two words will bring the affair to his memory, and he will associate "don't" with safety. But mere words mean nothing to a child, and all the tender language that could be uttered would not impress him without the smile and caress accompanying them; nor all the warnings without his associating them with some past experience.

In all cases when a slight hurt will educate interference should be withheld. Herbert Spencer demonstrates in the clearest manner that a warning of danger followed by sympathy, when the warning has been verified, is the most effective way of inspiring a child with confidence in his parents and fixing in his mind an impression of actions to be avoided. And it ought to be borne in mind that the experience is enough, without tiresome iterations on the part of the parent that he has suffered for disobedience. That fact is known already, and the effort to impress it more deeply is revolting, and arouses an animosity which is, most of all things, to be avoided.

Of course a small child must be protected daily and hourly from harm, but such interposition should not be thrust upon his notice until he can see the sense of it. There ought never to be a waste of authority; to display it is to abuse it; and the great object is to train a child into submission without exciting bad feeling.

Love, confidence and obedience should grow up side by side in a childish heart. Affection is the first sentiment natural to an infant, who responds in a remarkably short time to the tenderness lavished upon it. To develop from this trustfulness and docility is a mission for which parents would do well to prepare themselves by the practice of a rigid self-control, and the cultivation of a

patience and sympathy far beyond that they have needed in any other relation in life.

Rousseau says: "The child ought to love his mother before he knows that it is his duty to do so." And—honor to human nature!—the lack of filial affection is rare. But if we could see how alloyed it often is with doubt, mistrust and sometimes contempt, we should be less complacent in our acceptance of the view that our children love us. What word of compliment or regard can ever awaken in our hearts the exquisite satisfaction evoked by the honest, voluntary exclamation of a tiny being who throws himself into our arms, saying: "Good mother, dear mother!" And who can help feeling humbled at a tribute only half deserved, or avoid recollecting that it comes far less often than it would if she were truer to her ideals and a more perfect mother to her child!

Although these ideals can never be wholly realized, because we can never carry into the heat and hurry of active life accurate recollections of our calmly reasoned-out views, yet "we should aim to advance *toward* perfection, not away from it." Disinterestedness and self-control on the part of the parent; love, trust and obedience on the part of the child—how is the relation to be sustained when once happily begun?

FLORENCE HULL.

HIS Demeanor.—Sharp eyed men of business take note of a boy's general appearance in making up their estimate of what he is worth. A straightforward, manly bearing will help any lad to get on his way in the world, while the haphazard sort of way usually suggests to the observer a corresponding character. Manliness is not a garment you can put on and take off like your Sunday coat. It must have its foundation in the heart, or it will be a flimsy sham that will deceive nobody.

ON USING BOTH HANDS.

IT has long been a matter of wonder to me why parents will persist in teaching their children to use the right hand almost to the exclusion of the left, when they know by personal experience that the use of both is very desirable, often feeling the need of the left hand in operations that require an equal skill in both. I have seen persons punish their children for using both hands promiscuously, thus trying to suppress a natural instinct, simply because the child might be laughed at and thus reflect on its parents. It is a lamentable fact that there are thousands of things done in this world through the promptings of vanity, and it thus forms a strong factor in the suppression of originality and freedom of thought. From a purely physiological point of view the importance of using both hands is much greater than in the mere increase of usefulness, and my attention was first led to the consideration of this subject by the peculiar cranial developments of people who used either one hand or the other exclusively, or both hands equally. As a result of a large number of observations, I find that in those who use, we will say, the left hand a comparative deficiency will be found at the organ of Weight in the left hemisphere of the brain, and closer observation would no doubt reveal that such a difference does exist in the organ of Destructiveness of the same hemisphere also, as this latter is directly concerned in supplying the force necessary for muscular action; while the faculty of weight regulates and modifies that force to suit circumstances, gives sense of resistance and a correct appreciation of the amount of power required to accomplish any given purpose. Furthermore, the importance and accuracy of its action may be inferred from the fact that many persons can stand on an inclined plane and draw a line vertically that will be a perfect right angle to the level of the earth, without anything around that

could possibly guide them in the least. Now this is largely due, not to mere instinct, but to a keen and wonderful discrimination on the part of that faculty in estimating the force of gravity on all sides of the body, and by placing the body in the center of those forces it establishes a perfect balance. When my attention was first called to the unequal development of the faculty of weight in some people, I also noticed that all the perceptives on the same side were apparently as well developed as those of the undepressed side; and this led me to wonder what the cause could be, and I finally came to the conclusion that it had some connection specially with the greater use of one arm than the other in matters pertaining to skill rather than strength. In general observation, and in the appreciation of form, size, color, order and number of things around us, we use both eyes; but with weight it is different, since that has more to do with muscular control than with ocular impressions, hence, one side or the other may be more or less developed according to which arm is the more used. The use of both eyes implies the use of both hemispheres of the brain, and in all probability a man who loses an eye will in time have a superior development of that half of the brain which corresponds to the remaining eye—as far at least as the perceptives are concerned. In cases where men are engaged in doing purely muscular work, which requires more force than skill, and habitually use one arm in preference to the other, the faculty of destructiveness will receive the most development, and on the side that is opposite to the arm most in use. The physiological point that I wish to make in regard to the advisability of a promiscuous use of both arms lies in the fact that I think a good deal (if not all) of the uneven development of the two halves of the brain might be attributable to this one-sided practice beginning at

early childhood. The reason for this may be because of the greater amount of blood that must flow to the hemisphere that does the most work, and as a consequence not only do the immediate organs concerned get more blood, but all the surrounding ones also are more or less congested, by which they are brought to a greater state of activity than those on the opposite side, and this after a time becomes habitual, resulting in an unsymmetrical development of the brain. It becomes self-evident therefore that if one side of the brain is larger and more active than the other, the two halves can no longer work as harmoniously together as they should, and thus more labor will be forced upon the active section than on the other, causing a corresponding reduction of efficiency for a given volume of brain. If a man wanted to couple two electric motors together, say of one horse-power each, in order

to obtain two horse-power, he would be compelled to select two machines that run exactly at the same rate of speed and that are of exactly the same dimensions in every respect, otherwise the result would be anything but profitable or practical. No man would think of coupling a pair of machines together, one of which runs 2,000 revolutions per minute, and the other only 1,000, because the faster one would have to do all the work, besides, to a certain extent, dragging the other along. For the same reason would we never think of harnessing a horse and an ox together, or a fast horse with a slow one, a strong with a weak. Children should by all means be taught to use their two arms equally in everything they do, and this habit would in the course of time become a second nature, just as much so as the use of one arm only does.

JULES BUCHEL.

“COME, LET US LIVE WITH OUR CHILDREN.”*

COME, let us live with our children ; not *for* them, or at the same time, but *with* them, that our daily life may be so mingled with, and merged into, theirs, that one looking on cannot say where our relation to them begins or ceases. This is no light task ; indeed, it is impossible without a certain God-given insight into child-nature. For children, like Juno, walk the earth with their heads in the heavens. It is hard to lift our thoughts from their daily level to meet the deep and abstruse reasonings of some great philosopher ; but it is far harder to lift our thoughts above the petty, narrow surroundings of self, to the broad, untrammelled regions of a child's mind. We may conceal indifference and dislike from our dearest friend, but the clear, penetrating glance of the child detects it at once. He knows whether we are interested in the story

we are telling, or whether we are doing it merely to keep him quiet. So, if we wish to live with our children, we must not expect them to be able to live in the world we live in, but we must leave the world of self and enter the children's world. As I have said before, this is impossible without an intuitive knowledge of child-nature. Otherwise, we might grope along, bruising and disfiguring the children's delicate organs of feeling and thinking by our blind efforts to reach them.

Sympathy is the expression of this Divine gift of knowledge of child-nature. We must be able to stand on the same spot the child stands on, and look in the same direction, if we wish to see what he sees. We must know what feelings led the boy to disobey, and what feelings followed his disobedience, before we can hope to influence him by our words and awaken contrition. On the other hand, we must not force our sympathy upon the children,

*No. XIV. of "Studies from the Kindergarten," issued by the New York College for the Training of Teachers.

for either they will become so dependent upon it that they will not be able to act without its aid, or else they will become indifferent to it, and then we shall be pushed out of the children's world. The doting and fussy mother is not living with her children any more than the careless and indifferent mother. Though the duty to live with the children rests first and chiefly upon parents, yet Froebel, the great apostle of child-culture, showed very plainly its importance to teachers, by making it the motto of his kindergarten system.

The Kindergartener's fitness for her duty depends upon her ability to live with her children. She, no less than

the mother, must enter the children's world if she would train and guide their slowly awakening threefold nature. How can she expect to supply the means for rousing and developing the outward activity of this threefold nature if she is not able to recognize the inward causes of such activity? The true kindergartener is not repelled by this requirement; she finds that after living in the children's world, the world of self sinks out of sight, and she is able to look out over the roofs and see nothing but blue skies; for to live with our children is to live very close to God himself.

AMELIE M. FARQUHAR.

WHAT TRUE EDUCATION INVOLVES.

IN outlining the essential needs in modern education, a writer says: "Schools for the people must emphasize those features of an education which will be most helpful to the people, which take hold of their daily life to its strengthening and its sweetening. First and foremost, in all grades of advancement, must come the useful, with enough of the ornamental to make the useful attractive.

"In the proper development of selfhood which looks to an increase in means of self-elevation, and which results in the elevation of others brought under its influence, the school must look to the most prominent needs of the child. For persuasion, he needs a control of his own language, an understanding of the use and the power of words, a self-poise which will ensure a ready and a right utterance at the right time, ability to think upon his feet, and a store of knowledge upon which to draw at will. For practical power he needs to know of men in their various relations, how men have acted under certain conditions, what men have succeeded and by what means, how nature's forces may be utilized, in what directions he may best use his own physical

powers through their strengthening and their preservation, how each may secure the best results in the application of acquired intellectual power to the industries in which he must engage, how his sphere of influence may be enlarged through the application of the highest moral forces. In this commercial age the child must not be left in ignorance of the wide world, so narrowed by advance of science as to give pungency to the adage, 'Nothing human is foreign to me.' With this community of interest, competition arises which will demand the closest calculation, the clearest head, the firmest principles, the most thorough knowledge of the forces at command and of their most effective use.

"The man that is to be therefore needs a grounding in the language of his country, facility in process of reasoning, familiarity with the forces of nature and of methods of their control, knowledge of other peoples, of the course and the laws of trade.

"The child who has been taught to utter tersely and with clearness his own thoughts, who has acquired the habits of close and critical observation of the common things about him, who can control his muscular movements within

the lines of their highest efficiency, who realizes as he climbs the hill of knowledge that his horizon rapidly recedes and is by reason of this made more humble--the child so taught and trained can never be educated out of his sphere

in life, but will, on the other hand, be educated for it. Enough has been said to indicate the fundamental topics in a proper course of study. They should be such as to call into exercise the faculties of sight, speech and manual skill."



MODERN FOOTBALL.

THE game of baseball no longer engages the attention of general society, but it is football that commands the interest of those who are supposed to lead the popular sentiment in things of sporting interest. This football game is not that diversion, so-called, of the last generation, any more than the baseball of the present is like the game of the same title in which our fathers found a wholesome recreation; it is rather a contest in which the physical force and athletic skill of two sets of men are brought into exercise in a most earnest and often desperate manner, reminding one of the contests in the days of ancient Rome. To such a pass, indeed, has the matter come that it would appear that leading institutions of learning set more upon a victory won by a team of students in a football match than upon intellectual scholarship. A match between Yale and Princeton, as exemplified lately, will draw twenty times more people of the class called educated than a match in which the mental culture of twenty or thirty young men,

rather than their muscular development, is put to trial.

But this is not the whole of it. At these football contests there are scenes of struggle and fierceness that are, to use plain speech, brutal, and some of the "players" are sure to be injured to a greater or less extent and compelled to leave the field, other men being at hand to take their places, and ready to meet a similar contingency of injury. Very serious wounds, and even fatal injuries have been received by some players, yet, aside from mere incidental reference to such occurrences, little account is made of them in the public prints. Like the sports of the ancient amphitheater and of the modern bull-ring, the probability of somebody being hurt in football gives the game its special attraction, we suspect.

Football is an importation from England. Possibly some "improvements" have been made upon the original pattern of it as conducted by our transatlantic cousins, but it would appear that they, too, carry the game to the

degree of struggle that involves risk to the physical integrity of players. The London *Lancet* saw fit to devote some space to its consideration, and some things that were said have as much pertinence to the American fashion of players as to the English, as will be seen by the following :

"During the football season that has just concluded scarcely a week has passed in which we have not recorded more or less serious accidents which have occurred at the game. It is necessary to point out that we have in no way made any special effort to obtain a complete roll of the casualties that have happened to football players. We have recorded them as we have chanced to come across them in the columns of the daily and weekly newspapers which come under our notice in the ordinary routine. There is little doubt that if we had consulted the pages of our sporting contemporaries, and taken other means of ensuring that our list should be an exhaustive one and inclusive of minor casualties, it would have been multiplied at least twenty-fold. There can be no question that these accidents (which are too often caused by unnecessary rough play, and sometimes, it would seem, by almost a malice prepense, players being told to 'stop' a good man of the opposite side) have of late years increased enormously in numbers. It would also appear that they have, as the game has attained greater and greater popularity, become of a much more serious and fatal character. Among the casualties we have recorded are twelve cases of death directly attributable to injuries received in football matches. 'Asphyxia caused by paralysis of the muscles of respiration'; 'acute peritonitis consequent on injuries received while playing in a match'; 'injury to the brain'; 'rupture of the intestine'; 'rupture of the right kidney'; 'abdominal injuries' are given as some of the causes of death. It is unnecessary further to particularize. We have said

enough to show that this game has, unfortunately, dangers far exceeding those encountered in other forms of amusement. We shall, of course, be told that serious accidents occur in the hunting field, out shooting, at cricket, and at other games. This there is no denying, and we would be at no pains to attempt to deny it; for risk must accompany us all our lives, and every moment of them, and we are not disposed to make much of the little additional risk that is run in healthy and reasonable forms of sport. Football, however, stands almost alone as regards the *causation* of its accidents, which are nearly invariably the result of personal encounter with players of the opposing side, and it is this element of personal conflict which we chiefly deplore."

The wonder is that the dangerous features of the game have not been dwelt upon by some of our medical periodicals. The matter is certainly of high importance, and should be taken in hand with direct earnestness. Football should be an excellent means of physical exercise. Under proper regulation, with a leadership that is intelligent and discreet, it could be made a means of true diversion, as well as afford that emulation that is wholesome to the young man. A game so conducted that it involves risk to health and life is unworthy English civilization, and should, of all things, be intolerable to the spirit of American collegiate institutions.

H. S. D.

ASIDE from putting them on the right way of living the best use of a physician is to put heart into sick folk; and one of the worst uses of a doctor is to take heart from them by discouraging them. Quack nostrums would not have any patent sale if they did not make the patient think temporarily there was hope of recovery. True charity puts heart into people by rousing them to self help.

WHY A VEGETARIAN.

MRS. LA FAVRE, in giving her experience with the diet question, and her reasons for becoming a vegetarian, says: "I had chronic diarrhea during my entire meat eating life, and might yet be a flesh-eating sufferer but that upon the adoption of the Salsbury system of meat and water diet, I grew rapidly so much worse that I only escaped death by entirely discarding flesh food. Vegetarianism had not suggested itself to me, but every time that I returned to meat I was attacked with my old malady, until having made repeated attempts, I entirely bade farewell forever to all meats (flesh, fish and fowl).

"I was never free from that distressing ailment two months at a time in my thirty years of meat eating, except when at sea for a length of time. Flesh-eating so far impaired my nervous system that insomnia and violent headaches terminated in spinal trouble, and curvature. I was reduced to seventy-four pounds weight, and in a most serious mental and physical condition.

"Upon my adoption of a vegetarian diet, I improved rapidly, and by the time I was thoroughly weaned from flesh foods, so that they became disgusting to me, I was entirely free from my chronic diarrhea and those frightful headaches.

"I have since, by the aid of massage and Swedish movements, straightened my spine. To be sure, I still feel, to some degree, the evil effects of that savage meat diet.

"But by the way of showing you what a glorious change had come over me in the short space of two years upon a diet of pulse, cereals and fruit, I send you a photograph taken at that time. I was then engaged in mental and physical labor—writing, lecturing and teaching physical culture, upon an apple diet. At this time I had acquired the exact, "correct" weight, 130 pounds, for one of my height—5 feet, 3 1-3 inches.

"I can assure you my heart is full of gratitude to be free from the maladies which had chained me all those years. I feel like proclaiming vegetarianism from the housetops to all humanity! Is it surprising, then, that I have organized vegetarian societies in Chicago, New York and Boston?

"From the first day that I realized that it was not the golden grain, the clean nuts or the glorious fruits that had kept me on the rack for thirty years, but 'dead animals,' I set about solving the problem, and finding the philosophy underlying the whole 'food question.'

"The more diligent and unceasing my studies, the more fascinating the subject becomes, and I am now satisfied that the material of which we build our bodies and brains plays a far greater part in the questions of health, morality and mental evolution, than has ever been conceived in modern times.

"I would have friends and strangers all to know that I have discovered that I never had carnivorous teeth; but I have a 'pre-emption claim,' a 'rock bottom title' to the brain I have and hold to be mine own, and that brain is a vegetarian brain. That is the beauty of it.

"I am thankful, too, that mine eyes have been made to see the glory of the Lord as I never saw it when my vision was obscured, and my brain dulled by a diet of dead animals.

"The brain is a higher and more important organ to offer in argument than the teeth, as I prove to the satisfaction of my audiences. I show by the superior brain development of the vegetarian animals, fowl and men, over that of the carnivorous, the vital importance of our taking up the study of vegetarian philosophy.

"This study should be adopted not only by societies, but as well in the schools, where children may early learn to build their bodies and brains for the use to which they should be put."

THE LITTLE HOUSE.

UNDER this heading the *Sanitarian* publishes the following article by M. M., which our hygienic readers, we doubt not, will approve as containing suggestions of practical value :

"One of the highest medical authorities is credited with the statement, that 'nine-tenths of the diseases that afflict humanity are caused by neglect to answer the calls of nature.' This state of affairs is generally admitted, but is usually attributed to individual indolence. That, doubtless, has a great deal to do with it, but should not part of the blame be laid upon the often unpleasant environments, which make us shrink as from the performance of a painful duty? In social life, unless from absolute necessity or charity, people of refined habits do not call on those whose surroundings shock their sense of decency; but when they go to pay the calls of nature, they are often compelled to visit her in the meanest and most offensive of abodes built for her by men's hands; for nature herself makes no such mistakes in conducting her operations. She does not always surround herself with the pomp and pride of life, but she invariably hedges herself in with the thousand decencies and the pomp of privacy.

"But what do we often do? We build what is sometimes aptly termed 'an out-house,' because it is placed so that the delicate-minded among its frequenters may be made keenly alive to the fact that they can be plainly seen by every passer-by and by every idle neighbor on the lookout. This tiny building is seldom weatherproof. In consequence, keen cold winds, from above, below and all around, find ready entrance, chill the uncovered person, frequently check the motions, and make the strong as well as the weak, the young as well as the old, very sorry indeed that they are so often uselessly obliged to answer the calls of nature. 'Tis true, the floor is sometimes carpeted

with snow, but the feet feel that to be but cold comfort, though the door may enjoy rattling its broken hasp and creaking its loose hinges

"How often, too, are the nose and the eye offended by disregard of the Mosaic injunction, found in the twelfth, thirteenth and fourteenth verses of the twenty-third chapter of Deuteronomy! Of course this injunction was addressed to a people who had been debased by slavery, but who were being trained to fit them for their high calling as the chosen of God. But is not some such sanitary regulation needed in these times, when a natural office is often made so offensive to us by its environments that it is difficult for us to believe that 'God made man a little lower than the angels,' or that the human body is the temple of the Holy Ghost?

"Dwellers in the aristocratic regions of a well-drained city, whose wealth enables them to surround themselves with all devices tending to a refined seclusion, may doubt all this, but sanitary inspectors who have made a round of domiciliary visits in the suburbs, or the older, neglected parts of a large city, or to any part of a country town or village will readily affirm as to its general truth.

"This unpardonable neglect of one of the minor decencies by the mass of the people seems to be caused partly by a feeling of false shame, and partly by an idea that it is expensive and troublesome to make any change that will improve their sanitary condition or dignify their daily lives.

"The Rev. Henry Moule, of Fordington Vicarage, Dorsetshire, England, was one of the first to turn his attention to this matter. With the threefold object of improving the sanitary condition of his people, refining their habits and enriching their gardens, he invented what he called the 'dry earth closet.' It is based on the power of clay and the decomposed organic matter found in

the soil to absorb and retain all offensive odors and all fertilizing matters ; and it consists, essentially, of a mechanical contrivance (attached to the ordinary seat) for measuring out and discharging into the vault or pan below a sufficient quantity of sifted dry earth to entirely cover the solid ordure and to absorb the urine. The discharge of earth is affected by an ordinary pull-up, similar to that used in the water-closet, or (in the self-acting apparatus) by the rising of the seat when the weight of the person is removed. From the moment when the earth is discharged and the evacuation covered, all offensive exhalation entirely ceases. Under certain circumstances there may be, at times, a slight odor, as of guano mixed with earth, but this is so trifling and so local that a commode arranged on this plan may, without the least annoyance, be kept in use in any room.

“The ‘dry earth closet’ of the philanthropic clergyman was found to work well, and was acceptable to his parishioners. One reason why it was so was because dry earth was ready to hand, or could be easily procured in a country district where labor was cheap. But where labor was dear and dry earth scarce, those who had to pay for the carting of the earth and the removal of the deodorized increment found it both expensive and troublesome.

“But a modification of this dry earth closet, the joint contrivance of an English church clergyman and his brother, ‘the doctor,’ residents of a Canadian country town, who had heard of Moule’s invention, is a good substitute, and is within the reach of all. This will be briefly described.

“The vault was dug as for an ordinary closet, about fifteen feet deep, and a rough wooden shell fitted in. About four feet below the surface of this wooden shell a stout wide ledge was firmly fastened all around. Upon this ledge a substantially made wooden box was placed, just as we place a well-

fitting tray into our trunks. About three feet of the back of the wooden shell was then taken out, leaving the back of the box exposed. From the center of the back of the box a square was cut out and a trap door fitted in and hasped down. The tiny building, on which pains, paint and inventive genius had not been spared to make it snug, comfortable, well lighted and well ventilated, was placed securely on this vault. After stones had been imbedded in the earth at the back of the vault, to keep it from falling upon the trap door, two or three heavy planks were laid across the hollow close to the closet. These were first covered with a barrowful of earth and then with a heap of brushwood. Within the closet, in the left-hand corner, a tall wooden box was placed, about two-thirds full of dry, well-sifted wood ashes. The box also contained a small long-handled fire-shovel. When about six inches of the ashes had been strewn into the vault the closet was ready for use. No ; not quite ; for squares of suitable paper had to be cut, looped together with twine, and hung within convenient reaching distance of the right hand ; also a little to the left of this pad of paper, and above the range of sight when seated, a ten-pound paper bag of the toughest texture had to be hung by a loop on a nail driven into the corner.

“At first the rector thought that his guests would be ‘quick witted enough to understand the arrangement,’ but when he found that the majority of them were, as the Scotch say, ‘dull in the uptake,’ he had to think of some plan to enforce his rules and regulations. As by-word of-mouth instructions would have been rather embarrassing to both sides, he tacked up explicit written orders, which must have provoked many a smile. Above the bin of sifted ashes he nailed a card which instructed : ‘Those who use this closet must strew two shovelfuls of ashes into the vault.’ Above the pad of

clean paper he tacked the thrifty proverb: 'Waste not, want not.' And above the paper bag he suspended a card bearing this warning: 'All refuse paper must be put into this bag; not a scrap of clean or unclean paper must be thrown into the vault.' This had the desired effect. Some complacently united to humor their host's whim, as they called it, and others, immediately recognizing its utility and decency, took notes with a view to modifying their own closet arrangements. Sarah, the maid-of-all-work, caused a good deal of amusement in the family circle by writing her instructions in blue pencil on the front of the ash-bin. These were: 'Strew two shuffels of ashes into the vault, but don't spill two shuffels onto the floor. By order of the Gurl who has to sweep up.' This order was emphatically approved of by those fastidious ones who didn't have to 'sweep up.'

"This closet opened off the woodshed, and besides being snugly weatherproof in itself was sheltered on one side by the shed and on another by a high board fence. The other two sides were screened from observation by lattice work, outside of which evergreens were planted to give added seclusion and shade. A ventilator in the roof and two sunny little windows, screened at will from within by tiny Venetian shutters, gave ample light and currents of fresh air. For winter use, the rector's wife and daughters made 'hooked' mats for floor and for foot support. These were hung up every night in the shed to air and put back first thing in the morning. For the greater protection and comfort of invalids, an old-fashioned foot-warmer, with a handle like a basket, was always at hand ready to be filled with live coals and carried out.

"The little place was always kept as exquisitely clean as the dainty, old-fashioned drawing-room, and so vigilant was the overseeing care bestowed on every detail, that the most delicate and acute sense of smell could not detect the

slightest abiding unpleasant odor. The paper bag was frequently changed, and every night the accumulated contents were burned; out of doors in the summer, and in the kitchen stove--after a strong draft had been secured--in the winter. At stated times the deodorized mass of solid increment--in which there was not, or ought not to have been, any refuse paper to add useless bulk--was spaded through the trap door, out of the box in the upper part of the vault, into a wheelbarrow, thrown upon the garden soil, and thoroughly incorporated with it. In this cleansing-out process there was little to offend, so well had the ashes done their concealing, deodorizing work.

"In using this modified form of Moule's invention, it is not necessary to dig a deep vault. The rector, given to forecasting, thought that some day his property might be bought by those who preferred the old style; but his brother, the doctor, not troubling about what might be, simply fitted his well-made, four-foot-deep box, with its trap-door, into a smoothly dug hole that exactly held it, and set the closet over it. In all other respects it was a model of his brother's. This last is within the reach of all, even those who live in other people's houses; for when they find themselves in possession of an unspeakably foul closet, they can cover up the old vault and set the well-cleaned, repaired, fumigated closet upon a vault fashioned after the doctor's plan. A stout dry-goods box, which can be bought for a trifle, answers well enough for the purpose, after a little 'tinkering' to form a trap-door.

"Of course dry earth is by far the best deodorizer and absorbent, but when it can not be easily and cheaply procured, well-sifted wood or coal ashes--wood preferred--is a good substitute. The ashes must be kept dry. If they are not, they lose their absorbing, deodorizing powers. They must also be well sifted. If they are not, the cinders add a useless and very heavy bulk to the increment."

HANDY PLACES.

THE *Christian Union* tells the following story to show the advantages of having "Handy Places," etc., about the house.

"As an old-maid aunty I visited this summer a newly furnished home, and made so many suggestions in this line, that it became a standing joke. The boy of the household, although not a Jack-at-all-trades, was ever ready to please me. His morning salutation, 'Well, aunty, any shelves to-day?' could seldom be answered in the negative, for seeing the comfort of a few made us, like *Oliver Twist*, constantly cry for 'more.' Two small shelves put into grandmother's closet for vials, etc., only suggested the convenience of one the full length, which, with hooks screwed up into it, also made space for her dresses below.

"Aunty's room had no closet, but in a corner were soon two, in form more rounding out than the quarter of a circle. Before fastening up the lower shelf, it was covered with screw-hooks at spaces of five inches. With a cretonne curtain fastened to the top shelf, it became quite an ornament to the room. A similar closet was put in the corner of the dear mother's room, and here she hangs the 'piece bags,' saving many a tiresome run to the attic when something must be mended 'right away' by her willing hands.

"The books which one cannot leave behind, and yet find no place for when the trunks are unpacked, were made to feel quite at home on a book-shelf of thin pieces of wood, strung on cords in which knots were made to keep them in place.

"The little sister's overcrowded closet was enlarged by placing a shelf, two feet wide, the entire length, and high enough from the floor to admit boxes below. On this the lawn dresses, neatly folded, not only saves work in the laundry, but, what is still more important, will spare the dear one much vexa-

tion. A shelf in the bath-room for the many conveniences needed there; a shelf in the spare room washstand, where visitors may place the bottles necessary to bring, but troublesome to dispose of; a narrow strip for tumblers and cups between shelves in dining-room closet; a shelf near kitchen range, on which cook can place necessary articles, and below it a box for the knives and forks in constant use—all save many a weary step.

"And so we went from garret to cellar, and, while the father and son smiled at the old maid's whims, the workers in the household thanked her, and only wondered how they so long endured the need of these conveniences. And is it not so in many homes, if only our boys would think of it? The work of an hour with their deft hands will save many steps a day, and in a year miles of needless walking for those willing feet that spare not themselves in the service of love."

The story is a good one in spite of its brevity. It needs qualification in one or two places, lest those who attempt to follow its instructions be led into trouble. The under side of a shelf is no place for a clothes hook. There are many styles made for the purpose, but they are all disappointing. Evidently the old maid was better at invention than at experience. Five-inch spaces are too small to hang clothes for grown people, or even children. Ten inches from one hook to another is not too much, and a foot is still better. If one doesn't believe it, the experience can be gained very easily.

Shelves put up on cords are very good theoretically; practically they are a tremendous strain on the temper and patience. Better pile the books on the floor and cover them with a cloth until a proper set of shelves can be got, and put up with screws and brackets.

W. E. P.

NATURE AND ARTIFICE.—A few years ago a party of tourists through the mountains in North Carolina stopped at the picturesque village of Waynesburg for a few days.

While they were climbing one of the mountains near the town they met a young girl driving some cows to pasture. She had a beautiful head and noble figure, which her dress, a short blue flannel gown and a white handkerchief knotted at her throat, set off. Her hair was twisted in a smooth coil at the nape of her neck.

The artist of the party exclaimed with delight—"Come to-morrow; just as you are," he begged, "and I will make a picture of you."

The girl promised, well pleased, but lingered to inspect the strangers from a little distance.

The next day she appeared, but the artist found to his horror that she wore a tawdry print gown, looped and bedizened with bows, in an attempt at imitation of the dresses worn by the ladies of the party. Her hair was cut in a bang, puffed and frizzed. Upon her

hands were a pair of soiled gloves. She attempted to mince as she walked. All the grace of her free carriage, learned in climbing the mountain passes, was gone. She was a ridiculous burlesque of a fine lady of the town.

AN APPLICATION FOR BURNS.—A good domestic remedy for burns can be prepared in the following manner: Take about a pound of the best white glue and break it into small bits and soak in a quart of water until soft. Then dissolve completely by means of a water bath, and add two ounces of glycerine and six drams of pure carbolic acid; continuing the heat until the whole is dissolved. On cooling, this hardens to an elastic mass covered with a shining skin, and it may be kept for any length of time in a well-corked bottle. When required for use it is to be placed for a few minutes in a water bath until sufficiently liquid, and then applied by means of a broad camel's-hair brush. It forms in about two minutes a shining, smooth, flexible and nearly transparent skin.

NOTES IN ANTHROPOLOGY.

Unconscious Recall of the Forgotten.—It is an every-day occurrence to most of us to forget a particular word, or a line of poetry, and remember it some hours later, when we have ceased consciously to seek for it. We try, perhaps anxiously at first, to recover it, well aware that it is hidden somewhere in our memory, but unable to seize it. By and by, when, so far as consciousness goes, our whole minds are absorbed in a different topic, we exclaim, "Eureka! The word or verse is so and so." So familiar is this phenomenon that we are accustomed in similar straits to say, "Never mind, I shall think of it by and by." And we deliberately turn away, not intending finally to abandon the pursuit,

but precisely as if we were possessed of an obedient secretary or librarian, whom we could order to hunt up a missing document or turn out a word in a dictionary while we interested ourselves with something else. The more this phenomenon is studied the more, I think, the observer of his own mental processes will be obliged to concede that so far as his own conscious self is concerned, the research is made absolutely without him. He has neither power nor pleasure, nor sense of labor in the task, any more; than if it were performed by somebody else, his conscious self is all the time suffering, enjoying or laboring on totally different grounds.

Piano-playing is of all others the most

extraordinary manifestation of the powers of unconscious cerebration. Here we seem to have not one slave, but a dozen. Two different lines of hieroglyphics have to be read at once, and the right hand is to be guided to attend to one of them, the left to the other. All the ten fingers have their work assigned as quickly as they can move. The mind interprets scores of A sharps and B flats and C naturals into black ivory keys and white ones; crotchets, and quavers, and demi-semi-quavers, rests and all the other mysteries of music. The feet are not idle, but have something to do with the pedals. And all the time the performer—the *conscious* performer—is in a seventh heaven of artistic rapture at the results of all this tremendous business, or, perchance, lost in a flirtation with the individual who turns the leaves of the music book.—*Pop. Science News.*

Man Affected by Other Worlds.

—The fact that our knowledge of the outside world is due to nerve-like or vibrating forms of energy of varying dimensions leads to some very interesting speculations. Space is full of such vibrations: from the sun, and from every fixed star, streams of radiant energy are constantly flowing, of every possible magnitude and variety. Up to the present time we have been acquainted with vibrations of a very narrow range of magnitude, approximately between three and eight ten-millionths of a millimeter, a millimeter being about one-twenty-fifth of an inch. But it is probable there are other vibrations, both larger and smaller, constantly surrounding us, which, if our organisms were adapted to receive them, might reveal to us forms of knowledge of which at present we have no conception.

Considering the problem of life itself—What force is it that leads men and animals to perpetuate their individuality by seeking food and fleeing from or giving battle to enemies, or leads them to perpetuate their species by reproducing their kind? What is the universal fear of death but an instinctive tendency toward the perpetuation of both individual and species? We can find no cause for such actions and desires, unless they are an imperfectly conceived connection with the undiscovered universe

around us. May not some of the vibrations sent to us from the sun and other centers of radiant energy have a more profound influence upon us than we have knowledge of? The nerves of light and heat are directly perceived by us; but what of the others? There is certainly an undiscovered universe. Whether it is identical with "that undiscovered country from whose bourn no traveler returns" time only can tell. Our mental and spiritual horizon is a very limited one. The little progress we have made in comprehending the mechanism of the universe, which our senses make known to us, only shows the vastness of that which lies beyond; and we must depend alone upon the great and universal law of progress and development to bring us to a complete understanding of the conditions of our own existence, and a perfect comprehension of the great truth that "the laws of Nature are the thoughts of God."—*Popular Science News.*

Prehistoric Monuments of Brittany.

—In the barren and almost treeless plains of Morbihan, near the Land's End of France, are many of those so-called Celtic or Druidical ruins. These remains are mounds, tombs and monoliths, erected by a race whose remote descendants still occupy the soil, their farms and dwellings bordering upon and, in part, inclosing the tombs and lines of stone pillars which keep silent watch over the region. The best known and most imposing of these series of pillars or "menhirs" (long stones) are the great alignments of Carnac, which have for centuries excited the curiosity and interest of travelers and antiquarians.

The menhirs, also called peulvans, are arranged in groups of from nine to thirteen rows, each row being called an alignment. These menhirs must have been roughly hewed and chipped into their present shapes with small axes of polished flint, jade and the harder varieties of serpentine. But how were they transported and put in position, for they weigh more than some of the obelisks of Egypt?

The tomb-like structures called dolmens, from *men*, a stone, and *dol*, a table, consist of a few large, broad, flat stones set up on edge, so as to inclose a more or less oblong

space. The larger ones are about six feet high, and covered by a single great slab (table), or several flat stones. They in nearly all cases face the east, and were places of sepulture, or tombs. All archæologists agree that these monuments were erected by the Neolithic race, or group of races, who used polished stone axes, and that this complex of races originated in the East, perhaps between the Caspian and Black seas, bringing with them the cereals, flax and the domestic animals. The people now inhabiting these plains speak a semi-fossil language, and still cherish a few Pagan, almost prehistoric, superstitions. They could readily talk with Celtic, Irish and Welsh, but French is a foreign language to them, and, in short, they are a link between the present and the age of stone E. M.

Insanity in the American Negro.—The increase of insanity in the negro race during the past twenty-five years has been at the enormous rate of 100 per cent., or more, every ten years. This has been the case in Virginia, and the increase has been hardly less in other States where the same ætiological influences exist. From 1880 to 1890 the negro population of Virginia increased only 1.46 per cent. (according to the census report), while the number of insane negroes in 1890 was double that in 1880. In 1860 there was only one insane negro to every 5,800 of the population, while now there is approximately 1 to every 800. In the white race the proportion is 1 to 625—about. The causes productive of the rapid increase of insanity in the negro since the war have been numerous: Alcohol, vices, excesses in vicious habits, burden of support, overcrowded and unhealthy apartments, violation of rules of health and hygiene, idleness and general privation, political and religious excitement, etc.—in short, *abuse of freedom*. Heredity has, as yet, played little part in causing insanity in the negro, but it is growing in importance, and in the future it will, doubtless, be a most potent ætiological factor. General paresis is rarely seen in a negro. Abuse of alcohol in the negro is more apt to produce epileptoid convulsions, mania, etc., than delirium tremens—Dr. F. Drewey, in *New York Medical Journal*.

Evidence of Purpose in Nature.—*The universe in all its parts is the visible manifestation to us of an underlying mind, and all interpretation by us of the phenomena of nature should therefore be guided by the assumption of underlying purpose.*—It seems to me that very much of the philosophy of our day goes astray simply because it endeavors to cut loose from this principle of mind as the basis of all phenomena. We might conceivably, for example, trace clearly every stage in the progress and evolution of the earth and its inhabitants, from the primitive nebulous state, to the present time. We might recognize every successive step as the necessary consignment of the antecedent conditions. We might then conceivably exhaust the entire physical content. But yet the real relation of each step to the antecedent conditions would not be even touched. We would have a multitude of facts, more or less coherent, in groups, it might be, but no unity throughout. The guiding principle, on which to base such unity, would be discerned. We should observe a process, but no plan; orderly change, but no purpose; mind and intelligence emerging from matter and force, but no antecedent mind and intelligence. This, indeed, seems the bias which to-day warps much of our scientific philosophy, and builds upon sound facts a top heavy structure. The assumption seems to be that, if we can trace the mechanism and exhaust the entire physical content, we shall explain everything, and the intellectual and moral content will be necessarily included. The physicist, dealing exclusively with matter and energy, may be quite right in confining his study to the purely physical aspect, but, when he proceeds to construct a philosophy of the universe, such a position is an insufficient basis. To deal with phenomena, and ignore that which lies back of all phenomena, to attempt to unify all knowledge by disregarding that which gives significance to unity, is to fail at the very start."

From "Science and Immortality"—*The Century*.

Causation of Fatigue.—With regard to the incidents of fatigue phenomena, considered as representing in intensified form

the incidence of changes which underlie the "muscular sense" and the "sense of effort," the conclusions which appear to me of most interest are:

1. That the conducting channels (nerve fibers) do not suffer fatigue, but that fatigue consequent upon excessive nervous action, whether voluntary or excited, especially involves the terminal or junctional organs in the weaker muscular chain.

2. That in voluntary fatigue the degree of change is in decreasing ratio from center to periphery. In other words, that the cell of higher function is, relatively to the amount of effect which it can produce, more exhaustible than the cell which is subordinate to it in the centro-muscular chain. So that central fatigue is protective from peripheral fatigue, and although normally in the body the dynamic effect of the physiological stimulus emitted by a "motor" center far exceeds the "maximal" effect which

can be elicited by direct experimental excitation, yet that physiological stimulus, by virtue of the rapid exhaustibility of the organ from which it proceeds, cannot normally "overdrive" and exhaust the subordinate elements of the motor apparatus. The lower function is deep-rooted, the higher function is now grown and growing. The organic foundation is firm, the organic crown is mobile; expenditure in each single movement, the expenditure of a day's work, the expenditure of a life-time, the accelerated expenditure of the over-mastered or over-willing slave, the narcotic after effect of the stimulation effect, the accidental episode of epilepsy, have as their common feature a dissolution of matter beginning at the crown of the nervous edifice and deepening in ever smaller ratio throughout its lower strata. Last to come is first to go, first to go is most to go. First to come is last to go, last to go is least to go."—*Brain*.



NEW YORK, February, 1892.

THE CONTRASTS—IN HEALTH, IN SICKNESS.

THE principle crystallized in the old song, "We never miss the water till the well runs dry," is strikingly illustrated in the diversity of conduct exhibited by people when well and when ill. In the first condition, with everything going on much to their liking—good appetite, good fellowship, ability to go about, burn the oil or gas long into the night, etc.—they are careless of

themselves, indifferent to the best interests of mind or body. They whistle or snap their fingers derisively at kindly meant admonitions, and the deprecatory shake of a mother's or father's head is by the young man or young woman set to the account of old-fogginess or undue anxiety.

But when sickness comes, with its cramps and pains, its fever and congestion, its confinement to chamber or bed, then the demeanor is completely altered. The careless attitude becomes one of crouching humility; the scornful face is changed to an expression of anxiety and entreaty; the disdainful voice, with the language of slang and willful intolerance of advice, becomes pitifully meek and declares submission to every mode of treatment that will only help toward getting well.

Nobody wants to be sick or invalided. Yet why is it that most are so indifferent

to taking reasonable care of themselves when well? Is it because of an inherent dislike to the serious regard of self that such care demands, or is it because of a mistaken idea of the trouble that attends taking care of one's self properly? As concerns the first of these questions, we are sure that there is no serious dislike to self-consideration by these people, for so far as gratification goes in social matters, dress, appetite, amusement, and what may minister to physical ease, they pay very much attention to their personae. But the second question may be answered in the affirmative in application to the majority, who do entertain the notion that to follow the advice of the books and of physicians would be to inaugurate a system of constant oversight in which every act would be a subject of inquisition with respect to its healthfulness. In this view of the matter the young man or young woman says, "Who wants to be constantly thinking whether this or that is going to hurt him? Pshaw! I'd rather have my fun, even if I'm sick after it."

It is, however, the extremes of indiscreet conduct that we would protest against—actions altogether beyond the pale of reason, and which any intelligent person knows to be harmful. In the rush of business enterprise, in the whirl of social pleasures, men and women forget or are indifferent to the simplest rules of hygiene and temperance, and when broken down with nervous debility, or dyspepsia, or rheumatism, or catarrh, or whatever else the "faculty" may term it, they fearfully appeal to the physician for restoration.

There's an enormous amount of educational work being done now-a-days,

and fresh schemes for further work are exhibited, but there seems to be little consideration given to the more important need of the masses for sound hygienic instruction, that they may at least be shown how the adoption of habits for the reasonable care of their health will promote their interests in all lines of daily life.

LET US HAVE IT TESTED.

IN reply, as it were, to a statement of ours, that we believed education and the development of special surroundings had more to do with character and capacity than birth, a disciple of heredity sent us an elaborate pamphlet containing a long list of "examples," showing how this voluptuary, that drunkard, that eccentric, that lunatic, etc., had progeny manifesting peculiarities of nature similar to the parent. We were not told the character of the nurture, environment and education of the progeny, but it appeared to be assumed that the perversion and debasement of the children of such parentage were an inevitable consequence. It might be expected to be inevitable from the fact that, as things are in modern society, if a child be born in a depraved *milieu*, he is likely to remain there long enough to have what elements of moral and physical perversion were born with him developed into active operation and powerful control.

We are having so many examples set before us almost daily of children, born in what are considered our best families, bringing, through vicious or criminal conduct, reproach and shame to their parents, that we wonder the heredity

people do not take this more into account, and from a view of both sides—the relation of a debased parentage, or of an honorable family stock—draw stronger conclusions with respect to the natural tendencies of human nature to depravity.

But we are not moved from our position by what we hear or read of statistics, for the statistics are very deficient in point of information that has a most essential bearing on the matter of our claims. The unfortunate victims of vice and sin are rarely shown to have had a reasonable opportunity to extricate themselves from the perverting influences amid which they were born, so that the disastrous outcome of a course of wickedness, ruin, is but a natural finality. Alexandre Dumas, Jr., in a book entitled "The Palace of Justice," at Paris, asks why not try to resolve the questions of heredity, free will and responsibility in early life, and in scientific fashion? Why not put the child of vice and crime where he shall have the education and instruction that we would give to our own children, and see what would become of "that implacable heredity, the subject of so many discussions purely theoretical at present."

Some of our charitable institutions claim to have done great things for the homeless street waif, with the aid of a system of instruction far from perfect. With a well-equipped home, officered by men and women who understand human organization and character and have a warm sympathy for the unfortunate of their kind, what may not be done to rescue and reform the "hoodlum" class, and deliver society from a growing terrorism?

KNOW IT TOO WELL.

It is announced that the editor of the *Wine and Spirit Bulletin* has bought a tract of about fifty acres of land in the suburbs of Louisville, Ky., to be converted into a select mansion and villa district. It is also stated that ten of Kentucky's leading distillers and wealthy liquor dealers have joined in the enterprise, and have purchased lots with a view to building. What is specially significant about the transaction is the fact, as is stated, that the title-deeds for the estate contain a proviso prohibiting the erection of places for the sale of liquor.—*Exchange.*

If this be true, and we have no reason for thinking it false, the fact should be published broadcast as a most powerful manifesto against the liquor traffic from the very men who are engaged in it as a settled business. By employing the profits of their damning trade in other and legitimate lines they aim to secure themselves from loss.

Those liquor-makers and liquor-sellers are smart. They know what to expect from others of their own class. They know that one rum shop in a little community may hinder its better growth, if it does not ruin it altogether; and so they resolve that while they themselves may thrive on gains drawn from the pockets of appetite-bound patrons, they are not going to have their families and their tenants exposed to injury and loss that will react upon themselves with prompt directness.

A better temperance lecture than this from Kentucky, where whisky-making and whisky-drinking have had the character in times past of a manly virtue, can scarcely be circulated. The moral of it is clear to the dullest.

EIGHTY FOUR—It may be well to note that the poet of patriotism and charity, for Mr. Whittier deserves all the significance belonging to such an ascription, has just passed his eighty-fourth year. According to report, this Nestor of American poetry, if not of English poetry at large, is in that good state of health that makes birthday congratulations much more than matter of course compliments. New England has reason to be proud of Whittier. And there is the piquant "Autocrat of the Breakfast Table," O. W. H. only two years behind his friend of Amesbury, whose spirit does not appear to have lost a particle of its resilience.

It is some time since the current press has published a fresh poem by Mr. Whittier, "but," as a literary contemporary says, "his latest verse has even a riper and mellow tone than his earliest." If good fruit mellows with age, certainly we should expect a similar quality in the well-considered verse of the Quaker poet.

PRACTICAL SUPPORT.—The series of articles on "Governing Children," beginning with the January number, has anticipated in some particulars what we had in view in the further development of the subject of Systematic Moral Culture. Miss Florence Hull, will, it is likely, surprise some mothers and teachers by the directness of her imputation that to them is due a large share of the evils in social life. This new writer shows an unusual mastery of the subject on which she writes—an understanding of child-nature and a discernment of its needs for development and training that one will look far into

the books on pedagogy to find their like. Her points are so well founded that doubtless many readers will own that they have never before realized the necessity of trouble and care in guiding the little ones. In her second article Miss Hull shows most positively that obedience is the result of training, and her suggestions for securing it have a logical clearness that must carry conviction of their practical value.

That the more advanced of anthropologists are rather on our side than against us in this matter we may quote from one of the most prominent, Mr. Francis Galton. He has devoted a great deal of time to investigation into the heredity of genius, and comes to the conclusion that the brain of a child naturally tends to develop the faculties, more or less equally commingled, of both its parents. This general rule is, however, modified in the first place by the superiority of one sex over the other. In some families the influence of the father's intellect or want of intellect is conspicuous in all the children and prevails altogether over that of the mother. In other families the positions are reversed, and in many instances some of the children resemble one parent and some the other. Sometimes they are like neither parent, but an uncle, aunt or some other collateral relative. If this were not so how account for the great original differences found in a family of children?

The extreme notions of some of the hereditary advocates with regard to the transmission of vicious and criminal constitutions, do not find much support here.

Our Mentor Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

BASIS OF TEACHING—Question.—Is not the study and application of psychology by a great many teachers based upon the principles of Phrenology? J. R.

Answer.—Very many teachers recognize the necessity of a sound psychology to effective teaching. Pedagogy, which has in later days been made a special study, claims a scientific basis, and that, of course, is psychology. The more recent developments in the American system of education, or the Quincy method, as it is called, are due, we think it fair to say, to the efforts of Horace Mann to make teaching true to human organization, and his views were derived from the predications of George Combe and other phrenologists. To be sure, some authorities in the educational realm point to the metaphysicians, or psychologists, as providers of the facts and principles of mind structure, but what there is of sound, trustworthy doctrine in the standard treatises on psychology is so much like the postulations of Phrenology that one may suspect the latter to be the source of the former.

STRENGTH OF AN ORGAN—W. A. M.—Your remarks are in the main true. The cubical area of an organ bears a relation to its pow-

er, taking into account quality, etc., but it must be remembered that the character of the expression of the faculty depends upon the co-ordinate relation of the organ to other organs. The broad, low head will be likely to give to Secretiveness, for example, a certain practical, matter-of-fact physical or selfish coloration that will not be seen in Secretiveness that is related to a high crown and a full reflective development. In the latter case the expression may be strongly individual, yet have a good moral tone. There may be a more adroit or shrewd use of Secretiveness in the latter case than the former, but the selfish or mean element will not appear, as in the case of the low head. Again, in the high head, with the better environment, it is likely to have Secretiveness become less potential in the person's activities, and in time appear to be even weak. The exercise of the selfish elements depends, of course, upon the stimulation they receive, and here it is that environment or association and habit bears a most important part in their influence.

HATS AND HEADS—T. B.—The article to which you refer we have seen. It is faulty in several particulars. First, because the writer does not take into view the fact that the conformator which was used in taking the reduced forms that appear in the article does not proportionately reduce the shapes, but narrows them unduly. Any craniologist would pronounce nearly all of them as inaccurate, and a criminal anthropologist would be likely to say that if certain of the heads be correctly represented their owners should be carefully looked after by the police. The writer ventures a statement that is remarkable only for its evident ignorance, in saying that "the Phrenology of the Gall and Spurzheim variety has been exploded for a multitude of good reasons," for were he conversant with the views of leading anthropologists in Europe and America, as Benedikt, Broca, Ferrier, Spitzka, Buttolph, etc., he would know that the opinions of

Gall and Spurzheim are taking higher ground in general science than ever before, and for "a multitude of good reasons" are now and then appealed to in the diagnosis of brain and mind disease. We suspect that the article was made up by some newspaper man who collected the conformation shapes, and then made his "copy" to fit them as best he knew or could guess.

DISEASED SKULL—H. S. P.—A careful examination may reveal conditions of disease in early life or at the present time. Children who have had rickets, or dropsy on the brain, or necrosis due to inherited disease usually carry into adult life some of the effects of the malady from which they suffer. There may be an incomplete closure of certain sutures, which will be evident on manipulation, or a thickening or folding over of the tables. In order to be acquainted with the indications of cranial disease, it would be necessary for you to study the anatomy of the skull and the pathology of diseases that affect it.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred

The Spurzheim Collection in Boston.—A statement is made in one of the recent Sketches of Phrenological Biography, with reference to the cranium of Dr. Spurzheim and his collection of phrenological material, that is somewhat incorrect, and if it will be permitted I should like to say something with regard to the matter, and perhaps furnish a little information that may be of use to the reader of the PHRENOLOGICAL. First, let me say that after the Boston Phrenological Society had terminated its active existence, the entire phrenological museum—including the skull of Dr. Spurzheim, his collection of skulls and busts, along with the busts collected and presented to the Society by Mr. J. D. Holm, of London, and the busts collected by members of the Boston Phrenological Society—was purchased by Dr. J. C.

Warren, of Boston, and by him presented to the Harvard Medical School in 1847, at that time located on North Grove street, Boston. The donation then became part of the Warren Anatomical Museum. A few years ago, when the Harvard Medical School removed to their new building, corner of Boylston and Exeter streets, they transferred the Warren Anatomical Museum to it also, along with the skull of Dr. Spurzheim, but his general collection of skulls and busts, over 400 in number, was left behind (as being of no value, I suppose). The old college building is now partly occupied by the Harvard Dental School (another branch of Harvard College), but the collection of busts can still be inspected by any one applying to the janitor. The room where they are placed is, however, in great disorder, being made the dumping ground of all kinds of rubbish. Spurzheim's skull, along with a lock of his hair, can be seen by any one applying to the janitor of Harvard Medical School, or to the curator of the Warren Anatomical Museum, on every Saturday, between 12 and 1 o'clock. Close by the side of the case containing Dr. Spurzheim's skull is the case containing the skull of his friend, Dr. Robertson, of Paris, who arranged in his will that after his death his skull should be prepared and sent across and placed beside that of Dr. Spurzheim. Another object of interest in the Warren Anatomical Museum to phrenologists is the skull of Phineas Gage, of celebrated crow-bar-case fame, with which almost every phrenological reader is familiar. Having visited the Warren Anatomical Museum, with its phrenological treasures, as well the collection of busts at the Dental School, many times, I can assure every phrenological student that they are well worth a visit.

J. A. DENKSINGER, M. D.

"Know Thyself."—"Thou" art an important study. Nothing more wonderful, more complex, than man. An invaluable help in the analyzation of his character, his bodily powers, physical and mental, is the PHRENOLOGICAL JOURNAL. Each issue is replete with valuable information, for both old and young, and as an educator in the home it has no equal in its peculiar field of instructions.—*Argus Reflector* (Md.).

An Estimate.—A New England lady writes: "I am deeply interested in the advancement of all that is good and pure, and tends to the up-building of mankind; hence I add my mite. * * * I am indeed greatly benefited by the reading of 'Child Culture,' and trust that thousands of mothers will be guided by the excellent advice that comes through the columns of your valuable journal. The proper and wise training of the little ones is the beginning of greatness. I notice the advertisement for sending names of twenty five ladies who would be interested in your works, so send the following names.

R. C. P.

with his parents and ten other children when he was 5 years old. The family settled in the backwoods of Canada. Surrounded by poverty and difficulties he nevertheless succeeded in educating himself to an extent that gained him admittance to Madison University. Subsequently he took a three-year course at Hamilton College and graduated at the age of 25. He had been preaching, writing, lecturing and inventing ever since. His inventions brought him wealth, which he used with a lavish hand among the poor. He lived thirty years in Buffalo.

Whenever in New York City Mr. Dick was accustomed to run in to see us, and to the last had all the force and elasticity of a young man.

PERSONAL.

JOHN HOWARD PARNELL, a brother of the Irish leader, is said to own a small fruit farm in Georgia. He is described as a seedy-looking man of forty-seven, who has not met with great success in this country. It is thought that he may inherit what remains of the estate in Ireland.

PUBLIC interest is growing in the career of Horace Mann. The excellent biography so far published of him shows how the great teacher grew up. From the beginning of his career at school, braiding straw to buy his first books, till he died the president of a college—having accomplished meanwhile a most extraordinary work as an educational reformer—every day and every year was full of interest. Horace Mann pronounced what might be called educational prophecies, and much that he shadowed out has already come true. It is, of course, not forgotten that this "heaven-sent man," as some regard him, owed his success to his knowledge of phrenological doctrines.

ROBERT DIOK, whose death occurred not long since, should have received more notice than he did. Few men were more active, industrious and useful to society than he. In country newspaperdom he should be remembered, for he was the inventor of the Dick mailing machine, which is in use in nearly every country newspaper in the land, besides being a temperance lecturer and religious writer and publisher. He was a native of Scotland, and came to America

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

If any one has stumbled and fallen, help him up gently, and pass on before a crowd gathers.

THE world may owe you a living, but the nobility that you owe the world will forbid you taking your due.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can."

—Emerson.

HE who possesses the love of his family, the respect of his friends, and who believes in God, has happiness enough to triumph over all possible misfortunes.

EVERY man has his chain and his clog, only it is looser and lighter to one man than another; and he is more at ease who takes it up than he who drags it.

GREAT as have been the discoveries and achievements of science in the last hundred years, it is doubtless true that the sum of the unknown is yet vastly in excess of that of the known and always will be.

To fare well implies the partaking only of such food as does not disagree with body or mind; hence only those fare well who live temperately.—*Socrates*.

HAPPY is the man who has the wisdom and the honesty to accept cheerfully the pursuit in which he can best serve the

world and himself, whether it be, according to the world's estimate, high or low.—*Phrenological Miscellany.*

Drones and dunces may be raised, but tact, talent and worth find their own wings.—*What to Do and Why.*

Integrity is the corner-stone of success; diligence and talent the means of attaining it.—*Choice of Pursuits.*

Few are so poorly endowed as not to be valuable somewhere, and many spend the evening of life in vain regrets over their misfortunes, whose powers and talents might have given them a seat among princes, if their care and diligence had been directed to the proper pursuit. The wasted friction of the world's unwise and ill-directed effort would make all men rich.—*Choice of Pursuits.*

Talent, skill and force are invaluable qualities in human character, but without self-reliance they are like excellent tools having no handles.—*Self-Reliance.*

If a man's ambition be smothered, he is comparatively valueless. Ambition is a support to action, even as steam-power is the source of propulsion in ships.—*Appropriateness.*

Men can not afford to live low down in the scale of being. . . . To be poor and dependent is bad enough but to be ignorant also is unnecessary, and therefore disgraceful and intolerable.—*How to Teach.*

"Parents, provoke not your children to wrath," especially your children-in-law; and children, "Honor your parents," especially your parents-in-law.—*Right Selection in Wedlock.*

Some of the best people that can be found, morally and intellectually, would not agree and be happy, if married, because their slight imperfections come in the same places.

The mothers-in-law constitute all the nice respectable women that have families.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

CARRUTHERS—"Of what use is a family tree anyhow?" Waite—"Why, to cast one's neighbors into the shade, of course."

MRS. MANLY—"Very few faces look best in repose." Mr. Curry—"True; so many people sleep with their mouths open."

I PAINTED well her portrait,
And she cried aloud with glee:
"Oh, won't the family be surprised
When I tell 'em that it's me."

DOCTOR (thoughtfully)—"I believe you must have some sort of poison in your system."

Patient—"Shouldn't wonder. What was that last stuff you gave me?"

"WE'VE got to economize, Maud," said Henry. "It is absolutely necessary." "Very well," returned Maud, "I shall give up your cigars." "And I will do without your fall bonnet," said Henry.

"IF—if you only knew what the bill was for," sobbed the young wife, "you would b-be ashamed to scold so about it."

"What was it for?" demanded John.

"My birthday present for you," said the sad little wife.

MISTRESS—"Why, Mary, I told you to make up my room an hour ago, and here it is in terrible disorder." Mary—"Yis, mum, an' I did make it up; but the master came in to put on a clane collar, mum, an' he lost the button."

"I LOVE you," he protested, "better than my life. I would die for you if necessary."

"Oh, nonsense!" replied the practical girl. "Promise me that you will get up and make the fires, and I'll consider your proposition."

POPULAR SCIENCE.—Susie—Oh, mamma, I'll never disobey you again.

Mamma—Why, Susie, what have you done?

Susie—Well, I drank my milk at lunch, and then I ate—a pickle, and the milk said to the pickle, "Get out," and the pickle said, "I won't," and they are having an awful time!—*Life.*

DR. PILLSBURY—Well, Mr. Sceptic, did you follow my prescription?

Sceptic—No; if I had I would have broken my neck.

Dr. Pillsbury—Why, what do you mean?
Sceptic—I threw the prescription out of the window.



In this department we give short reviews of such new books as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

A B C OF THE SWEDISH SYSTEM OF EDUCATIONAL GYMNASTICS. By Hartvig Nissen, Instructor of Physical Training in the Public Schools of Boston, Mass.; Instructor of Swedish and German Gymnastics at Harvard University's Summer School, 1891; author of "A Manual on Swedish Movement and Massage Treatment," etc. With illustrations. 12mo, pp. 106. F. A. Davis, publisher, Philadelphia.

From Sweden we have borrowed not a little that has relation to teaching—especially in primary departments—and for the many years past that the subject of school gymnastics has received so much attention we have heard and read a great deal of methods in use in Swedish schools. The aim that distinguishes these methods is to supply children forms of exercise that shall be simple and natural, and so meet the imperious need of their growing bodies, while they at the same time shall be entertainingly interested. In other words, the exercises are a systematic form of play, at once gratifying and improving to mind and body. This book furnishes a practical system for the use of school teachers and home guardians, with the principles, rules, graded exercises and illustrations that render it a true manual in concise form.

HISTORY OF CIRCUMCISION, from the Earliest Times to the Present. By P. C. Remending, M. D. F. A. Davis, publisher, Philadelphia.

A book that will find readers, because of its novel character. It shows not a little industry on the part of the author to give an exhaustive account of a semi-barbarous practice. The physiological, hygienic and moral sides of the topic are considered, as

well as the older religious views and practices. Recognizing clearly enough, as physicians do now, the production of sundry reflex neuroses, because of congenital or acquired deviations from the normal in sexual constitution, what the author has to say regarding phimosis, etc., is of interest. We do not know that the reader will altogether agree with the author in some of his side reflections, notably that of promiscuous consultation among physicians, true and pretended, and the expediency of depriving financial agents and managers of their virility. This last would be indeed an extraordinary method for promoting civil and social reform. The wholesale application of his idea is somewhat objectionable. It seems to us like a revolt against nature, and the emphatic manner in which it is projected upon the attention is prejudicial to the historical value of the book.

WAS ABRAHAM LINCOLN A SPIRITUALIST? or, Curious Revelations from the Life of a Trance Medium. By Mrs. Nettie Colburn-Maynard. Illustrated. Published by Rufus C. Hartranft, Philadelphia.

The title of this book may give it a reading beyond the circle of people who entertain an undivided confidence in the practicability of communicating with the other world. The author recites certain incidents in her early life, having a relation to the war and the capital of the nation during the war, that show an interest on the part of Mr. Lincoln, then President, in the possible capability of a medium to advise on subjects of importance to the national administration. We do not find, however, in our reading of that part of the book where Mr. Lincoln is brought in, that he indicated a belief in the professed claim of the medium to get her inspiration from the spirit world. We have it from another author that Mr. Lincoln placed very little real confidence in the services of the spiritual seance, and was very far from being "converted." So the answer to the question that appears conspicuously as the title of the book would be "No." The chapters in which Mr. Lincoln is used are but a small part of the book, the remainder being occupied with matter similar to that of most books of the kind with which we have become acquainted.

EX-ORIENTE. Studies of Oriental Life and Thought. By Edward P. Thwing, M. D., Ph. D., Member of the Royal Asiatic Society, British Medical Association, New York Academy of Anthropology, etc. 12mo, pp. 119. Price, \$1. Hurst & Co., New York.

A fresh volume this, reflecting in a manner peculiarly that of the author's, the social life, art, industry, etc., of the far East. It is not a book of travels, but a book of thoughts, as suggested by personal observation. While not extensive in matter, it is intensive, and yet covers much ground affecting the religious, scientific and commercial relations of the Asiatic peoples. As a contemporary remarks, in noticing the book: "The people of to-day are of greater importance than the ruins of past centuries, and the equipment of missionaries should include a knowledge of Eastern life and sociological questions. The volume is printed in large type on heavy paper, bound in paper or boards. Rev. Dr. R. S. Storrs, president of the American Board, says that "in thought and style it is fresh and animated, full of interest, abounding in suggestions with an Oriental color upon them which quite fascinates the eye."

PUBLICATIONS RECEIVED.

COLUMBIA DAILY CALENDAR, with blanks for memoranda, is a convenient accessory for the office desk. Published by the Pope Mfg. Company, of bicycle fame. Boston and New York.

HEALTH CALENDAR—1892. By Frank E. Housh & Co. Brattleboro, Vt. A neat arrangement for the home that would be conducted on hygienic principles. Has a menu for every day in the year.

TWENTY SECOND ANNUAL REPORT of the Manhattan Eye and Ear Hospital. New York. A good showing of an excellent charity.

PRACTICAL TYPEWRITING by the All-finger Method, by Bates Torrey, has already reached its second edition, indicating the estimation set upon it by those who em-

ploy this most useful art in their various callings. The second edition contains new matter of importance, especially to those who use the improved machines, and a chapter on "Typewriting for the Blind." Fowler & Wells Co., publishers. New York.

ANNUAL REPORT of the Postmaster-General of the United States for the fiscal year ending June 30, 1891. This report shows that the department is under the hand of a business man. The usual deficit appears to have been much reduced, and some excellent methods introduced into the routine of the service. Postal telephones are advised for the use of the public. So also pneumatic tubes and a one-cent general rate are commended. The comment on the desirability of having our mail matter transmitted under our own national flag must receive the general assent of all loyal citizens.

THE ELM TREE OF YORE.—Song, by E. A. Grovnor.—is a new composition that reflects a tender sentiment of the human heart. The home feeling seems to be losing its grip on modern Americans as a class, but here and there we find a gratifying exception to the rule, and all such will welcome the words and music of this song. Let our children sing it, as our fathers used to sing with a lusty cheer "The Brave Old Oak."

—:O:—

A TRICK THAT WORKS BOTH WAYS.—A shrewd Broadway druggist has a large silver-plated machine in view for registering weight. People come in to make purchases, and while the clerks are filling their orders they step on the scales. To the right of the scales is a small table covered with pamphlets entitled, "How to Get Thin." On the other side is a similar table on which there are a lot of books labeled, "How to Increase One's Weight." No man ever gets off the scales without deciding that he is either too fat or too lean, and naturally selects a book which recommends a pill, and the pills cost \$2 a box. If the visitor be too fat he buys a box having a blue label, and if he is too thin he takes a box of a reddish tint.

Day of Year.		Day of Month.	Day of Week.	DUBLIN: N. ENGLAND, N. Y. CITY, PHIL., WASHINGTON, MARY- CHARLESTON: N. C., Tenn., Ga., Ala., Miss., and La.		
Day	of Month	of Week	SUN Rises.	MOON R. & S.	SUN Rises.	MOON R. & S.
32	1	M	7 14	H. M. 5 14	7 6	H. M. 5 22
33	2	Th	7 13	H. M. 5 15	7 5	H. M. 5 23
34	3	W	7 12	H. M. 5 17	7 5	H. M. 5 24
35	4	Th	7 11	H. M. 5 18	7 4	H. M. 5 25
36	5	Fr	7 10	H. M. 5 19	7 3	H. M. 5 26
37	6	Sa	7 8	H. M. 5 20	7 2	H. M. 5 27
38	7	Sa	7 7	H. M. 5 21	7 1	H. M. 5 28
39	8	M	7 6	H. M. 5 21	7 0	H. M. 5 29
40	9	M	7 4	H. M. 5 22	6 59	H. M. 5 30
41	10	Tu	7 4	H. M. 5 23	6 58	H. M. 5 31
42	11	W	7 3	H. M. 5 24	6 57	H. M. 5 32
43	12	Th	7 2	H. M. 5 25	6 56	H. M. 5 33
44	13	Fr	7 0	H. M. 5 26	6 55	H. M. 5 34
45	14	Sa	6 59	H. M. 5 27	6 54	H. M. 5 35
46	15	M	6 58	H. M. 5 31	6 52	H. M. 5 36
47	16	M	6 56	H. M. 5 32	6 51	H. M. 5 37
48	17	Tu	6 55	H. M. 5 34	6 50	H. M. 5 39
49	18	W	6 53	H. M. 5 35	6 49	H. M. 5 40
50	19	Th	6 52	H. M. 5 36	6 48	H. M. 5 41
51	20	Fr	6 51	H. M. 5 37	6 47	H. M. 5 42
52	21	Sa	6 49	H. M. 5 39	6 46	H. M. 5 43
53	22	M	6 48	H. M. 5 40	6 45	H. M. 5 44
54	23	M	6 46	H. M. 5 41	6 43	H. M. 5 45
55	24	Th	6 45	H. M. 5 42	6 41	H. M. 5 46
56	25	Th	6 43	H. M. 5 44	6 39	H. M. 5 47
57	26	Fr	6 42	H. M. 5 45	6 38	H. M. 5 48
58	27	Sa	6 40	H. M. 5 46	6 37	H. M. 5 49
59	28	Sa	6 38	H. M. 5 47	6 35	H. M. 5 50
60	29	M	6 36	H. M. 5 49	6 34	H. M. 5 51
			6 35	H. M. 5 51	6 33	H. M. 5 52

MOON'S PHASES.		INTER-COLONIAL.	EASTERN.	CENTRAL.	MOUNTAIN.	PACIFIC.
First Quarter.....	D. 5	H. M. 5 39 mo.	D. H. M. 4 39 mo.	D. H. M. 3 39 mo.	D. H. M. 2 39 mo.	D. H. M. 1 39 mo.
Full Moon.....	12	3 38 ev.	2 38 ev.	1 38 ev.	0 38 ev.	11 38 mo.
Last Quarter.....	20	8 15 ev.	7 15 ev.	6 15 ev.	5 15 ev.	4 15 ev.
New Moon.....	27	11 47 ev.	10 47 ev.	9 47 ev.	8 47 ev.	7 47 ev.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 3.]

MARCH, 1892.

[WHOLE NO. 639.



THE LATE DUKE OF CLARENCE AND AVONDALE.

THE DEAD DUKE OF CLARENCE.

THE death of the young Duke of Clarence, eldest son of the Prince of Wales, has produced a very strong expression of tender feeling on the part of the English public. Although twenty-eight years of age and next in line to his father as successor to the throne, the duke does not appear to have claimed much attention outside the circle in which he moved. Prince George, the younger brother, possesses a much more active nature, and it is of him that we have heard in one relation or another. The marriage of the Duke of Clarence to one of the most attractive young ladies of the British nobility, the Princess of Teck, which had been announced to occur in January, is another, and probably the more marked consideration that renders his unexpected taking off painful. The disappointment of the charming princess has its practical as well as sentimental side. Our always graceful contemporary of *Harper's Weekly* fittingly remarks: "With the Duke's death the young Princess of Teck's brief vision of queenly state vanishes. She had scarcely heard the 'Hail, Queen that is to be!' when even the faint semblance of a crown disappears."

The portrait of the young prince as commonly printed in the current publications, and as we have it, shows the correctness of the common opinion of his nature. He was his mother's boy in more respects than one—amiable, impressible, affectionate. The narrow head shows a want of the elements of force that render one capable of effective action in the ordinary circumstances of life. He was of sensitive mould, diffident and hesitating, naturally we should say, and needed encouraging and prompting to do his best. The full eye and over-hanging lid that are peculiar to the Hanover stock appear in his portrait as they do in nearly all the children of the Prince of Wales. The projecting chin and broad, deep

jaw show a strong social nature—a warm interest in all that belongs to home, friendship and society.

Albert Victor, as the duke was named at his christening, was born January 8, 1864, and died on the 14th of the same month, thus making him a little over twenty-eight. He died of pneumonia, brought on by unwise exposure, as he took part in shooting parties at the residence of the family, Sandringham, while subject to an attack of influenza. The prince is said to have been always of frail health, and this fact doubtless had much to do with his apparent lack of mental energy. He was, however, well educated, having studied at German as well as at the English universities. A longer life might have developed qualities for which he has not been credited. His titles were, Duke of Clarence and Avondale, and Earl of Athlone. His brother George, about one year younger, now becomes heir to the throne after his father, the Prince of Wales.

It is not generally known, we think, on this side of the ocean that the Prince and Princess of Wales do not now for the first time mourn the loss of a son, since one died soon after his birth, on the 6th of April, 1871. Before death it was baptized, receiving the names of Alexander John Charles Albert. The funeral was attended by the children of Sandringham.

In reference to this sad occurrence an English poet writes:

All Life could give with lavish hands she gave,

A sunlit morn, a heaven without a cloud,
All Earth could promise, all the heart might crave,

Power, Glory, Love, the beckoning Future vowed:

* * * *

Alas! within the shadow of the shroud
Our silent tears fall fast beside his grave.

EMOTIONAL SOURCES OF INTELLECTUAL POWER.

BALANCE OF BODY AND OF BRAIN.

INTELLECTUAL capacity represents the maximum power of intellect in a single effort.

Intellectual efficiency represents the maximum power of intellect in a sustained effort. It represents what intellect can do in an extended period of time if kept to the highest tension compatible with continued strength and integrity.

Intellectual action represents what intellect will do in an extended period of time if left to its own spontaneous activity and the stimulus of the emotions and propensities.

Intellectual capacity is measured by the absolute size of the intellectual organs, quality and temperament and culture being equal. Two persons having equal developments of the intellectual organs, and the modifying conditions similar, will have equal intellectual capacities, though one may exceed the other in efficiency.

Efficiency requires another element. The mental operations require great expenditure of nervous force, and unless this force is generated as fast as it is expended, there must come, sooner or later, a period of exhaustion demanding rest, or a period during which expenditure is less than generation, resulting in recuperation. In the above supposititious cases of equal capacity, the expenditure of force would be equal in an equal effort. If then, in these two persons, the power of generating force be unequal, the one with the greater recuperative power will be the more effective, because more capable of sustained mental work. Joseph C. Neal, in a single brilliant effort, was the equal of any man of his time; but he was incapable of sustaining a continued effort without wearing out his very life. Alex. H. Stephens, throughout his public career, manifested a logical acumen scarcely equaled among his colleagues, but like

Neal he was incapable of sustained effort. On the other hand, such men as Webster, Silas Wright, Dr. Dowling and Henry Ward Beecher, with magnificent heads and commanding talent, generated nerve force rapidly, and were ready at any time to bear the strain of continuous work. This resiliency, or power of generating nerve force, and recuperating after exhaustion, originating in a staunch stomach and assimilating organs and a fine pair of lungs, is the chief element in intellectual efficiency.

Intellectual action, however, is the most important of all, since it is the basis of actual intellectual attainment. An intellect may have great efficiency, the possibility of accomplishment, but, unless it is stimulated to its highest tension and kept at work its due proportion of time, its actual work may be very small compared with its possibilities.

The gist of the whole question is: What type of physical and mental development is most conducive to intellectual work?

First, there must be a preponderance of intellect, that it may lead and be the chief thing in life; and its organs should be large. There must be sufficient body in good health to sustain the whole brain, whether the feeling be strong or weak compared with intellect.

The three divisions of Intellect—the Perceptive, Literary and Reflective faculties—should be equally developed. For if the reflectives greatly predominate, the mind will be metaphysical, dreamy, theoretical, impractical. It will neglect facts, and consequently its field of action will be limited. It will waste its energies on questions of little importance. If the perceptive greatly predominate the mind will be acute in observing, rapid in gathering facts, but it will be only a vast storehouse of

knowledge. It can not apply its facts. It is and must be superficial. When both regions are balanced the whole field of intellect will be opened up. Yet if the literary faculties are weak the power of communicating thought will be deficient, and much of the inspiration to effort, which comes from elevated conversation, will be lost. All are necessary to the greatest efficiency and action.

But are the sentiments and propensities really necessary to a strong intellectual man? Some seem to think that if intellect is harmonious in itself it will do as much or more work with these faculties weak than with them strong, since it would increase the intellectual predominance.

No doubt from its own spontaneity intellect would be almost continuously active, and the life would present little else than a cold, passionless intellectuality; but it is doubtful if such a character could ever be roused to the exertion of its full powers. It would be lacking in stimuli.

This view has support in every one's consciousness or observation. Discussing a philosophical question in the quiet of the study, when only the intellect is active and the work is pursued only for the love of it, is one thing; but dashing off a reply to a hostile criticism is quite another, for the stimuli of Self-esteem, Approbativeness, Firmness and Combative-ness spur the intellectual faculties to their highest efforts. The perceptions become clear and keen, the memory distinct and powerful, the imagination exalted, reasoning strong and lucid, and language voluble and copious, while every fiber of the body seems to thrill with excitement. The sentences flow clear-cut and nervous, and ten pages will be produced to every one in the undisturbed meditations of the study.

Conversation is always inspiring, for the social instincts are brought into play in conjunction with Approbative-

ness and other faculties. Thoughts and ideas, which in our solitary musings remain vague and uncertain, now become vivid and distinct through greater intellectual activity. Amativeness and Friendship are especially stimulating, as the whole body of the world's lyric poetry and every one's consciousness attest.

Conscientiousness is a powerful stimulus. The man who lacks this feeling of duty and obligation, this sense of the existence of right and wrong as qualities of actions, will have one whole field of effort closed. Ethics, both theoretical and practical, will be a blank to him. And this subject is one requiring and exciting the keenest of intellectual effort, since it enters into almost every act of our lives.

Veneration, Spirituality, Hope, have left in the religious world, especially in the creeds and the innumerable apologies and defenses and expositions, unquestionable testimonies to their power as sources of mental work. More intelligence has been employed in these pressing questions, than in any others which have occupied the human mind.

Acquisitiveness has been instrumental in the construction of the world's commercial fabric; with Approbativeness and Self-esteem, it studies the stock and grain markets and gambles in Wall street; and, with honor and conscience, it nerved Sir Walter Scott, in the period of his financial reverses, to literary efforts beyond his strength. Combative-ness, Destructiveness, Firmness and Self-esteem, in times of war, have led to inventions of Krupp guns, ironclad monitors, torpedos and all the destructive enginery of combat.

Every sentiment and propensity may, in turn, become a stimulus. Intellect was placed in the human constitution to gain knowledge to be used in gratifying in a proper way the whole man, and to plan and control the mode of gratification; it is consequently a servant as well as a guide, and though it acts from

spontaneity, its highest efforts are always due to stimulation, and are in proportion to it. If this is the true interpretation of intellectual action, it is clear that a well-balanced development of all

the faculties, with a slight predominance of the intellectual organs, all sustained by a strong, healthy body, is the best constitution for intellectual greatness and attainment. JOHN W. SHULL.

THE CHILIAN AFFAIR.

A NIGHT or two since, at about eleven o'clock, the hoarse cries of men disturbed our first sleep. We listened, and soon recognized the confused and uncertain roaring of those semi-hoodlum "attaches" of journalism, familiar enough to city life, who vend extra editions of some enterprising daily, reciting in sensational terms some real or hypothetical occurrence of more than passing interest. From the repeated cries of these fellows we gleaned the words, "Declaration of War," and as so much has been in the papers with regard to the "strained relations" between the United States and Chili, growing out of an outrage committed upon a company of American sailors in Valparaiso a while ago, we thought that it might be possible that Government had concluded to press the matter of inquiry to the point of hostilities. We, however, addressed ourselves to sleep with the thought that we shall know the truth in the morning.

With the morning and its newspapers came the announcement, "No crisis yet," and we deemed it safe to leave the further discussion of the subject to the authorities at Washington. No matter what partisan feeling may prompt a news-writer or any one else to say with reference to the necessity of "vindicating the honor of the nation," the Government will not undertake a war with a small nation like Chili unless the circumstances overwhelmingly support such action. This view is certainly warranted by the tone of President Harrison's message to Congress. As the matter of the outrage stands, it is the prevailing sentiment of the people at large that the United States would do a

very unwise thing to declare war against Chili—unwise from the point of view of liberal diplomacy, unwise as regards our interests, commercial and civil.

A brief account of the occurrence that precipitated the difference between the South American State and our own is the following :

On the 16th of October certain American seamen wearing the uniform of their class were set upon, with little or no serious provocation, by a body of



JORGE MONTT, PRESIDENT OF CHILI.

armed men in the streets of Valparaiso. Being unarmed and defenseless, many of them were severely wounded, one was killed, and all were treated with brutal indignity. Other American sailors were, without any fault, arrested and for some time held by the authorities. It is said that the Chilian government did nothing to bring the offenders to justice, and made no expression of regret or of a purpose to institute in-

quiries with a view to bringing the guilty parties to punishment. Thereupon, after the lapse of seven days, our of an event so serious in its character, and adding that if the facts were as reported it could not doubt that the Chilean



VICTORIA STREET, VALPARAISO, CHILI.

Government addressed a courteous note to the government of Chili, inquiring whether it had any explanation to offer

authorities would offer prompt and full reparation. To this request Chili made what was regarded as a very inadequate



BIRD'S EYE VIEW OF VALPARAISO AND BAY, CHILE.

return, and certain things were said in her diplomatic "note" that were unbecoming the dignity of any official authority. A little later, as the reader knows, pacific counsels prevailed and the trouble is now in a way toward settlement.

Whatever the situation, it is proper to consider that the Chilians are smarting from certain foreign and domestic troubles. There is the Peruvian war, in which, to be sure, she was successful, yet at the cost of much of her best blood and a depleted treasury. Next came the revolution, in which the rebellious party was almost victorious, and in the course of which the conduct of certain accredited representatives of the United States was construed by a naturally suspicious and jealous people as favorable to the insurgents. The minister sent to Chili by the present Administration was popularly believed to have given moral support to Balmaceda, because he afforded asylum to certain refugees of known sympathy for the revolutionists; yet in this he did not exceed his right and privilege as a foreign minister. Believing the American Minister to be favorable to their enemies, it would not be otherwise than natural for a people of the excitable temper of the Chilians to exhibit a retaliatory spirit on occasion, the possible complication in which they might involve their government with another nation not being sufficiently considered.

Some alarmists suggest that representatives of English commercial interests in Chili have had a good deal to do with fomenting an unfriendly feeling in Valparaiso toward us of the North, thinking that out of a possible severance of relations Great Britain would reap special advantages. We can scarcely believe any such statement to be more than a dishonest speculation. The clear-sighted South American knows that his nearer neighbor, the mighty and immensely growing Republic, will be of more service to him in the near future than the monarchy so far away.

The new president of Chili, Senor Montt, has the appearance of a well-developed man. His temperament is a strong combination, with the motive element somewhat in predominance. His physique seems very powerful and enduring, and his mental force stronger than common. He has good capacity for language and practical discernment—should be the man to carry into effect what may be decided upon as expedient or necessary in a situation.

A man of that mature age that signifies experience, he has the organism that contributes qualities of self-reliance, ambition and courage; is, indeed, rather quick-tempered and very much of the soldier. His sympathies are strong, and his social feelings well marked, so that in the manifestations of conduct he would be likely to express the complexion of his environment, or the prevailing sentiment of friends and advisers. With so much breadth of head, with temples so very prominent at the lower brow, so much cautiousness, he should be energetic, a good organizer, close in observation, rather shrewd, and discreet in suggestion. He is a practical man, we think, and although quick-tempered, not likely to act precipitately in a serious matter.

The bird's-eye view of the city of Valparaiso shows it to have a beautiful position on one of the finest harbors of the world. An old city, dating from about 1540, it has passed through many changes, its importance as a marine station and commercial center having been recognized for hundreds of years. It is now the most prominent South Pacific port, and with the backing of good government could not fail to grow rapidly and contribute in every way to the advantage of the Chilians.

From what is now known of the unfortunate affair in the streets of Valparaiso it must be conceded that the United States has shown more of the spirit of humanity and kindness than the Chilian authorities.

EDITOR.

that Phrenology holds the key to the secret of it.

A youth then who has, as a result of phrenological training or by natural endowment, mental balance, will, when about to learn a trade or profession, be able to master almost any of them. But as most of those who have to earn a livelihood are not thus circumstanced, the consultation of some good, practical phrenologist becomes of the utmost importance, as it will enable them to go at once into such business or trade as they are best adapted to, and thus achieve immediate success, and, as a consequence, obtain happiness.

I was once asked: "Of what use would Phrenology be even if it could tell what a person is fit for—does not a man himself know better than any one else what he can do?" I replied that he can not tell either absolutely or relatively for what he is *best* fitted, without trying himself at the different trades or other occupations in which his specific fitness is to be adjudged. And as this would involve considerable loss of time, and since in this age "time is money," also a consequent pecuniary loss, would not the value of Phrenology be inestimable if its application would obviate these results?

Then, as the youth advances toward man's estate, there comes a most critical period in his life, viz., the time when he is about to choose a life-companion. The value of Phrenology at this time can not well be over-estimated, since a knowledge of it will enable him to admeasure his own mental status, and if not harmonious, choose one in whom other, though congenial, characteristics obtain, to the end that a harmonious endowment of their offspring may be secured—this being the great desideratum.

Again, in default of this knowledge on the part of the persons involved, a phrenological consultation may be the means of preventing an unfavorable union, and directing the parties to other

and more congenial companions. And this is of no slight importance, as witness the many unhappy marriages of the present, which were consummated in utter ignorance of the true import of the relations about to be assumed, and of the essentials to make it sacred and honorable before God and man.

In view of the fact that, because of this state of affairs, certain reformers (†) in this line denounce marriage, and prescribe as a remedy "free-love" (so-called), and what is worse, out-and-out "Varietyism," it may not be inopportune here to state that Phrenology vindicates marriage, and places the dual relation of the sexes on an unimpeachable basis by showing that it is due to the promptness of a mental faculty (Conjugalit) the possession of which by man specifically adapts him to this relation.

Moreover, while a knowledge of Phrenology would have prevented an unfavorable union, it also affords very material aid in mitigating the evils consequent on the same after having been ignorantly entered into, by showing where the dissonances are, why they are there, and how they can, to a great extent, be modified if not wholly overcome.

Then, as the young man enters upon the active duties of life, as husband, father, business man and citizen, he will, if he has a full development of the moral faculties—which is essential to mental balance, consequently to the highest happiness—realize the great moral responsibilities in which he is involved, and will therefore desire, more than ever before, some scientific criterion by which to determine what constitutes right and what wrong.

Phrenology, I think, furnishes this criterion by analyzing the mental faculties, and thus discovering their relations to each other and to the universe; that their normal action is promotive of good, and their abnormal of evil; hence, that the unnecessary vio-

lation of any faculty constitutes wrong, and the action of any and all faculties in harmony with each and all others can not be other than right. I say the *unnecessary* violation because in some instances it is necessary temporarily to violate one or more faculties in order to obtain some ulterior good, as in cases of surgery where severe and painful operations are required. In such cases the hand of the surgeon must not be unnerved by the action of Benevolence—which would cause him to shrink from giving pain—but Intellect must, for the time being, ignore this impulse and summon all energies necessary to aid in accomplishing the desired result.

This criterion is applicable to almost every phase of human activity, especially to those actions which involve others as well as ourselves. And since the greater part of our actions are thus involved, how different would be our condition morally from what now obtains if this criterion were universally recognized and applied in every-day life! Would not the "Golden Rule" then take the place of "Every one for himself, and the devil take the hindmost," which at present appears to be the motto with not a few in practical, every-day business life? and would not this be a great step toward the realization of the "millenium"? and would not this constitute an achievement which at present is relegated to the realm of "Utopia"?

Yet I am sanguine in the belief that the application of the principles taught by Phrenology, in connection with a "nationalist *regime*"—under which alone, in my judgment, they could be successfully and fully carried out—would bring about just results. My faith in the "supremacy of the moral sentiments and intellect"—on the impelling force of the one, and the guiding power of the other, the bringing about of this condition depends—determines my belief.

In summing up I want to say that,

while I fully recognize the inestimable value of Phrenology as a means of promoting happiness under all the ever-varying circumstances and conditions of life, I also think that by reason of its being the only science (to my knowledge) that can demonstrate by tangible physical facts that morals are due to, and the result of, an "organic instinct" inherent in the human mind—a part of, and in harmony with, universal nature—and can therefore give us exact data concerning the same, its highest function—and which is also her prerogative—consists in showing wherein and why certain external conditions are, or are not, in harmony with the constitution of the human mind; and if out of harmony, what are the best means of securing harmony; and ditto if the mind is, by reason of some abnormality, out of harmony with normal surroundings; to the end that mankind may, in the interest of morality—which is synonymous with our highest self-interest—after having been thus shown their duty, be impelled to do all in their power to rectify the evils thus brought to light.

The importance of this is the more apparent, because some of the crying evils of to-day are sanctioned and also innocently participated in (in the name of business) by some conscientious persons, who, I am confident, would turn about and become most aggressive in combating the same if they but had this scientific exposition of the evils.

Believing that a great many evils are traceable to wrong industrial and economic conditions, and that the maintenance of our present competitive system is anything but desirable—as is evidenced by the general discontent which prevails among the toiling masses—and a change is impending, I think it expedient to bring everything possible to bear with a view to finding out what change will bring relief with the least possible friction consistent with the greatest possible good.

Of the different changes proposed by reformers in this line, "Nationalism" commends itself to me as being best qualified for the task, and of bringing order out of the present chaotic condition of society; more especially since, in my judgment, it does not, in its essential features, militate against any of the constituent elements of the human mind as revealed by Phrenology. Hence I will venture—under appeal for correction if I tread on forbidden ground—the opinion that "Nationalism" will, by furnishing the proper social, industrial and economic conditions, make possible the further "conscious evolution" of society to a higher moral plane than has heretofore been attained, and thus infinitely widen the field, and enlarge the scope of phrenological utility.

In writing the foregoing pages I have endeavored to maintain a strict and conscientious loyalty to my convictions of truth and morality, hoping that whatever of truth may be contained therein may be the means of doing some good; and wherein error is manifested it may but bring out the truth with which it conflicts in bolder and sublimer relief; and on the principle that our mistakes sometimes teach us most effective lessons, it may not be wholly an evil.

But be that as it may, my desire is that whatever is *truly phrenological* may be disseminated until the whole world shall know of a doctrine which can teach us scientifically how to "so live that retrospect shall be satisfactory, and that prospect shall be blissful"—a consummation so sublime that whatever aids in bringing it about is truly worthy of the highest encomiums and our heartiest support, since it certainly embodies the highest form of utility known to man in which it is his privilege to participate, with the blessed consciousness that he is fulfilling the "true intent" of the "Master."

If what I have written shall be the means of inducing others to investigate

for themselves, to see whether these things be true, its highest mission will have been accomplished, and, I trust, a good purpose subserved.

G. J. STEMERDINK,
Muscatine, Iowa.

—:o:—

TO THE CLASS OF 1891.

YOU have now completed a course of instruction in a school that stands out quite alone among the institutions of learning of the world, and is the oldest school of its kind devoted to the study of human nature. You have had the advantage of its collection of crania, casts, portraits, etc.; you have listened to the ablest instructors in the science of human nature in the world to-day. Mrs. C. F. Wells, one of the few noble women remaining among us from a former generation; who came in contact with the great men that are fast passing away; who has been familiar with Phrenology and its struggles from its infancy in this country, has told you all about its days of trial and adversity.

Prof. Nelson Sizer, filled with the wisdom of the past and present, in his fertile brain has condensed a whole system of philosophy, and is a cyclopaedia of facts pertaining to the science of man. His hair has turned gray while in the service of mankind. Have you listened to his teaching as did the disciples of old that sat at the feet of Gamaliel, as though his words were priceless jewels, true nuggets of gold? Students of Phrenology and the kindred sciences may not have the advantage of his teaching and wisdom many years to come, for he is like a shock of corn full ripe, and will soon be gathered unto his fathers.

You have listened to Prof. Drayton, "the philosopher of the institute," a man well fitted to speak on the history of mental science. All the other instructors have been able and talented, and have given you every advantage. Now comes your opportunity and re-

sponsibility. What can and will you do for the world, equipped as you are? "The harvest is great and the reapers but few." You can be a godsend to the world if you will; you can lift the fallen, instruct the ignorant and refine the vulgar. You can banish sorrow from the brow of care; you can bring hope to the hopeless and cheer to the despondent. People thirsting for knowledge about themselves will come to you, and you can determine the destiny of many; be sure for that reason that your advice is guided by judgment and reason. As lecturers you can do much good. Cultivate the faculties of reason and imagination in your hearers. The man of imagination can roam in all countries, live in all ages, and think the grandest thoughts of all humanity! He is not confined to time, space or country. But expect not too much reward. You will be missionaries, reformers, and such men in all ages have not been popular. People are not willing to pay much for having the way of truth and life pointed out. The lot of the reformers has been mainly persecution, poverty and pain. If you carry on your work as it should be you will find room for much rejoicing and much sorrow. I can speak from experience.

Go forth now and spread a knowledge of human nature far and wide. Do good unto your brothers and sisters of humanity, and be a credit to the institution that sends you to them.

L. HUMMEL,
Class of 1877.

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TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and

address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

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HITS FOR 1892.

HIT NO. 69-70—RATHER TRAGIC.— This is a true story. I tell you that before I begin, because it seems so remarkable. The incidents are recorded just as they happened.

It was in Deming, New Mexico. I was walking down one of the principal streets, when a man, standing at the door of a saloon, accosted me—

"Hello! Are you the phrenologist?"

"Yes, sir. Can I do anything for you?"

"Will you come in here and examine my head?"

"Certainly."

Saloon work is not to my taste, but I try to go wherever I am needed. I followed him in. There were five or six gamblers and cowboys present. They were quiet and nearly sober. My subject sat down, and I gave him a short description, while they listened attentively. The man looked like a commercial traveler, but was a professional gambler. He was affable, of pleasant speech and witty, genial and friendly, but very shrewd, quick in thought, secretive and keen. I laid considerable stress on his Secretiveness; said that he could conceal all his private sentiments and express any others that he pleased, so well as to appear to most strangers perfectly open-minded; that he was a faithful friend, but an everlasting enemy. He never forgot injuries, and was very liable to return them. All who were present agreed with him that I had described his character very well. Several others were examined.

Either that evening or the next—I am not sure which—when I was sitting in the office of the Commercial Hotel after "supper," two colored men entered and approached me. I saw there was some business on hand, and looked them over. One was of average size, middle age and copper color. The other was a broad type of the Motive Temperament, probably 28 years of age and very dark in color.

"My brother wants his head felt," said the smaller man.

"Your brother?" I asked. "By your mother, I presume."

"Yes, sir." They both spoke clearly.

This big, bony, muscular negro had a head

something like an Apache. He had powerful Perceptives, great Self-Esteem and Firmness very large and dangerous Destructiveness. The Reflectives, with Cautiousness and Secretiveness, were but moderate. I dwelt upon his rashness; said he was liable to accident; might do something in the heat of the moment that would bring about a sudden death. He contradicted me in regard to this his most striking trait of character, asserting in an aggressive way that he was not at all pugnacious. But his brother took my side, and he let it go. As well as I can remember he had pretty good Benevolence, and was kindly when not ruffled.

Next morning I passed the saloon, and saw these two men that I had examined playing cards. The gambler's head was tied up with a white handkerchief, wound about so as to cover carefully a point on the right side of his head between Destructiveness and Combativeness. I saw there was something wrong, and, feeling interested in him as one of my subjects, I entered.

"What has happened to your head?" I asked.

"Nothing," he replied, in a squeaky voice that showed that he was in pain, but without taking his eyes off his opponent's hands.

I applied to the bartender, and he told me that they had quarreled, and that the colored man had snatched up a small tomahawk that lay near and struck the other with it just above the ear. The latter was prevented from using his revolver, and now they were playing the same game over again. I went out about my business. That evening, at about seven o'clock, I called upon a lady on another street, by request, and made an examination of her head. We were still talking about it, when we heard three revolver shots in quick succession, evidently from over the way.

"Oh!" she exclaimed, leaping to her feet.

Then came another shot. She ran to the door, and threw it open. Across the street was a large gambling saloon. A crowd of men was streaming out of it.

"My husband's over there. Won't you go and see if he's safe?" I ran over and struggled into the glittering den of iniquity.

"Who's shot? What is it?" I asked of several. But I got no answer. I came out. There was the lady on the sidewalk talking to a tall, dignified-looking man.

"Anybody hurt?" I asked him.

"Yes," he said. "A nigger's got shot full of holes."

I followed the crowd down the street, and saw the white gambler of whom I have been speaking standing at the door of a store. He was the cynosure of all eyes. His own eyes had an ugly, cynical, searching look. The handkerchief was still on his head. Moving on, I soon obtained the history of the whole affair.

The colored man was standing at the bar of the last-mentioned saloon, and was in the act of raising a drink of whisky to his mouth, when the white gambler came in quickly, leveled a revolver at him from a distance of a few feet and fired three shots. The negro then clutched a man and tried to get behind him, but a friend of the white gambler hit him on the head with the handle of his pistol. He fell, and in falling received the fourth ball. He was then carried out by a side door.

"Served him right," said a man in the hotel office. "That white fellow should not have played cards with him in the first place, but seein' that he did, and got hit with an axe, he did right in killin' the nigger. They say he's crazy, anyhow, now, an' won't be 'rested.'"

I was told that the colored man died shortly after being shot, and I never heard that the man who killed him had been taken up. One can easily see the action of the two organizations. First, the negro showed his strong Destructiveness and lack of Cautiousness by the tomahawk blow; second, the self-restraint exercised by the other was in accordance with his large Secretiveness and Cautiousness, but his Destructiveness becoming inflamed by the wound (which was both mental and physical), the man was wrought up to the point of actual taking human life, and the deed was done in accordance with the politic, shrewd, strategic character of the gambler.

JAMES MAC BLAIN.

HIT NO. 71—CATCHING A ROGUE.—

A man about forty entered my office, hat off, and took a seat; he wanted me to become an agent to the "Provident Association." I read his character and saw that I must frustrate his persistent efforts to best me. The application for an agency was filled up and remarked to him, "Have you not entered the wrong shop?" He smiled and said, "No; but I thought you would like to do business." While he was making a cigarette, a brief descriptive note was placed in an addressed envelope—"Does this man represent your association?" The trick was not noticed. He took it, put his own postal stamp on it and posted it. This skeptic was soon enlightened upon the truthfulness of Phrenology. Telephonic reply, "Keep watch upon him; do not arouse his suspicion; he is wanted all over the country for frauds." The chief constable of Portsmouth reports from different jurisdictions—Manchester, Oxford, Bath, Southampton, and in London the detectives had a list of 77 cases; 52 had been seen who were defrauded. These frauds extended over some years and amounted to thousands of pounds. He was discharged from Portsmouth prison last October.

I beg to append a notice of the press in relation to the affair and a letter: ■

The Provident Association, which Robinson said he represented, has behaved admirably towards many of those who were defrauded, allowing them the benefit of the monies abstracted from them by the prisoner, and the following letter has been received from the Association, expressing their appreciation of Mr. Brooks' part in the matter.

April 23, 1890.

"DEAR SIR—I regret that I have been unable to write you sooner, owing to pressure of business. Having had an opportunity of explaining to the directors the part you took in bringing Robinson to justice at the recent Portsmouth Quarter Sessions, I am desired to ask your acceptance of the enclosed cheque as a slight compensation for the time you had necessarily to give and the pains you took in connection with this unpleasant matter. The discretion you displayed in dealing with Robinson when he opened negotiations with you is deserving of our highest commendation and our thanks, which please accept.

Yours faithfully,

M. Gregory, Agency Manager."

WALTER BROOKS,
Southsea,
England.

HIT NO. 72.—Many years ago I examined a gentleman's head at Sioux Rapids, Iowa, ascribed to him large Spirituality, said: "You sometimes dream out things; are forewarned of danger."

After the examination he stated that I described him exactly; that he was twice forewarned of danger, and saved his life each time during the late rebellion.

Once being worn out for sleep and rest, and being in the rear while a battle was pending, he lay down to take a nap. Immediately he had an impression that he must leave there. Not heeding the first admonition, a second came with more force: he obeyed and had only gone two rods, when a shell struck precisely where he had been lying a minute before.

While lying in camp another time he dreamed—they had orders to go a days' travel to a certain place; he saw how every foot of the ground looked (never having traveled over it); that while leading the command the enemy ambushed, shot him in the forehead and killed him.

On the march, and before they had arrived at the spot indicated in the dream, a fellow officer relieved him of his command, and was shot in the forehead and killed.

GEO. COLES.

Abbott, Colo.

HIT NO. 73.—Prof. Nelson Sizer was invited to lecture before the Lincoln Club of Brooklyn, N. Y., on the evening of January 29, 1892. One of the men who was invited to be publicly examined was described

as having a remarkably high head with a large development of the higher intellect, the moral sentiments, with decidedly large Firmness, Conscientiousness and Self-Esteem. The Professor said: "This gentleman reminds me of a young lady I once examined, to whom I said: 'You must have descended from old-school Presbyterian or Quaker stock, for such types of head are more often found in those classes of people than elsewhere.' She laughed and said: 'My father was an old-school Presbyterian and my mother was a Quaker.' The gentleman said: 'That is my case exactly; my father was a Presbyterian, my mother was a Quaker, and as you say I am more like her than like my father.'" G. MITCHELL.

HIT NO. 74.—In one of my lectures in western Kansas a man was chosen by the audience for public examination, a stranger to me. I said: "This man has large Combativeness and Destructiveness and large Benevolence, with low Firmness. If he were crowded too closely and imposed upon he would strike a fellow a terrible blow and then run." The audience shook the house with laughter. After the lecture they told me that he knocked a person down with a club in Missouri and ran, and kept going till he reached western Kansas.

Monument, Kas. THOMAS HAWTHORN.

:O:

A THOUGHT FOR MOTHERS.

ONE of the serious mistakes made by mothers in training their children is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib, and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully, in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages—the results of careless habits, due largely to the furnishings in the dining-room—than she would need to spend in setting a table carefully and keeping the room in order, so that its order and neatness commanded the res-

pect of the children. The ounce of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in the infinitesimal doses necessary in early childhood, rather than in the radical doses necessary to overcome neglect in matters that are

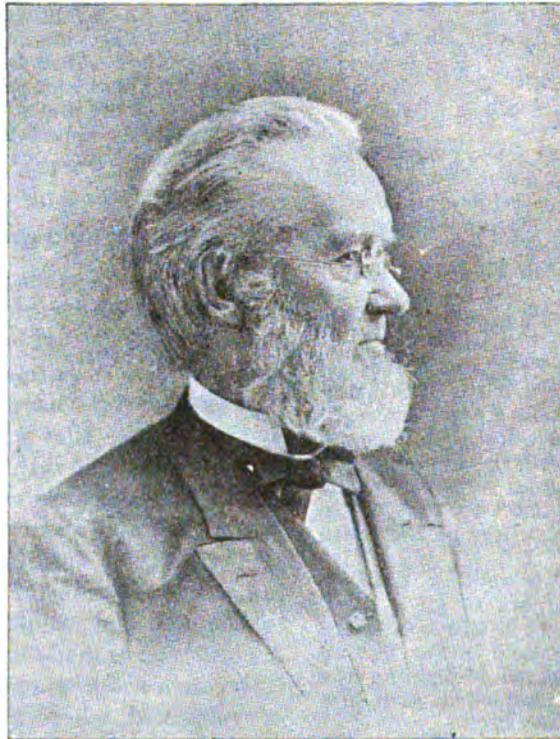
never minor—for manners and habits mark the man. A man may be a moral man and eat with his knife; but he would be a more valuable man in the community if he recognized the uses for which the knife was designed, and applied it only to those uses.—*Christian Union*.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

JOSEPH RODES BUCHANAN, M. D.

JOSEPH RODES BUCHANAN was born at Frankfort, Ky., December 11, 1814, and although now but little over seventy-seven years of age he was one of the early representa-

of; not governed by policy, nor conciliatory when opposed, but feeling sure he was right he still maintained his own opinion. He was said to have been speculative and abstract, or obscure and



DR. JOSEPH R. BUCHANAN.

tives of the science of Phrenology, having adopted that as his subject for propagandism in his twenty-first year. His father, Dr. Joseph Buchanan, was a man of thought, independent in his ideas, and frank in his expression there-

not understood by uneducated or ignorant minds. He was, at an early day of its existence, Professor of Medicine in Transylvania University, where Dr. Caldwell spent so many eventful years as Professor of Physiology. It was here

also that the subject of this sketch commenced the study of the medical profession, in 1833, under the instruction of Dr. Caldwell. He did not, however, readily accept Dr. Caldwell's phrenological teachings at the time, but two years later, after patient investigation of heads and characters combined, he decided to make Phrenology his profession. At Louisville, Ky., where my brother, L. N. Fowler, was then lecturing on Phrenology in the latter half of 1835, Dr. Buchanan proposed to join him in disseminating the science of Phrenology through the Southwestern States, in the Valley of the Mississippi, he as lecturer, my brother as examiner. Thus associated, the two traveled down the Ohio River to the junction of the Mississippi, and up that river to St. Louis, from whence they went down the river to New Orleans, which place they reached January 8, 1836, on the 21st anniversary of the famous battle between General Andrew Jackson and General Sir E. Pakenham.*

On their way they introduced Phrenology at many places, viz.: Nashville, Memphis, Natchez, etc., and made a long tarry of two or three months at New Orleans.

When the Summer's heat arrived Dr. Buchanan wished to visit Texas, while my brother wished to return North, so each went his way with a brotherly love continuing.

Thus Dr. Buchanan carried the glad tidings of the science on and through some of the far southwestern territory, teaching and learning at every step, and, with his investigating and philosophical mental grasp, so far outstripped his compeers in other investigations that but few, comparatively, have been able to reach his altitude, or comprehend the value and the benefits to be gained by his discoveries. Few persons possess so far-seeing and prophetic a

vision as his, and of course are not capable of appreciating views that to them appear only speculative. Though at times discouraged in climbing alone the hill of science, he has never forgotten his early efforts and successes, and when the time demanded it has manfully breasted the storm and defended our science against the attacks of men of note who allowed their prejudices against Phrenology to prevent them from gaining a knowledge which would have saved them from proclaiming their ignorance of its claims and its benefits. Dr. Buchanan possesses the courage to advocate openly what he believes, and is self-reliant in his method of defending his ideas and discoveries. In his public efforts he has ever championed the unpopular, but what he considered just, cause, and was never deterred by opposition from advocating the course that he thought would aid the oppressed and lead to humanitarianism, to progress, reform, equitable dealing, and what might benefit and elevate the human race.

During his travels and lectures in Alabama, Florida and other places in the South and West, he met with many interesting facts and incidents which he communicated to the early volumes of the *American Phrenological Journal*.

In the year 1841 he began to make discoveries, which he communicated promptly to the *American* as well as to the *Edinburgh Phrenological Journal*. These discoveries were in the line of Anthropology—which pertains to all that belongs to man's organization, physical, mental or spiritual—under the names of neurology, sarcognomy, psychometry, psychology, etc.; but becoming almost discouraged because others could not see the importance of his inquiries as he saw them, and help him to propagate them, he retired to his home in Louisville, and remained in retirement for twenty years.

The following quotation from a reporter is, in a few words, what Dr.

* It will be remembered that this victorious battle was fought by General Jackson from behind breastworks of cotton bags.

Buchanan says in relation to his discoveries:

"The utility of this grand doctrine is that psychometry gives us the unlimited command of medical agencies. The labors of Darwin have familiarized the world with the theory of evolution, but it requires a higher power than scientists have yet used to rise above the purely physical into a realm of life correlating with physical organization, which science cannot touch. Here comes in the word Sarcognomy, a word which I could use in the connection of the corporal and psychical. Sarcognomy is the solution of the grand problem, the grandest problem of all science, from which the wisest and boldest of all ages have shrunk back, not daring to attempt it—the problem of the triune constitution of man—soul, brain and body. The philosophy of Sarcognomy is transcendent, but its value in the healing art has induced me to confine myself to that."

Dr. Buchanan's greatest admirers and most highly educated and best friends confess to being unable to explain to the comprehension of others his views; therefore the present writer admits that she can not, as yet, do what educated professional gentlemen have not been able to do; and it is unnecessary for her to explain for him, because he still lives and is able to speak for himself.

My readers will exclaim with the writer *cui bono*, or what is the good to humanity of all his investigations and discoveries, if, after all, they can not be understood and applied? Besides, having had ample evidence myself of the correctness of the location of the phrenological organs, as taught by phrenologists, it would not be possible for me to accept them as taught by Dr. Buchanan; nor does his *method* of discovery satisfy my requirement of exactitude and *tangibility* of evidence. In order to develop, under his method, the locations and manifestations of organs, it would seem to require an unhealthy, unsound and unbalanced physical organization, with its congeries of nerves and "nervaura," accompanied by a lively imagination.

With due allowance for his scholarly attainments, his erudition in literature, science, history, and his great command of language, if he be too quick in drawing inferences from too slight data, should he be considered a reliable leader?

Dr. Buchanan may have had so much severe criticism as to create a disposition to retaliate, in a measure; for, like his father, he expresses his feelings without much reserve or smoothing process, and thereby may lose some *friends* who are still admirers of certain of his qualities and abilities. The following (out of many similar) extracts are given in corroboration of the above:

"The philosophizers of the present day know a little more about the brain than the 'children of the mist,' who have flourished in past centuries; but in endeavoring to be positive, cautious and exact, they have simply become narrow-minded and ignorant—ignorant of the grandest fact in nature, the existence of the human soul and the unseen world to which it belongs."

* * * * *

"The members of the learned profession do not easily forgive the man who presumes to teach them and to force them onward faster than they are willing to go."

Ancient pictures evidence that the psychic sciences were extant at that time. Dr. Buchanan deserves credit for their revival in these latter days. At this time we can but remember the old adage about catching flies with sweets or acids, and are inclined to think that if, instead of severely castigating his opponents, Dr. Buchanan had merely endeavored to convince or persuade them, he might now have more followers.

CHARLOTTE FOWLER WELLS.

BENEFIT OF A SOBER, MORAL LIFE.—For two hundred years statistics of the Congregational ministers of New England have been kept, and they show a longevity averaging seventy-one years. In 1890 the average age of 99 of these men who had died was 71 years and 4 months. So much for regular living-

PHRENOLOGY IGNORED WITHOUT REASON.

THAT cases which go to prove the truth of Phrenology occur in the practice of physicians, and are reported in medical journals that ignore this science, is shown by the two following instances :

At the meeting of the New York State Medical Association, October 29, 1891, Dr. John Cronyn related the case of a boy who was accidentally shot while at play, the ball entering the forehead over the left eye. He was believed to be dead, but after Dr. Cronyn probed the wound the instrument struck the bullet, causing a click. The ball receded backward, and then the boy began to manifest signs of life. He became conscious after the third day, had no recollection of what had occurred, was paralyzed in the right arm and leg. The doctor called attention to the following curious fact in this case, and remarked that there was something in psychology which we had yet to learn, but neither he nor any doctor present made any reference to Phrenology. The boy completely recovered. Speech, which had been lost, gradually returned, but he had to relearn his alphabet, while his power of calculation was improved tenfold, being remarked by all who knew his limited ability in this direction before

the accident. To the mind of almost anybody, unless it were that of a doctor, this case would suggest the existence of at least two distinct mental organs in the brain, namely, of Language and of Calculation.

Dr. Cronyn gave the further history of this boy, to the effect that nine years and a half after sustaining the gun-shot injury the right side of his skull was fractured, and he died after three days. The coroner's investigation revealed the old bullet encapsulated at a lower level than where it had entered, no trace of the tract of entrance remaining.

The other case was reported in a Russian journal, has been copied by the London *Lancet* and other journals, yet not a word is uttered with reference to its bearing on Phrenology. A man fell, struck his temple, fracturing the temporal bone, including the petrous portion, and afterward among his symptoms was excessive appetite. He could not get enough to eat, although given enormous quantities of food. This case would suggest to any one besides a physician, it may be said, that there is a mental faculty of Alimentiveness located in the brain, probably in the region of the injury, and where phrenologists now locate that organ. R.

FRANCOIS DEL SARTE AND HIS FAMILY.

THE recent arrival in America of the daughter of Francois Del Sarte gives fresh impetus to the already well-established popularity of the philosophy this great man formulated. In America, Del Sarte is talked of and admired in refined society everywhere, and has been revered by some of us, in appreciation of the grand principles his philosophy embraces. These principles, let it be understood, are not mere theories, but actual formulas that are practical in their nature and universal in their scope. And as Madame Geraldine Del Sarte repeats in the language of her

father: "These laws apply to all things possible." She says: "My father recognized that God made us in His own image and stamped upon us the imprint of His seal, and this seal is THE TRINITY. And as we find *life, mind* and *soul* in man, so do we find three everywhere. We see *Three* running through all things possible."

FRANCOIS DEL SARTE, whose portrait we are fortunate enough to present with this sketch, was born in the north of France, in the year 1811, and died at Paris in the year 1871, during the siege. As seen by the portrait, Del Sarte

had a finely developed brain, and his body was developed in good proportion. He was altogether more large than small, as is usual with persons born in northern France. Before his hair turned gray it was light brown; his complexion soft and fair; and his eyes brown and expressive. He was a handsome man physically and mentally.

Del Sarte's parents, especially his mother, were persons of good mental ability. He was left an orphan at an

of the laws underlying all art and expression, and to his success in this field of labor was due the distinction he achieved in middle and later life.

Although his voice was not remarkable, yet his singing was so full of soul—so expressive—that he won the admiration and favor of kings, nobility and persons in the highest ranks of culture.

As the shape of his head indicates, he was a man of high moral character, and his strong social feelings rendered him



FRANCOIS DEL SARTE.

early age, but the hardships he endured did not stunt the further development of his intellect, but rather served him well in the exercise of his higher faculties. His ugly experiences were all turned to good account, under the guidance of the inherent genius with which he was endowed. The greater part of Del Sarte's life was devoted to the discovery

devoted to his family and solicitous for their future success.

Francois Del Sarte had not so far formulated his philosophy as to present it to the world in printed form. But for his untimely death at the mature and useful age of sixty, the world might have had a systematically arranged and published philosophy accessible to all

and of practical aid to people engaged in all lines of thought and action.

In his philosophy he recognizes the three attributes of men—life, soul and mind—as essential to the perfect whole. The same triplicate law that applies to man obtains with equal fidelity in all expression and art. It is a science that

He was a fine interpreter of Gluck, and of the two original portraits of Gluck one belonged to Del Sarté (the other was owned by Madame Evand). The original parts of Gluck's opera, "Alceste," annotated in red penciling, by Gluck himself, for its first presentation, belonged to Madame Del Sarté's



MARIE GERALDY-DEL SARTÉ.

is not antagonistic to art. It underlies all art and reveals new truths and beauties not hitherto understood and known.

Many of the most renowned artists of recent years have profited by this great master's teaching. It may be truly said that Del Sarté was a master of all arts.

father, who was chef du chant at the Grand Opera. He was also the first one to abandon the perroque (wig) on the operatic stage, as the great Talma was the first to abandon it on the dramatic stage.

Del Sarté's wife came from a very talented family, and she herself was, at the age of twelve, professor of harmony

and piano at the Conservatoire, Paris. She resigned at the age of twenty. Madame Del Sarte died about a year ago and the two daughters are at present in mourning. The family still possess many objects of value. Among these are music albums containing original poems and strains of music from the most distinguished artists of those days. These were written for and presented to Madame Wartel, who was an aunt of Del Sarte's children. There are also two curious canes, which are to all appearance plain knob-headed canes, but upon holding the one with double knobs up to the light it is found to be so carved as to present the profile portraits of Louis XVI. and Marie Antoinette. The other one has more knobs and portraits of a whole royal family. This hidden art was very useful in those days of shaky empires. Such canes would be interesting phrenological studies.

Madame Wartel was a musician of great mark, and her husband is yet a professor. He "formed" (prepared) such distinguished singers as Christine Nilsson and Emma Abbott. Viset, the composer of Carmen, was a nephew of Del Sarte.

These things are of interest to Americans, who have been anxious to hear more about the great master and his ideas, but have hitherto known but little of his social and professional life.

Xavier Del Sarte had been "formed" for the dramatic profession and had engaged to appear at the Gymnase, but died suddenly of cholera just before the time set for his debut. His death was a cruel and serious blow to the father, whose hope of ennobling the dramatic profession lay in this son. It was through Xavier that his hope for the future development of the dramatic department of his philosophy was centered. Another son died while quite young.

Gustave Del Sarte carried on his father's work until his sudden death. He taught singing and diction by his father's methods and "formed" a num-

ber of actors very successfully. Gustave Del Sarte died in the year 1880, and was buried by the side of his parents and brothers at Montmartre cemetery.

Madame Magdeleine Real-Del Sarte received honorable mention at the Paris Salon for a *genre* painting in oil called La Misere (an old man and child begging). She is also a professor in one of the Julian Ateliers (studios). She has a husband and two children.*

Madame Marie Gerald-Del Sarte, whose portrait we have the good fortune to produce, is the elder daughter of the great philosopher. In 1869 Madame Gerald-Del Sarte exhibited at the Paris Salon a large medallion portrait of her father done in bas relief, and from that medallion is prepared the picture which greets the reader at the opening of this article. This medallion was done two years before the death of the great master and is a fine portrait. Madame also exhibited for ten years different pieces of sculpture. She also sings and paints. She has held for eleven years—and still holds—a position as teacher of drawing in a government school, where girls are prepared for the normal schools. She is a good wife and mother, and is so desperately fond of her children that she calls herself *une mere enragee*. Her eldest child is nine, the second seven, and the two youngest five. One of these twins resembles his illustrious grandfather, and already displays marked talent for Del Sarte's philosophy. This child's name is Marcel Gerald, and upon him it is thought will fall the mantle of honor as leading exponent of Del Sarte's ideas.

Madame Gerald-Del Sarte tells me that the musical department of her father's philosophy has received no attention in this country, and it is her desire, while here, to bring its importance to the notice of the public. Madame speaks no English. She has, however, a very fine physique which tells well for

*It is customary there for women to continue their profession after marriage.

this system of culture, and she has trained herself so admirably that she has command of a language that speaks more than words. It is a real treat to be in her company and enjoy her conversation. She is a bright and queenly woman and a splendid teacher.

Madame realizes the importance of the dramatic side of this work, and highly appreciates what Mr. Franklin N. Sargent is doing in his Dramatic School in New York, in the application of these principles. Mr. Sargent will make engagements for Madame while

she is in this country, and her stay will be brief unless unusual inducements are offered her. Her work will be about as follows :

First, a public lecture.

Second, entertainment in parlors. These will consist of songs and recitations composed by her distinguished father. These will be so rendered as to illustrate the principles of Del Sarte's philosophy.

Third, lessons to classes on the practical side of the system.

CARRICA LE FAVRE.

CHILD CULTURE.

GOVERNING CHILDREN.

3. MAINTENANCE OF THE PROPER RELATION.

IN dealing with the young we are apt to greatly over-estimate the amount of force necessary to produce the desired effect upon them. Their organizations are naturally as sensitive as the strings of an Æolian harp, and they feel acutely every change in looks, manners and voice of those about them. I once heard a little one, accustomed to a certain pitch of voice, ask anxiously, "What is the matter, mamma?" when the mother had unconsciously spoken lower than usual. The slightest correction makes a profound impression, and a penalty has to be often repeated, because their memory retains sensations, but not ideas. They know that certain experiences are disagreeable long before they are capable of comprehending such abstract ideas as right and wrong. Upon the delicate, plastic fiber of those little brains we must work gently and patiently until the associations we aim to bring about are wrought naturally by repeated slight experiences.

This is the advice most earnestly given by all moral educators : that *repeated*

slight experiences in the right direction is the only natural and rational way of developing in children a knowledge of morality ; that is, of arousing in them a conscience.

The first rule, therefore, that a parent should bind himself to follow is that of certainty ; of the unvarying fulfillment of whatever mode of correction he has settled upon for the offense. Jacob Abbott says : "It is surprising how slight a punishment will prove efficacious if it is only *certain* to follow the transgressions." I would earnestly suggest the propriety of making the punishment in some way related to the offense. Thus, if a child has been cross to his companions, leave him to play by himself until such time as he *asks* to be allowed the privilege of being with them again. But careful management is required. The least show of parental anger will increase the child's irritation and prevent his regaining control of himself. A frown sometimes undoes the good wrought by a sermon. An ingenious parent can readily devise some new penalty for

every conspicuous wrong action ; the slighter the better, for its effect depends not upon its severity, but upon its certainty. Some little irksome restraint or task is enough. In every case the parent must control his own feelings, so as not to entertain for an instant the idea that his child has offended him, and *therefore* punishment follows ; this is to make it retributive, revengeful, and not remedial as it should be. The only sentiment a parent may safely express is sorrow, and even that guardedly ; he must take care not to make the effect out of proportion to the cause, and throw a gloom over the child's life by an exaggerated show of grief. A look, a sigh, sometimes makes a wonderfully lasting impression. In Alice Cary's beautiful poem, "An Order for a Picture," the man recalling his mother's sorrowful gaze into his guilty little face when his baby lips had lied to her, cries out :

"But, oh, that look of reproachful woe !
High as the heavens your name I'll shout
If you'll paint me the picture and leave that out!"

How gentle must have been that mother's ordinary look, when her grief sank so deeply into the memory of the erring child. It is not given to every parent to wear a gracious, serene countenance. The nervous, over-burdened mother frowns unconsciously when her little ones get in her way and interfere with her work ; and when she loses control of her face her tongue slips the leash, too, and a sharp word brings untimely dismay to a thoughtless but not naughty child. It is a good rule never to reprove a child for causing inconvenience, unless he has done so maliciously. I was once greatly impressed in witnessing an instance of self-restraint in a mother who had the reputation of being an admirable disciplinarian, on an occasion when her little girl broke a pretty bracelet she had let her take in her hand. There was not a shade of impatience, not any allusion to carelessness, but the subject was instantly disposed of with the smiling

remark, "I should not have let her have it."

A child soon becomes used to hasty reproofs and attaches no importance to them. Consequently, when he really needs correction it has to be severe to be impressive, and harsh measures once begun are apt to be continued, for unkind thoughts follow each severe punishment and widen a breach between parent and child.

It is a pitiful thing when a child outgrows his sensitiveness and becomes hardened to reproof. It is an unnatural condition of things and a sure sign of "over-government." A parent must keep constantly before his eyes the fact that his authority is restricted. It relates to two different sorts of action : that which is right or wrong, and that which is simply a matter of propriety or impropriety. These distinctions are never entirely clear to us, even in affairs relating to our larger world, and how vague and fluctuating they become when we are called upon to decide the character of all the little affairs of the nursery.

Yet, in justice to our children we should make a great difference between acts that are always wrong independently of anybody's wishes or convenience, and those that are only wrong because they are personally offensive to us or untimely. While in the first instance we have the right to utter commands, influence only should be relied upon to bring about the attitude we desire respecting all the minor affairs of life. We wish, above all, that our children should grow up honest and upright. Well, then, we must be content to let a great many little things slip. I have observed that some of the finest spirits, those bent on high aims, have a real distaste to matters of mere etiquette. Such natural aversions should be respected. We want our little boys to doff their caps to ladies, and to have our girls gentle and deft in their ways ; but if the male scion of the

house is a born Quaker, and the girl a second edition of Miss Alcott's "Jo" we ought to make up our minds to patient endurance of their idiosyncrasies until our influence and example have brought about something of the desired reform. And it will be none the slower for our not attempting to force it. Children have so much to learn and are obliged to listen to so many admonitions that sometimes they close their weary ears to everything. Their moral nature grows while resting, and they often surprise us by beginning to do of their own accord what we have despairingly given over advising.

General advice is always useless. It is best to follow the plan of Froebel and inculcate the lesson at the time it is needed by an appropriate anecdote or practical lesson, and let the moral have reference to past conduct. Or, better still, let the child puzzle out the moral for himself and explain it to you. In

the delight of driving home the fault of an imaginary person a child learns speedily to form a distaste for the fault itself. As Hoare says: "If we desire to perform our duty toward our children it is not to their outward conduct but to the heart that we must direct our chief attention."

The most difficult position is that of a parent who has begun wrong, and attempts at length to introduce a reform into the nursery. Haste and severity are ruinous measures. Everything should be done gradually, and "one must be prepared for a lengthened trial of patience with children who have been wrongly dealt with," as a great writer observes: "Seeing that that which is not easy where a right state of feeling has been established from the beginning becomes doubly difficult when a wrong state of feeling has set in."

FLORENCE HULL.

MORAL EDUCATION.

THE following is a view of the relation of moral training to the work of the public school, as expounded by a prominent magazine—the *New England*:

The subject of moral education in the public schools is at present enlisting more attention from teachers and the educational conventions than almost any other subject which comes before them for discussion. Rightly or wrongly, it is held by many that, whatever is to be said of the intellectual training given the boys and girls in the schools, the moral training given, the influence of the system upon character, is inadequate. How shall morals be taught in the schools? How shall we give the young people stronger and better wills and higher motives?—are questions constantly asked. As in the case of some other questions often asked nowadays in connection with the public schools and general education, no little confu-

sion and misapprehension result from many of these discussions of morals and moral training. Many of them have been directly connected with the discussions of religious teaching in the schools; and many advocates of a kind of religious teaching in the schools which most good people in America deem unwise are rather eager, in their insistence upon the necessity of religious teaching everywhere and always in order to good conduct, to paint the moral condition of the schools and the problem of moral education vastly darker than there was any ground for. The moral condition of the public schools, so far as their own *regime* goes, is almost invariably better than ever before in the history of the public schools in America. There was probably never before so fine a body of men and women engaged in the work of school teaching in America as to-day. There is no class in the community whose aims are higher, whose devotion

is greater, or whose moral influence is more extensive or salutary; and what the teacher is, the school is. The greatest factor in the moral life and culture of the school, whatever books are conned there, will always be the high-minded teacher. Keep the high-minded teacher in the school, inspire the teacher with a proper sense of his vocation, and moral education will radiate from that teacher, whether the subject before the class be the Ten Commandments or the rule of three. Let this also be never forgotten: that far more moralizing than any particular study of morals in the schools is the very life and regimen of the school itself. This, if the life and regimen be worthy at all, is what—day in and day out, year in and year out—is training the child to habits of punctuality, obedience, order, neatness, attention, industry, truthfulness, respect for others, and appreciation of merit, as no amount of definitions of obedience, attention and the rest, or of study of such definitions, could ever do. And this, we take it, is what is desired when we talk of moral education in the

schools—such education as shall make obedient, industrious and truthful boys and girls who can tell us cleverly and accurately what truth is, and what industry is, and what obedience is. We are of those who distrust the good of very much direct moral teaching in the schools—very much analytical study, we mean, on the part of the young folks, of the subject of duty and duties. We would not say absolutely that moral science, well presented, has no place in the public school, in the high school at any rate; but we do believe, generally speaking, that it is a study of very questionable advantage there. We hear much said nowadays, sometimes too much, about making education concrete. If there be any place where education should be concrete, it is in what concerns the moral education of boys and girls. What is wanted here is inspiration, something that shall kindle the sense of duty, something that shall give aim and impulse to the larger and better life, something that shall give a public and generous spirit, instead of the selfish and private spirit.

FALSE OBJECT-LESSONS.

LET us see what "object-lessons" chiefly deal with. Last year, in a normal school of the Empire State, a teacher of primary methods, proudly claimed by her principal to be the best in the State, gave thimbles, scissors, chairs, etc., as suitable subjects for object-lessons, and carefully led her pupils through the steps required to develop in children's minds ideas of the parts and the uses of these objects. Is there one child in five hundred, at six years of age, ignorant of these parts and uses? Then the so-called development process is a farce, and a waste of time and energy. Look over manuals of object-lessons and courses of study for primary children; you will usually find but few subjects leading the child from the beaten path of his daily life into new,

inviting and fruitful fields; and of these note the directions as to what is to be taught. Such directions often resemble a lesson on a butterfly that I heard given by a kindergartner. With a single butterfly held in her hand she led the children to speak of its flying in the sunshine, sipping food from flowers, living through the summer, and of the beauty of its colors. Not a word was said of the three parts of the body, the two pairs of wings, the six legs, the antennæ, and the tube through which it sips food—all of which and more the children could easily have been led to see.

Doubtless the teacher thought the children had had a beautiful lesson—but had they received anything at all? Although city children they spent the

summer in the country—they had all seen and probably chased several species of butterflies, and possibly some of them

knew more than their teacher about the habits of butterflies.—*Popular Science Monthly*.

LADY SOMERSET, TEMPERANCE ADVOCATE.

AT this time there is a lady in this country whose example is most valuable to all men and women who are so fortunate as to be possessors of the leisure and comfort associated commonly with a liberal income. Lady Henry Somerset is one of those rare souls who have felt it their duty to step down from a place of aristocratic privilege and luxury, and devote their time and means to effort having in view the recovery of the wretched victims of perverted appetite. We are told that she is the heir to the immense estates of her father, the Earl of Somers, whose tenants number nearly one hundred thousand. In 1872 she was married to Lord Henry Somerset, second son of the Duke of Beaufort. Beautiful, and fond of pleasure, her life among the gayest of London society seemed to perfectly satisfy her for nearly ten years after her marriage. But a deep religious sentiment became dominant in her mind, and changed her views of life completely. She left society and spent some time in the quiet of her country home, from which retreat she came out with a full intention henceforth to consecrate herself to work for others. "Help me to heal the heart-break of the world" was the prayer on her lips.

Not long ago Lady Somerset took part in the exercises of meeting of the Order of the King's Daughters, held in Boston, and in the course of an address made the following statements, which intimate how she was led to give herself to reform work: "I have lived," she said, "in one of the worst thoroughfares of London, that going down to Westminster, within sight of the House of Commons, where the miserable inhabitants totter forth at night to poison their blood with drink. One evening I saw a little boy,

who had been standing through the day at the street-corner, arrested for begging. I hastened to the police station, and because I begged hard for his release, and was well known, they let him go with me. His story was touching. He begged because it was Saturday night, and it was then that his mother came home drunk; he begged because of the need of his little sister. I saw wine upon the table of a noble family.



LADY SOMERSET.

They and I had been brought up to consider it an essential of our diet. We laughed at the little son and daughter as they sipped from the various glasses. I saw that boy grown up at twenty-two a drunkard; at twenty-three he went to the drunkard's grave. His sister married. She was my close friend and I soon saw a little shadow as big as a man's hand appearing upon the horizon of her married life. She came to me one

day and confessed the blight that was darkening her home. She begged me to aid her, and to sign the pledge with her and uproot the evil. I hesitated, and too late agreed. Her life was broken, and I saw her noble husband a broken-hearted man on account of the evil that ruined his home. That was what led me to my work. I determined to fight the drink traffic. I speak from the fullness of my heart. Wherever you go you will meet this frightful curse, and for the sake of Him in whose service we work it must be crushed."

It was at the close of one of the meetings of the West End Mission, London, where the Rev. Hugh Price Hughes and the "Sisters of the People" are doing a noble work, Mr. Hughes was surprised to be addressed by a strange lady, who said to him quietly: "I will gladly receive into my country home some of the destitute poor from the slums of Soho. The speaker was Lady Henry Somerset. From that time forward her castle at Eastnor has been a Fresh-Air home for the weary mothers and sickly children who swarm the streets of the East End of London.

She is, as might be thought, an enthusiast in her work. In speaking her soul appears on fire, and her words are very impressive. She has brought to this country a unique petition against the liquor traffic, signed only by women, and women of every race and nationality under the sun. It is written in so many languages and dialects as to be a great curiosity. Her companion on the long tour is a well-known temperance worker, Mrs. Hannah Whitall Smith, author of "The Christian's Secret of a Happy Life."

The engraving, although far from satisfactory as a portrait, shows an earnest, sympathetic face, and an organization apparently of superior vital capacity. The lady has the temperament that contributes to activity of mind and renders her thoroughly alive and prompt in the consideration of those interests

that engage her attention. Her physiognomy intimates strong social feeling, a love for the closer ties of friendship, home and family, that would lead her on occasion to promote those ties in the relations of others. She can feel the grief of others when family bonds are broken in any way, and her sympathies find an ample gratification in benefactions that seem to alleviate family misfortune. Her perceptive intellect seems to be specially active, giving her a ready grasp of practical conditions; besides an intuitional sensitiveness adds to her power of quick judgment. No doubt she has a strong will, for the head is high in the crown and the temperament of the kind that sustains a disposition to carry into effect one's thought and purpose. D.

TWO LITTLE FEET.

Oh, life so prodigal of life!
 Oh, love and destiny at strife!
 Oh, earth so full of busy feet!
 Oh, woods and hills and all things sweet
 Was there no room amidst you all
 For two more feet so soft and small?
 Didst envy me where thousands sing,
 The one bird that made all my spring,
 My dove that had so many ways
 Of making beautiful life's days?
 No room! Or rather it may be
 Earth was too small t'imprison thee.
 God only knows. I know I miss
 Thy sweet caress, thy loving kiss,
 The patter of thy dear, small feet,
 Thy hand in mine through lane and street;
 While all that now remains to me
 Is just a precious memory.
 Two little feet 'neath earth's brown sod,
 Two white wings somewhere safe with God.

THE power of example is nowhere so great as at home. When children see the true Christian life exemplified in the habits of their parents, they may be wayward—no doubt they will be—but they will inevitably conclude that the type of life in their home is the best in the world; sooner or later they will be influenced by it to a practical adoption of that life themselves.



OF SOME DEDUCTIONS FROM ANTHROPOMETRY.

WHEN a man desirous of obtaining a precise knowledge on the subject most interesting to him, begins an inquiry into it he finds himself hampered more or less with old prejudices or impressions. These cling to him; and when what other men assure him is true, but is only partly true, is added to what he inclines to believe, he carries a burden which is not easily thrown off. These trite and familiar principles apply to human science, emphatically, as I have found to my own confusion. Nothing, in fact, is more embarrassing or harder to get rid of than traditions concerning one's self, because such things seem rooted in one's grain.

One of these notions is that exercise enlarges a man considerably; that a man can "get down his weight" by exercise, and that there is a definite proportion in the make-up of a man which shows him to be a "good man."

Another strange prejudice that seems to remain is that training can make a different man of a man. All the little men want to be big; all the heavy men try to "train down."

Now the man who wishes to be any kind of athlete must at once give up every one of such theories (and almost all he thinks he knows, indeed), and be prepared to learn something entirely new.

What is known?

Anthropometry settles a good many questions. I can not tell how much a man weighs without weighing him, so I do not know his dimensions without measuring him. The circumference of a chest is difficult to guess by the aid of the eye. I have measured two boys in this region, the shorter of whom appeared to have a much larger chest than the other, but the tape line proved both exactly alike. A chest which is round (the best type of chest), is often shown by tape-line dimension to be considerably larger than one which is broad. The broad chest is, in my own experience, almost always a "bad" chest. I know very few "good men" whose chests are broad and whose loins are narrow (again an old fallacy exploded by observation). Such, I must say, look well (they are, I confess, artistically the more agreeable to the eye), but of the two or three whom I have had the opportunity to observe, one is "all broken up," and a second is worse than he. I can recollect four such men, only one of whom is active and healthy.

I have, therefore, reluctantly felt obliged to relinquish most of my own prejudices in regard to manly beauty in favor of what the tape-line impels me to think true. I must admit what has been clearly demonstrated to me, notwithstanding the clearly stated direction to artists as a rule of good taste: "Draw

your man like a lion—broad chested, narrow loins." Such a man is generally a "bad" man, inasmuch as he is excessively developed in one region. A big-chested man is as much of a monster as an over big-headed man or a man with over large feet or hands.

Another question which is settled by anthropometry is wherein, if anywhere, a man's proportions change during his gymnastic training—for here is a change, and a radical one—a change which is a most important as well as a vital change affecting not only his usefulness as an athlete (if only an ordinary workman in a shop with only an ambition to be more active, efficient and useful), but affecting also his health, his long or short term of life. Exercise of the right kind prolongs life and makes life more tolerable; sometimes more happy; always less wretched in the case of a confirmed invalid. It is, I say, shown by tape-line when the man's relative proportions change, and if the observer knows what these changes mean it is shown whether the variation is for the better or not. It is not essential in making a good man a better man that he should become much larger or any smaller than when he begins to exercise, while it is of the greatest, and indeed of all, consequence that he should be of good proportion. When judicious training has accomplished this desirable result the tape-line reveals the fact; while, on the contrary, if he has not been properly trained, the dimensions he has will show it, when what he measures to-day is compared by a good trainer with what he measured last month or last year.

These things, then, can be claimed for the science of anthropometry: that it declares what changes, if any, are occurring in a man's proportions; and if there is any significance in such changes it shows a well-informed, intelligent observer whether the subject is improving or breaking down. Coupled with the weighing scales it shows better than

any artificial means just where the man stands and just what effect his training is having upon him.

I do not omit to mention that every one of the observer's five senses must be enlisted in his enterprise of discovery. Sometimes one observation will correct another. It is a very hard thing to measure accurately even a plane surface. Sometimes a small variation of the location of the tape-line above or below a certain spot may give false readings of a man's condition. When, for instance, a biceps is measured, a point above the point selected may give a different value when right and left biceps are compared with each other. Often a man is so constituted, too, that his right arm, contrary to the expected value, will show a less girth than his left. This should be remembered from time to time.

There is, therefore, abundant reason for caution, both in examination and induction from data. But these things belong as well to every other species of observation whenever small differentiations are made the bases of inference as to this science.

I would teach, therefore, in this article, that tape-line measurements show whether a man is improving, and how much, under the eye of a skilled observer; that fallacies which are based on prejudice must be shunned if one really wishes to learn, and that true progress in development is in the line of making the best man possible out of a subject, not making any different man of him from what he was made to be.

HENRY CLARK.

THE ancient Gauls were a very brave and hardy race and lived abstemiously. Their food was milk, berries and herbs. They made bread from nuts. They had a peculiar fashion of wearing a metal ring around the body, the size of which was regulated by law. Any man who outgrew his ring was looked upon as a lazy glutton, and consequently was disgraced.

MESSAGE TREATMENT.

THE word *massage* signifies motion and pressure applied to parts of the living body for curative purposes. This method of treatment implies some source from which this motion and pressure is produced independently of the will (or any exertion on the part) of the invalid. There are two kinds of *massage*, distinguished from each other by the kind of power employed. *Manual massage* is the application of motion and pressure to the soft tissues of the body by the hand of the operator. *Mechanical massage* is the employment of a mechanism or machine, by which this motion-pressure can be made to any part of the body as the physician or operator directs. It is evident that these forms of treatment should be given under the guidance of the educated and experienced physician. It is unfortunate that there exists a horde of adventurers and humbugs who know little of the art and much less of the science of medicine and have debased it in the popular estimation. All new methods share the same fate. Electricity is heralded as the great cure-all by the ignorant medical mountebank, and it is the leading card of the most arrant quacks and frauds that infest our larger cities. No doubt it is a useful remedial agent when intelligently and scientifically applied. To use it for every ailment is surely a misuse of this excellent curative agent. The same is true of the *massage* treatment. It is not good for every disease which afflicts the human family. A knowledge of anatomy and physiology is essential to the proper application of both manual and mechanical *massage*. The *massage* treatment is based on plain physiological laws, and has nothing in common with magnetism; nor is it a form of exercise or gymnastics, or a system of rubbings. There should be no surface friction or skin rubbings in the proper *massage* treatment. In a general way, without going into details, it may be described as a system of knead-

ing, compression, rolling, wringing, percussion and vibrating the soft tissues of the body. The Swedish movements are a system of slow motions, with and without resistance, made by the director or physician. They are often combined with the *massage* treatment. *Mechanical massage* consists of rapid oscillations of arms and limbs by machinery. The oscillations should produce a rolling or rocking motion, and move the limbs in their joints to produce the best curative results. Also rolling, kneading and a series of vibrations executed by a mechanism adapted to any part of the body and adjusted so the feeblest and most delicate invalid can receive the treatment.

The rationale of these methods of treatment is that the circulation is invigorated, oxygen is carried to the tissues more rapidly, the blood is purified more effectually, and the carbon and debris of the body are liberated more freely. This is done without any expenditure of will power or nerve force. Old adhesions are broken up and inactive muscles are brought into action. The forces of the organism are mostly expended through the circulatory and muscular systems, and less vital energy is exhibited in the nervous. The expenditure of vital power is accelerated. It is a law of vitality—of all living things—that the development of vital power and strength is accomplished only by augmenting the expenditure of this same power. The athlete knows by continuous effort and exertion that by great expenditure of vital power he can gain the strength and power to perform his herculean task. So the horse-trainer is aware of this law, and takes advantage of it in developing his horses. This is the philosophy of the *massage* and Swedish movement treatment. It is not only adapted to the sick and diseased, but is a method of treatment highly beneficial to the business man whose incessant application in the office has enfeebled his

vital energies and made him feel the need of recuperating his physical powers. Ladies devoted to society and burdened with family cares have brought about a relaxed and weakened state of health, are remarkably benefited by a course of this treatment. By these methods they learn the sources of good as well as of ill health, and thus acquiring the knowledge how to avoid the one and obtain the other. Dr. Agostini, in January number (1891) of the *Revue d'Hygiene Therapeutique*, reports 417 cases treated by massage in the last six years. He thinks that massage should only be given by the physician, and cites cases where this treatment was injurious when administered by incompetent persons.

The cases treated made rapid and complete recovery. His cases consisted of articular and muscular rheumatism, traumatic lesions, severe inflammations of the joints and diseases of a chronic nature. Statistics obtained from the treatment of sprains by specialized massage in the French army show marvelous results, and Mullier, a celebrated military surgeon, has shown a cure in an average of nine days as against an average of twenty-six days by the old method. The treatment of St. Vitus' dance by means of the movement cure was thoroughly tested in the children's hospital in Paris. A greater number were cured by this treatment than by any other method.

J. G. STAIR, M. D.

TYPHOID FEVER AGAIN.

MY report of successful abortive treatment in two grave cases of typhoid, found on page 175 of the last volume of the JOURNAL, has called forth some inquiry, and provoked some criticism. No complaint is made of this. Every new thing, if it is, or if it claims to be, of real or supposed value, ought to be well sifted, not upon the presumption that new things are necessarily wrong and, therefore, untrustworthy, but in order to form a just estimate of its merits and demerits.

Cold sponging and cold-water drinking in numerous milder cases have proved quite effective, if not as abortives, as modifiers and valuable aids. But in the case reported, their persistent use for ten days neither checked nor modified the onward progress of the disease. This does not imply that sponging and water-drinking are believed to be valueless, or that they may not in many cases meet every requirement. The cold immersions and vigorous manipulations of Brand's method might have proved more effective. The incompatibility of these with the sweating process, is, I think, more imaginary

than real. Blood at fever heat, if reduced at the surface to a normal temperature, may carry its refreshing coolness through the rounds of the circulation. Cold water, freely introduced into the stomach or injected into the bowels, may do the same thing in a different way. Sweating requires heat to induce it. But it is not a heating process. Fever heat and free exhalation from the skin for any considerable time are incompatibles. As an eliminator of disease germs, or of impurities lodged in the blood, or in any of the tissues washed by it, no depurating organ is so effective or so easily made available. To reach other depurating organs and stimulate them to increased action, the agent used must be carried indirectly and by a circuitous route from the point of introduction to the organ or organs to be stimulated by it. As it thus reaches every tissue and every nook and corner of the entire structure, it must cause more or less disturbance throughout the system.

It is said that specific action is now so well understood that judicious prescribers send their drugs with unerring

precision to the spot indicated? If medical knowledge is so far advanced, and its application so well understood that this can be truly said, ought not its results be growing more and more satisfactory from year to year and from day to day? "*This is the case,*" does some one say? Then public health and individual health ought to give clear and unquestionable evidence of the progress that has been and is being made.

When a physician can look after five hundred families as easily as he formerly cared for three hundred, and when the ratio of favorable terminations can be set down as steadily increasing both in regard to the time occupied in treatment and the certainty of recovery, the popular mind is not incompetent to grasp the fact and to show by unmistakable signs a due appreciation of the progress made.

Are such evidences of reliable advancement quite apparent? Surely not in the diminishing number of medical graduates as compared to the aggregate of population in this or in any other enlightened country. In numbers and in knowledge, physicians are rapidly advancing. It is not so clear, however, that they do better work to-day, in gen-

eral practice, than they did in the last decades of the eighteenth century.

The changes now being so rapidly made in medical theories and professional methods, however reliable or unreliable they may prove under the test of experience, are indicative of progress. The profession is not satisfied with its wide range of resources, and it is constantly reaching out for some new remedy to take the place of the one last introduced. The people, too, are growing more and more restless. They are expecting their demands for better results to be heard and heeded. They are becoming better qualified to judge what is and what is not worthy of confidence. This state of things will not, because it can not, turn backward. No attempt will here be made to outline the work of the model practitioner of the coming generation. That he will not be frightened into a deaf-mute or a cringing sycophant, incapable of asserting his own professional and personal independence, it is deemed safe to predict. In the good time coming will drugs from the laboratory of the chemist, drugs from the land or drugs from the sea, be relied upon in the treatment of the sick? Who can tell?

J. S. GALLOWAY, M. D.

THE SCOTS AND THEIR "PARRITCH."

THAT witty French-Englishman—Max O'Rell, as they call him—has been living awhile among the Scotch people, and apparently imbibed an almost enthusiastic impression of their habits. Listen to what he says of their oatmeal habit:

In Scotland the staff of life is porridge, pronounced *parritch* by the natives. Porridge is served at breakfast in every Scotch home, from the castle to the cottage. It is the first dish at breakfast, or the only one, according to the income.

Porridge is a food which satisfies and strengthens, and which it seems is rich

in bone-forming matter. Many a brave young Scotch undergraduate, with rubicund face and meager purse, breakfasts off a plate of porridge which he prepares for himself, while *ces messieurs* of Oxford breakfast like princes.

I saw a laborer near Dumfries, who on his wages of twelve shillings a week was bringing up a family of eight children, all of them robust and radiant with health, thanks to porridge. The eldest, a fine fellow of eighteen, had carried off a scholarship at Aberdeen University. In England no professional career would have been open to him.

Few of the lower class of English

people will condescend to eat porridge; they will have animal food twice a day if they can get it, and beer or other stimulants. Twenty years of prosperity and high wages have spoiled, ruined the working class in England. Now wages have fallen, or rather work has become scarce, and these people, who never thought of saving anything in the days of their splendor, are many of them lacking bread. They are not cured for all that. If you offered them porridge, they would feel insulted. "It is work-house food," they will tell you.

Ask a Scotch rustic what he takes for breakfast and he will answer proudly:

"Parritch, mon!"

And for dinner?

"Parrritch!"

And for supper?

"Parrritch!"

If he took a fourth meal, he would roll in another *r*; it is his way of expressing his sentiments. I like people who roll their *r*'s; there is backbone in them.

Robert Burns, who has sung of the haggis and the whiskey of his native land, has only made indirect mention of porridge. He ought to have consecrated to it an ode in several cantos.

Porridge! It is the secret of the Scot's success. Try to compete with a man who can content himself with porridge, when you must have your three or four meals a day, and animal food at two of them. It is porridge that gives a healthy body, cool head and warm feet. Porridge promotes the circulation of the blood.

It is porridge that calms the head after the libations of over-night.

It is porridge that keeps the poor man from ending his days in the Union. ("Union" is the *English* English for "poorhouse.")

It is porridge that helps the son of the humble peasant to aspire to the highest career, in allowing him to live on a scholarship at the University.

It is porridge that makes such men of iron as Livingstone and Gordon.

And, above all, it is porridge that puts the different classes in Scotland on a footing of equality once a day at least, and this makes them so liberal minded.

PAYING THE DOCTOR.

"A BILL! the doctor's you tell me,
Why, 'twant more than a year ago
I'm sure, that he came out to see me,
For visits a dozen or so.
I'll own I was sick as a donkey,
With the fever a-burnin' my veins,
And a-thirstin' like all creation,
Beset by the awf'lest of pains.

"And wife was a-stewin' and frettin',
As women folks allus'll do,
Till she made me think it was risky,
And maybe I mightn't pull through.
But now I'm as well and as hearty
As any young man on the farm;
'Twant likely the medicine helped me,
Though I reckon it did me no harm.

"But money is scarce, let me tell you,
And I have to earn what I get,
While doctorin's as easy as preachin'—
He don't need to ask for it yet.
And I wan't to blame for my sickness,
'Twas the Lord as made me that way.
When times is a-crowdin' a feller
It's hard to have doctors to pay.

"I wouldn't mind sendin' some cabbage,
For somethin' like that I can raise;
You're a-savin' the trouble of peddlin',
And a person feels that it pays.
But cash, now, it's hard to be givin',
With nothin' to show for at all;
I think I'll just send him a letter,
And ask him to wait till next fall.

LALIA MITCHELL.

BANANA MEAL.—The scarcity of cereal grains in Europe has been fruitful of suggestions pointing to one or another substitute for the usual food of the poor. The West Indian Islands afford a number of cheap and succulent tubers not much used for export hitherto, but quite available in case of necessity.

Dr. Karl Schwalbe, as we are informed by cable, has proposed to employ the banana as a food of nutritive value quite equal to milk. Dr. Schwalbe declares that the African

banana may be cut in slices, dried and ground into a flour which, if carefully prepared and kept dry in export from its tropical home, might avail to feed all Germany.

Henry M. Stanley, in his tour through Darkest Africa, anticipated this German doctor's discovery. The explorer, as is too well remembered, suffered cruelly from starvation and from resultant fevers, etc. In the extremity of his distress he found no food so grateful to his impoverished digestion as a meal of bananas prepared in the manner indicated by Dr. Schwalbe. In his latest book Mr. Stanley predicted that banana flour would eventually be-

come a staple product of Africa and a welcome addition to the regimen of the civilized world.

Probably no nation living in a temperate climate uses one quarter as many bananas as does the United States. The fruit has hitherto been cheap and abundant in its natural state, because we are near to the South and Central American sources of supply. This is no reason, however, why the experiment of the banana flour should not be tried with us. The product is said to be especially grateful to children and invalids. We offer the suggestion free to some enterprising genius.—*Chicago Post*.

NOTES IN ANTHROPOLOGY.

Racial Elements of Mexico.—

We learn from an interesting article in the late "Bulletin of the Geographical Society" that: "Ethnologically, the population of Mexico is divided into three groups—the European and Spanish-American, numbering 3,165,185; the Mestizoes, numbering 4,900,156; and the Native Race, 4,330,371 in number. The progressive element in the country, and the one entirely in sympathy with European civilization, is represented by the first group and a large portion of the second, the two together constituting the larger part of the nation. This element supplies the professors of the liberal arts and sciences, the scholars, the engineers and architects, the writers and the printers, the capitalists and nearly all the artisans of the country. There are many well-organized working-men's associations, possessing each its library and supporting its own free school. There is a sharp contrast between the individuals of the native race who live in the neighborhood of the great centers and those who inhabit the remoter and mountainous parts. The former are dull and indolent; the latter, who preserve their native tradition and their language, are active cultivators of the soil.

"The general characteristics of the indigenous race are mistrust, dissimulation, craftiness and obstinacy, qualities modified in many instances by civilization. Some tribes, such as the Comanches and Apaches, who make their incursions from the American territory, are pure savages. Besides agriculture, which is their principal occupation, the native Indians employ themselves in making cotton stuffs, basket work, pottery, hats, butter and cheese. Those who live in the remote parts are always decently clad and cleanly in their persons. Converted to Christianity by the conquest, these people have maintained in many places the practice of their ancient ceremonies, and on certain solemn occasions they perform their religious dances in the churches before the most venerated images, such, for instance, as the Virgin of Guadalupe.

"The Indian, though inclined to excess in the use of strong drink, is brave, generally sober and of great endurance. Many of the race live in sound health to a great age. Many of those who have had the advantages of education have abundantly proved the adaptability of the race to a high civilization. The decrease and general disappearance of the race in certain parts of the

country is due to various causes, such as epidemics, the wars through which the country has passed, and the mingling with the Whites and the Mestizoes. The Indian population is most numerous in the southern states of Mexico.

"The philologist Pimentel enumerates fourteen ethnographic families, classified by their languages. The largest is the Mexican family, numbering 1,849,766 persons, and the smallest, the Seri, which inhabits an island in the Gulf of California, and numbers about 200. The Seri are the most cruel, the most deceitful and the tribe least inclined to submit to an orderly life. Lazy and indolent, they abandon themselves so completely to drunkenness that the mothers give liquor even to the smallest children."

Atchafalaya River.—The Atchafalaya is a large volume of water flowing through Louisiana, almost as wide as the Mississippi, and much deeper than the Mississippi. About ten miles from its mouth Red River divides, and the western branch is Atchafalaya, a river of recent origin, which was formed by the cutting through of Red River. This outlet was commenced by the cutting of a plantation ditch, and it has increased till it has become navigable for the largest steamboats. There are people living who have walked across it on a fence rail. It runs with wonderful swiftness for a level country, but the water gains this rapidity in the high lands. Its channel has deepened to so great an extent that in time of high water the Mississippi water is forced through the mouth of Red River into it, and the volume of the Mississippi is diminished. The Government has elevated its bottom so as to stop much of the Mississippi water from flowing into it. It is subject to overflow, and many of the plantations on its lower waters have been abandoned on that account. It is a very circuitous route for steamboats from Washington, at the head of navigation on Bayou Cortableau, to New Orleans. They must go down Bayou Cortableau to Atchafalaya, thence up to Red River, thence down Red River and Mississippi River to New Orleans, occupying three days, when the distance by rail only requires a few hours.—*D. N. Curtis.*

Manual Industry Necessary in Reforming Criminals.—It is readily acknowledged that manual dexterity is increased, and that intellectual activity may be quickened by manual training, but there has been doubt expressed as to its having any influence upon the morals. It is, therefore, of supreme importance that it should be known if it can be demonstrated that the influence is beneficial morally.

Dr. Felix Adler, the modern apostle of morality, whose large experience in manual training, added to his ethical studies, gives his opinion great weight, says unhesitatingly that "shop-work is specially important to young criminals. This has been proved. It has been found to be the means of giving moral habits to those unfortunate boys and girls whom the State is compelled to take care of in special institutions, such as reformatories and the like. If it produces such excellent results now with poor material, how much better would be the effect on the ordinary boy or girl, brought up in a virtuous home and in moral surroundings."

Education on an Anthropological Basis.—In a lecture before the N. Y. Academy of Anthropology in January last, Dr. Duren J. H. Ward, of New York, defined Anthropology as "a synopsis of man on scientific principles"; the most comprehensive survey of the nature of man, and of the expressions of man's nature. Comparative anatomy, physiology and psychology furnish the means for the former; while comparative philology, sociology, art and mythology form the basis for the latter. One group tells of his powers; the other of his performances. Anthropology is the foundation of all philology dealing with man. It is *the science of man*. By *science* we mean systematic, careful, honest treatment of facts or phenomena for the purpose of higher and higher inference or truth.

Education is the development of human powers or potentialities by human action or experiences. Various old definitions and standards were cited, and their inadequacy to the present state of knowledge shown. The chief stages in the historical development of the prevailing content and methods of education were pointed out. The influ-

ence of the old standard notions regarding the world, of the development of printing and the use of the text-book, the modern movement toward the study of nature, and the rise of the physical sciences were sketched. Out of the natural history of modern educational enterprise was drawn the natural law of educational method. The school as a co-operative effort was regarded as sound; but the use of the forces as prevailing in most schools was shown by comparisons to be a colossal waste of energy, means and time.

The *specialist system* of teachers was claimed to be the only one in accord with our modern well-established laws of economics (of which the school system forms a part).

The lecturer believes that a radical change is necessary in the matter of *school organization*. The improvement needed lies with the heads and managers. Teachers can easily do better work if required to perform it, and if the proper apportionment of labor is made.

How the Chinese Women Bind their Feet.—Dr. J. C. Thoms says: "The practice of foot-binding in China had its origin about three hundred years before Confucius and eight hundred years before Christ. According to tradition, one of the fair dancers of the king conceived the idea of dressing her feet differently from her rivals by winding a pink silk bandage tightly around each foot, in order to enhance the attraction of her lowerlimbs while dancing. The king was so pleased with the device that he married the girl, and ordered the rest of the dancers never to appear before him again unless their feet were bandaged too.

"Though at first confined to the women of rank, the practice has grown till now it is an institution among all grades of the people. The operation, which usually is performed on the fifteenth day of the first moon in the year, as that is considered a day of good omen, is very simple. The subject is usually a girl between the ages of six and twelve years. The external part of the foot is pressed downward, inward and backward, the small toes are drawn toward the big toe, and the bandage is applied so tightly

that the foot can not go back to its former shape. The poor creature is then kept off her feet for four or five days, at the end of which time the bandage is removed, only to be replaced by another more tightly applied. The performance is thus repeated every two or three days for five or six months, each time bandaging tighter than before; the blood has ceased to circulate in the poor, benumbed feet by this time, and the pain is excruciating from the pressure upon the nerves.

"Three inches is the fashionable length of shoe in which Chinese ladies toddle and limp. These shoes are made of satin or silk of a bright color, beautifully embroidered, with thin leather soles, high wooden heels and pointed toes. Two loops are made on the sides of the shoe, near the ankles, through which a silken ribbon is passed to fasten them over the insteps. The heel is always painted white, and is quite separate from the shoe, being adjusted after the shoes have been fitted. Chinese wives are in expensive to their husbands in shoes, as every woman is her own shoemaker, and manufactories of feminine shoes are unknown in China, except in large cities."—*The Beacon*.

Civilization of Western Australian Cannibals.—The monastic settlement at New Norcia, seventy miles from Perth, in Western Australia, is the most striking refutation of the generally received belief in the irredeemable degradation of the Australian aborigines. Founded in 1846 by two Spanish Benedictines, who gradually won the confidence of the natives by sharing their pursuits, it now forms a flourishing industrial colony, consisting of a monastery, church and schools, surrounded by a vast cultivated domain, with workshops for different trades, a native village of about fifty cottages, inhabited by as many Christian families. One of the girls trained here is in receipt of a government salary as head of the post and telegraph office, in which, when absent on sick leave, she was efficiently replaced on short notice by one of her companions. The boys, too, learn with great facility, and many of them prove steady tradesmen and trustworthy servants and foremen. In the wild state these aborigines are cannibals. They believe in an

omnipotent creator and an evil principle, but do not propitiate either by worship. They regard the moon as maleficent, the sun as a benefactor, and the stars as a numerous family sprung from a marriage of several couples among them. The soul is believed to survive after death in a disembodied state, and to transmigrate into the body of others, remaining in that of the last of the party who approach to invite it.

They are grouped in families of ten or twelve, under the absolute rule of the head, but no longer, as formerly, form tribes by the agglomeration of those families. The men are prohibited from marrying under the age of thirty, have often but one wife sometimes two, and a larger number only when they adopt those of relations or friends left otherwise unprotected. Defective infants and superfluous girls are killed, but the others are reared with great tenderness, which is also exhibited to aged parents.—*Bulletin of American Geographical Society.*

Treatment of Minor Offenses.

—In the *Forum* Elijah C. Foster feels warranted in saying that crime is not on the increase in the serious class of offenses against person and property, and known as

“felonies,” but in petty offenses, or misdemeanors, which include the vast horde of drunkards that appear daily in our police courts, where is heard the monotonous sentence, “thirty days.” This is the strategic point for the application of the “reform system.” This, however, can not be obtained without a change in all our criminal code and in many of our police regulations. In making these changes the State should abandon all idea of short sentences as punishment. Imprisonment for the first offense should be isolated, so that the bad may not get worse, and those that are not inherently criminal may not be contaminated by the criminal element. On the second offense let the offenders be taken under the custody of the State or city as an element too dangerous to be at large. Let their place of imprisonment be similar in discipline and work to the reformatories and prisons. Let the sentence be indeterminate, and those offenders be given to understand that they can not again have their liberty until they have developed such qualifications as a board of pardons would regard as evidence of fitness for restoration to freedom and citizenship. Can this be done? Yes. In law, as in morals, “that can be done which ought to be done.”



NEW YORK,
February, 1892.

A GOOD FOREHEAD AND A BAD HEAD.

It may be remembered by some readers that we considered at some length in a number published a few years ago the declaration of one who

posed as a scientific critic, that the forehead had little or nothing to do with intellectual capacity. He boldly asserted that modern observation had shown the occipital lobes to be the place of honor for the higher sensations and memory, etc., and consequently “the high and noble forehead” was nothing more than a figure of speech.

It may be remembered, too, that in a number of the *PHRENOLOGICAL* published early last year a correspondent showed, in a fashion both logical and pointedly humorous, the incongruity involved in a published statement by a well-known divine, to the effect that

"any size or shape of head, unless so small as to involve idiocy, may accompany any kind of character."

We refer to these "instances" at this time not for the purpose of reopening discussion and putting anything on record in the necessarily more or less *ex parte* style of an editorial article, but to quote an eminent authority for the old forehead doctrine. Some one asked Dr. Henry Maudsley this question—a very pertinent one to us—"What constitutes a noble head?" And this was the reply: "From the forehead the passage backwards above should be through a lofty vault, a genuine dome with no disturbing depressions or vile irregularities to mar its beauty; there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour."

This is certainly an expression of opinion with regard to a good brain development that, in a general way, confirms the phrenological view, but it might not appear important if Dr. Maudsley had not gone somewhat further and specified certain characteristics as belonging to a "brutal head" which stand in contrast with the first statement.

He said: "The bad features of a badly-formed head would include a *narrowness and lowness of the forehead*, a flatness of the upper part of the head, bulging of the sides towards the base and great development of the lower and posterior part; with those grievous characters might be associated a *wideness of the zygomatic arch*, as in the carnivorous animal, and massive jaws. A man so formed might be expected

with some confidence to be given over hopelessly to his brutal instincts."

An opinion of this nature is fairly to be interpreted as showing the belief of its author in the truth of localized function: intellect and moral sentiment in the front and superior parts of the brain, selfish and animal propensities in the lower and posterior parts—in a word, a general agreement with the phrenological distribution.

USE OF FACULTY KEEPS THE MAN FRESH.

THE finest machine will rust out before it will wear out, provided the wearing is done judiciously. This truth applies especially to human life. By use the faculties of the mind and the enginery of the body are kept in an active condition, while to permit them to remain long at rest or in a semi-lethargic state is to encourage a gradual loss of elasticity and vigor through a process of degeneration that is sure to ensue. We often meet with decadence of mental power in persons who have not yet reached middle life; especially is this the case with those who have been born in circumstances of affluence. Never feeling the least necessity to exert themselves for any purpose, they live along indolently, listlessly, capriciously, observant perhaps to a degree of the rules of fashion or "good form" in dress and demeanor, seeking diversion in this or that conventional manner at the club, the theater, the society, in company, etc. With no earnest purpose to stimulate the intellectual and moral organs of the brain, no incentive for actual work in the busy lines of secular enterprise, how

can it be otherwise than that their nervous organism should degenerate into a sluggish, atrophic state?

Many people of naturally good constitution fall into a habit of passive indifference to the great world movement around them. They may have some occupation that furnishes a routine of daily service. Having learned its requirements they go through them semi-automatically, and after hours retire to their homes to spend the remainder of their waking hours in a half-animal manner. From the evening meal they go to their sitting room or parlor; and desultory, purposeless talk, a silly novel, the newspaper or a game of cards fills out the time until the hour for bed. The faculties that by their exercise contribute to a higher growth of the man in feeling and intellect can have little or no part in this sort of existence, and consequently decline in power, and thus the general tone of the mind is depressed. At fifty, the man who has lived in this fashion is practically old, and feels, when he compares himself with the spirited worker who takes part in the progressive movements of the time, that he is left behind and become a mere supernumerary.

The mind need not become dull and negative, although the man in years is accounted old. Variety of occupation, interest in scientific, civil, literary, moral, reformatory enterprises, will keep it fresh, because this variety tends to exercise the whole brain, and the changes of activity incident to variety, where excess of effort is avoided, is at once recreative and healthful. The man who constantly puts all his energy into one round of employment is far

more likely to wear out and break down early than he who divides his fund of energy among two or three employments that differ from each other in spirit and purpose. The secret of the longevity of the world's great men is their acquired capability of useful interest in different things. This keeping them fresh and bright mentally imparts vigor and endurance to their bodies, so that while far up the ladder of time they are conscious of no declension, and the world sees none.

"ALL ABOUT THE MURDER!"

"SUCH was the shrill assertion of the diminutive newsboy who greeted us this morning on the street corner, intent upon commending the omniscient enterprise of the paper in his hand, and also anxious to tempt us by a hint of the literary treat that it contained. We bought the paper, of course, but we carefully avoided those columns, easily recognized by glaring headlines, containing the minute details of the latest brutal tragedy. We have no doubt that it was an admirably effective piece of journalism. It undoubtedly represented some brisk 'hustling' on the part of the reporter, a graphic word-picture of the most revolting features of the affair, a glowing representation of the nerve and daring of the hero (?) of the affair (we refer, of course, to the murderer), and a vivid use of the imagination to supply all those inconvenient gaps in the chain of facts. We have no question that the newsboy was measurably correct in his assertion that the editor has indeed provided 'all about the murder' that he could.

"And yet, how little was that all! We boast or mourn, according to our motive and mood, about the omniscience of the press of to-day, its telescopic reach, its microscopic minuteness.

It will do no harm to challenge that fond delusion. The real murder was not described at all. What reporter ever took notes about the slowly gathering hatred in the heart, or caught a kodak view of the instantaneous, passionate decision to strike the deadly blow? What detective ever succeeded in untangling the maze of influences that finally enmeshed a soul once free from even the thought of such a deed? No, the paper told us nothing about the real murder, the sin of the heart; it could not. It only told its readers about the details of the crime."—*Golden Rule*.

Our eloquent contemporary states what is true in its comments. Even in the trial of a murderer there is little gleaned by the procedures of examination in vogue besides details, more or less revolting, with regard to the homicidal act. We do not learn how the thought of murder entered the mind of the criminal, and by what course of reflection his will was stimulated to its commission. A study of temperament and organization is essential to a proper analysis of the mental state of a man in a given relation of circumstances, and what we may learn by this analysis will furnish a clue to the motive or cause of his conduct.

It is not creditable to the present stage of psychological investigation that so little attention is given to the mental development of law-breakers. We hear much of "insanity," it is true, as a sharp plea by lawyers engaged to defend criminals; but this plea, and the manner of its support, are for the most part constructive or hypothetical, and society generally hears it with amused contempt. Albeit, overgrowth of the selfish propensities and of an irritable temperament until one loses self-con-

trol in circumstances of excitement may be considered fairly as a factor of mental unsoundness.

We are not assuming the position of the criminalist in what we have to say. Far from it. But a reasonable and physiological consideration of vice and crime, from the point of view of the statistics furnished by the civil authorities, demonstrates the very large part that influences created or maintained by society bear in the production of crime. The very forces that in a proper relation contribute to energy, activity, spirit, force and thoroughness—elements necessary to thorough effectiveness in many lines of occupation—in an improper and vicious relation impel one to transgress the laws of his being and the canons of civil order. To deal justly with the criminal we must weigh him in a balance that is adjusted according to the bearing of his environment, as well as weighted by the peculiar bias of his organism.

INFLUENCE OF THE IMAGINATION.

THE imagination, which used to be looked at with much distrust by serious-minded people, is beginning to have its value, as an instrument of education, theoretically and practically recognized. Its employment is absolutely indispensable in the teaching of history, geography and literature. It plays an important part in ethical education, as the only means we have of entering into the thoughts and feelings of other people. Professor Tyndall showed, in his famous discourse before the British Association, in Liverpool, in 1870, the service it may render in the investigations of physical

science. And now we have Mr. Goschen claiming for it, in his rectorial address at Edinburgh, a prominent place in every subject that can occupy the mind of man.—*School Guardian*.

The devotion of psychologists and educators to the intellectual faculties has been the cause of the neglect of the imagination. In children, its early and instructive promptings have been repressed by teachers on the ground commonly held that its effect was to make a child capricious and unstable. Now, however, the phrenological view, that the organic functions fundamental to imagination come into play in their order as a part of our mental evolution, and are essential to mental vigor and harmony, is becoming recognized by

those who prescribe the formularies of the later psychology. We trow that with the light thrown on mental manifestation by the acceptance of so important a canon of mental physiology, there will be a better and more practical system of training in our schools generally—ere long. With the growth of knowledge among teachers regarding the nature of their work they will become stronger in their influence upon affairs social and political, and there must eventuate a marked improvement in the general community. The use of the imagination naturally tends to elevation of social sentiment. To repress or ignore it is to deprive the human being of elements that inspire some of the best motives known to human effort.

Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

AN ESSENTIAL OF THE MENTAL ECONOMY—
Question.—I find in my readings of philosophy that some writers claim that reverence, or what you name Veneration, is a develop-

ment from a certain mental root occasioned by the necessities of environment—or it is a manifestation of mind due to the combination of certain faculties. Goethe is quoted as having said: "There is one thing that man does not bring into the world with him, but which is nevertheless essential to a full and perfect development—that is reverence." This does not agree certainly with your views, and I should like to hear your opinion regarding it.

L. D.

Answer.—As a system of mind Phrenology is applied in the manner of the natural sciences. Its advocates do not concern themselves with the development theory or any theory of origins that attempts to go into the state of man anterior to his present and known constitution. It finds him normally possessed of many faculties and powers, and among them a faculty whose special function is respect, reverence or deference. Whatever is recognized as *essential* to the mental economy we claim to exist in the organiza-

tion of a well-born, sound human child in germinal form at first, and susceptible of development by educational stimuli. Goethe observed the lack of deference and subordination in many, just as we to-day note it, but imputed the cause of such lack to the non-existence of an original faculty giving expression to reverence. Now we know that it is to negligence and faulty treatment that this faculty is not brought out and made an active, controlling factor in the mental expression of a large number of children and youth. Hence the apparent defect is one that might appear in the case of any other faculty for which the conditions of development are not favorable.

BLOOD EATING—M. C.—We do not believe in this kind of practice, either as medical treatment or as a part of dietetics. Blood is essential to life and growth, but the blood that meets the wants of nature is that made in the laboratory of the digestive system, and not that which has been borrowed from a foreign source, and has been more or less changed by its exposure to necessarily abnormal conditions. A great deal of error is entertained by the public with regard to the nutritious and "tonic" effects of blood and its preparations. One form called *hæmatin* has been prescribed not a little for nervous and anæmic people. The very fact that this hæmatin is not assimilated, but may go almost unchanged into the intestinal waste, as shown by Gherardini's experiments, is enough to condemn its use. As regards blood itself, a particularly strong stomach is necessary to convert it, and then the peptonoids that result are found to contain very little virtue. It is the conclusion of recent observers that persons with weak stomachs should not touch blood or any of its preparations.

SKIN TROUBLE—O. D.—By careful diet and attention to bathing and other habits, you may relieve yourself of the trouble. "Blood purifiers" will not help you. The trouble is probably of an eczematous nature; and aside from the simplest applications, like a bland ointment or vaseline, we should not care to advise you. A full description of the case would be required for any attempt at special treatment. Some persons in cold weather suffer a peculiar eruption. Yours may be of that nature.

BATHS FOR FEVER CASES—N. A.—It is a fact that the more advanced physicians, whatever their school, are getting to use water for treating patients with fever, especially where the facilities for water treatment are good. The late Dr. Baruch, for years at the head of Mt. Sinai Hospital, New York City, was so thoroughly hydro-pathic in his views of a proper treatment for the various diseases that came under his notice, that many of his associate physicians half humorously styled him cranky. Nevertheless Dr. Baruch had too good a record of successful management to be laughed at. The systematic employment of baths will accomplish far more with the average patient in reducing fever than any of the much-advertised and be-puffed chemical preparations.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

A Psychological Basis for Phrenology.—Many scientists deny the power of Phrenology, yet there is a basis according to their own standard.

Suppose *one* impress from outside, on a certain "virgin" fiber and cell. Suppose, then, it *modifies* this fiber and cell. Suppose *another* impress arrives of a very *like* character as the first. Is it rational to suppose that the effect of the second is operative in the area of the first? All like things cluster together. Has this rule any exceptions? If so, why? By degrees there are accumulated special *groups*, as even Ribot will say. And these groups are roughly defined by Phrenology. They really are harmonies. Groups are inherited and typed. An ant has a rudimentary divisional brain. A goose has a better brain, whether you believe it or not. A man has a much more differentiated brain.

Ribot says that "the higher psychic states have never been localized." In his sense it would require a different sort of organization for that kind of automatic intellectual life, which would be then mere automatism. Let us pray for the high or-

ganization; but in the phrenologic sense the higher psychic states are daily manifested through certain groups and their nervous combinations. Phrenology is profoundly *religious*. It believes in soul, and it believes in matter. It believes that shock may modify the cells; but it also knows that soul is on the other side giving *meaning* to the automatic action. What is life without a lever? Many scientists, as they claim themselves to be, believe in a refined system of automatism. I have found more good in Phrenology than in nearly everything else. It is a robust study. It gives the primary ideas of selfhood. In Phrenology there is an explanation of our higher states. In science, so called, *matter* is regarded as the *only* agency (entirely overlooking the fact that Law, which is altogether pure will, and spiritual, manages physical combinations, and that matter gathers according to the Supreme Word). In Phrenology *soul* is an agency, also. One gets impressions from outside, as science says, but also from an inner source. This latter science denies.

Not long ago I had a successful telepathic bout with a scientific man—proved, corroborated and passed on for recording. Was that due to a shock on my nerve-cells?—or was it due to some incomprehensible faculty of the soul? However, being a scientist, and, moreover, wearing a bad liver disease, this same person was in great doubt about admitting it at all, while a more comfortable scientist admitted it at once.

Scientific votaries are of two orders—those who have a bad, diseased liver, and those who do not.

Do they know all? I wot not. All things have an inside and an outside to them. All things are double. *Two* eyes are needed to get the direction and very solidity of an object. Apples are double, plants are double, the earth is double, and the scientist who looks on one side only of manifestation, may be called blind in one eye.

Gratiolet says: "to each sense corresponds a memory that is correlative to it, and that the mind like the body has its temperament which results from the predominance of a given order of sensations in the natural habits of the mind."

Suppose my *chief* sense to be my eye—

that it owns muscular sensibility for form, and also retinal and nervous apparatus complete, for color. This equipment would mean for me good percepts, and these in the overwhelming proportion which would give me the temperament of *perception*.

Suppose that the *ear* is the chief sense—would that mean good attention? The ear certainly is at the middle of space. The fiber of vitativeness runs midway back of it through the entire head, as if to be at the very center of existence to support it—the root of all its neighbors. What more needed than attention to support life? Position is of importance, always. Perhaps a goodly proportion of "ear" faculties would give the intellectual temperament of attention.

But suppose the sense of *smell* is the best sense. Smell is a sensation "en masse." It has only one characterization, discrimination. It is passive. It may not be in animals.

Again, taste, in large proportion. Taste is also discriminative, but it is for a different end. Smell is for reflection, for a means of knowledge. Taste is a caterer to physical supply. Perhaps a *supplying* mental temperament might be analyzed from all this.

Touch, in very sensitive and large proportion, would no doubt produce a poet's temperament, given other parts. It is the temperament of sensibility.

To sum up: There are five temperamental orders of the mind sense—perception, attention, discrimination, supplying and the sensitive.

M. OLIVE.

PERSONAL.

DR. SAMUEL EADON, one of England's eminent advocates of Phrenology, died December 18 last, at his residence, Hambrook Court, near Bristol.

He was born on the 3d of December, 1809, and had therefore completed his 82d year. He was educated at the grammar school, Sheffield, and went to the University of Edinburgh as a student in 1830. Here he greatly distinguished himself, gaining with his M. A. degree, in 1834, the gold medal for philosophy. He was elected a Fellow of the Royal Society of Arts of Scotland. The degree of Ph. D. was conferred upon him by a German university. He was for many years

a strong supporter of the doctrines of Gall and Spurzheim, and frequently contributed to phrenological literature—his last effort appearing in the Phrenological Annual (English) for 1892.

THE DEATH OF DR. MORELL MACKENZIE, the eminent specialist in throat diseases, has been announced. The cause of this sudden demise was pneumonia. Dr. Mackenzie obtained his special distinction through his treatment of the late Emperor Frederick, of Germany.

WILLIAM PARNELL.—We have received a letter from an Alabama correspondent, who takes proper occasion to correct the statement published in the February number with reference to the brother of the late "uncrowned king." It is unnecessary to say that the editor of the PHRENOLOGICAL is always ready to amend any false or invidious statements that may find place under this heading. As a rule the items are obtained from sources that are regarded trustworthy. Our correspondent says:

In the February number I note the following, under the head of "Personal," viz., "John Howard Parnell, a brother of the Irish leader, is said to own a small fruit farm in Georgia. He is described as a seedy-looking man of forty-seven, who has not met with great success in this country. It is thought he may inherit what remains of the estate in Ireland." The gentleman you refer to is Mr. William Parnell, of Chambers County, Alabama. He owns a peach farm in that county, and ships his fruit to northern markets from West Point, Georgia. I do not know what you consider "a small farm" in New York State, but the one referred to as being "a small fruit farm" contains one thousand five hundred acres, and is constantly being added to and improved. On that farm are grown some of the finest peaches to be found *anywhere*; and, Mr. Editor, if you have ever eaten any *fine* peaches, purchased from fruit stands on Broadway and other thoroughfares in your city, you may have partaken of fruit from Mr. Parnell's farm.

An address delivered before the Farmers' Institute of Elkhart County, Indiana, by Mr. H. S. Bartholomew, is reported in the *Goshen Times*. The address is full of good

points, and thoroughly phrenological. As a student of the Phrenological Institute, Mr. Bartholomew is working in the right direction for the good of his fellows and his own credit.

DR. HENRY G. HANCHETT announces his return to the profession of music, a course that he has felt to be incumbent upon him in response to the demand of the music-loving world. When a man has shown himself to be eminently worthy of esteem and support in an honorable vocation he may step aside to pursue some other profession of even greater intrinsic merit, yet the prestige gained by earnest and successful endeavor in the first is likely to be something of a hindrance to the full realization of his purpose in the change. This has been the case, we suspect, in Dr. Hanchett's case. The demand for men of his broad intelligence has been growing latterly in the field of music, and in returning to it he finds a better opportunity for the exercise of his talents, and use, too, for the experience that the years devoted to the study and practice of medicine have given him.

WISDOM.

"Thou must be true thyself,
If thou the truth would teach."

THERE is a remedy for every wrong, and a satisfaction for every soul.—*Emerson*.

If thou desirest to be borne with, thou must also bear with others.—*Thomas A' Kempis*.

SERVE and thou shalt be served. If you love and serve man, you can not by any hiding or stratagem escape the remuneration.

In proportion as nations get more corrupt, more disgrace will attach to poverty and more respect to wealth.—*Colton*.

TRUE glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.—*Pliny*.

So long as the world and the heart are young,
Shall deeds of daring and valor be sung;
And the hand of the poet shall throw the rhyme
At the feet of the hero of battle-time.
But nobler deeds are done every day
In the world close by than in fight or fray.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

A WANT that may be "felt"—The want of a hat.

"I wouldn't marry the best man living," she said, and she kept her vow from the first; but she did not live to die an old maid; she married one of the worst.

"My dear," said a frightened husband in the middle of the night, shaking his wife, "where did you put that bottle of strychnine?" "On the shelf next to the peppermint." "O Lord," he groaned, "I have swallowed it." "Well, for goodness sake," whispered his wife, "keep quiet, or you'll wake the baby."

"Your daughter is making rapid progress in Tape & Co.'s store, I hear." "Oh, yes. She went in as 'cash,' then she became a 'bundle girl' and now she's a 'saleslady.'"

HUSBAND—"No meat for dinner to-day? Why? Didn't you telephone the butcher to send up that roast we agreed upon this morning?"

Wife—"No, dear; I'm sorry. But the fact is, I was studying my memory lesson and forgot all about it."

"NEW LECTURES" IN PHYSIOGNOMY.

A telegram sent C. O. D. was received from the Hon. Emblem Spooner, of Toronto, saying that he was about to start for Detroit to deliver a series of lectures on physiognomy to colored people only.

Members of the Lime Kiln Club would be admitted free of charge. Among other things the Hon. Emblem will convince his hearers:

That large feet denote great brain power.

That a red nose is the index of a soul which readily absorbs all that is beautiful in nature or art.

That a double chin denotes a strong leaning toward murder.

That bow legs and melancholy temperaments go together.

In brief, the physiognomist will knock most of the accepted theories into the middle of next summer, and all at the low price of ten cents.



In this department we give short reviews of such New Books as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

TRANSACTIONS OF THE NATIONAL ECLECTIC MEDICAL ASSOCIATION of the United States of America for the years 1891-92. Edited by Alexander Wilder, Secretary. Vol. XIX.

A cursory examination of this well-edited volume must commend it to every candid physician. There are so many features of such direct practical bearing on the experience of the sincere worker in medical lines that no one, however wide his knowledge, will fail to glean useful suggestions. The papers on "Hypnotism" and "Psychology in Medicine" are of high value in themselves, the latter especially showing unusual scholarship and observation. Certain references to so-called encephalic centers, as sustaining a relative polarity to important visceral organs, reminds us of the theorizing of a philosopher, late of Boston, on what he has termed sarcognomy. A better resume of the operation of "faith cure" than that Dr. Wilder has included as a matter of course in his paper we have not before seen. After all, in looking through this book, we must confess that the Eclectics but claim, what every fairly-educated and progressive physician will claim, the right to consider disease and its treatment in accordance with the canons of a rational discretion and unfettered by any arbitrary rules or class maxims.

AGE OF THE DOMESTIC ANIMALS. Dentition of the Horse, Ox, Sheep, Hog and Dog. By Rush Shippen Huidekoper, M. D., Professor of Sanitary Medicine and Veterinary Jurisprudence, Am. Veterinary Coll., New York, etc. Illustrated. 8vo, pp. 221. Price, \$1.75. Philadelphia: F. A. Davis.

A treatise on a subject of interest to all who are employed in the raising or care of stock, horses and dogs. In its way it is to American science an original book. The author has drawn much valuable material from the ablest English, French and German writers, and has given his own deductions and opinions, whether they agree or disagree with such investigators as Bracy Clark, Simonds (in English), Girard, Chauveau, Leyh, Le Coque, Goubaux and Barrier (in German and French). The illustrations have been mainly taken from these authors, and it would be extremely difficult to improve upon them. There are, however, a large number of original illustrations on the horse, cattle, sheep and pig.

In the preface it is said that "The author has attempted to prepare such a book as he feels would have been of interest and service to himself in his association with animals as a layman, and would have aided his studies and appreciation of the anatomy of the teeth, dentition, and means of determining the age. He hopes, also, that this work will furnish to students and veterinarians knowledge which will aid in surgical operations on the mouth."

THE MYSTERIOUS BEGGAR. 12mo, cloth, pp. 400. Illustrated. J. S. Ogilvie, Pub., New York.

A story with its locus in Brooklyn, and the motive of which appears to be an arraignment of the method that has lately grown into favor in what is called organized charity, viz., investigating appeals for relief. The chief character of the book is a woman unfortunate in her marriage, and later the more unfortunate victim and tool of a brutal inebriate. This man lives upon the charitable through appeals for help written by his miserable partner. The language and general style of the book show familiarity with the ways and lingo of the lowest class of a great city. There is certainly no want of vigor in the treatment of the different situations: the scenes of alcoholic frenzy in the slum tenement, and of pathetic tenderness in the aristocratic mansion are depicted with fervid minuteness. But it does not seem to us a book that is likely to produce more than a temporary impression, so much of its matter is akin to what people

are familiar with in the columns of the daily press.

PUBLICATIONS RECEIVED.

A WOMAN'S REVENGE; or, The Mystery of the Black Pines. By Mrs. J. F. Reichard, author of "Mr. Clifton of Barrington," etc. No. 49 of the Sunnyside Series. New York: J. S. Ogilvie. This story deals with a deep, dark secret of a high-toned old family, and treats it in the most approved of sensational styles.

LELAND STANFORD, JUNIOR, UNIVERSITY—Circular of Information No. 6. This pamphlet shows that the California institution is organized on a very liberal scale, co-extensive with its lavish endowment. There the young of the Pacific coast can find abundant opportunity for the development of their faculties.

PUBLIC LEDGER ALMANAC for 1892. Received from the publisher of the *Ledger*, Mr. George W. Childs. The Almanac contains information of a general character, especially that relating to political affairs, and is rather full of data relating to the city of Philadelphia.

NATURAL FOOD, a journal devoted to Health and the Higher Life. This is a new competitor for public notice in the ranks of monthlies professedly hygienic. It has shown some vigor already, and is aggressive in its treatment of the old and generally received views dietetic, etc. Among the items of special interest is the report of the passage of a bill in the Belgian House of Representatives which allows hypnotic experiments by doctors at home, or in hospitals before medical students, but severely punishes—first, any person practicing hypnotism without medical qualification; and secondly, any person, even a medical man, who practices hypnotism in public to satisfy the morbid curiosity of an audience. Of the essential importance of hypnotism in the treatment of certain nervous diseases there appeared to be no difference of opinion among those delegates who understood what they were discussing.

3d Month.		MARCH, 1892.		31 Days.		
MOON'S PHASES.		INTER-COLONIAL.	EASTERN.	CENTRAL.	MOUNTAIN.	PACIFIC.
First Quarter	D.	H. M.	D. H. M.	D. H. M.	D. H. M.	D. H. M.
Full Moon	13	3 14 ev.	2 14 ev.	1 14 ev.	0 14 ev.	11 14 mo.
Last Quarter	21	8 55 mo.	7 55 mo.	6 55 mo.	5 55 mo.	4 55 mo.
New Moon	28	1 16 ev.	0 16 ev.	11 16 mo.	10 16 mo.	9 16 mo.
		9 18 mo.	8 18 mo.	7 18 mo.	6 18 mo.	5 18 mo.
Day of Year.	Day of Month.	Day of Week.	BOSTON: N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg.			
61	1	Tu	N. Y. CITY, Phila., Conn., N. J., Penn., Ohio, Ind., and Ill.			
62	2	W	WASHINGTON, MARY-land, Va., Ky., Mo., and California.			
63	3	Th	CHARLESTON: MARY-land, Va., Ky., Mo., Miss., and La.			
64	4	Fr	SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.
65	5	Sa	H. M.	H. M.	H. M.	H. M.
66	6	Sa	6 29	5 56	5 57	6 23
67	7	M	6 25	5 57	5 58	6 20
68	8	Tu	6 24	5 58	5 59	6 19
69	9	W	6 23	5 59	6 0	6 18
70	10	Th	6 22	5 59	6 0	6 17
71	11	Fr	6 19	6 2	5 47	6 15
72	12	Sa	6 17	6 3	rises.	6 14
73	13	Sa	6 15	6 4	rises.	6 13
74	14	M	6 13	6 5	6 18	6 11
75	15	Tu	6 12	6 6	7 14	6 10
76	16	W	6 10	6 8	8 13	6 9
77	17	Th	6 8	6 9	9 11	6 7
78	18	Fr	6 6	6 10	10 11	6 6
79	19	Sa	6 5	6 11	11 13	6 5
80	20	Sa	6 3	6 12	morn.	6 4
81	21	M	6 1	6 13	14	6 2
82	22	Tu	6 0	6 14	15	6 1
83	23	W	5 58	6 15	16	6 0
84	24	Th	5 56	6 16	17	5 58
85	25	Fr	5 54	6 17	18	5 57
86	26	Sa	5 53	6 18	19	5 56
87	27	M	5 51	6 20	20	5 54
88	28	Tu	5 49	6 22	21	5 52
89	29	W	5 47	6 23	22	5 51
90	30	Th	5 46	6 23	23	5 50
91	31	Th	5 44	6 25	24	5 49

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 4.]

APRIL, 1892.

[WHOLE NO. 640.



CHARLES HADDON SPURGEON.

CHARLES HADDON SPURGEON,

PREACHER AND BENEFACTOR.

THE religious world has been strongly moved by the recent death of several of its eminent leaders. England especially has suffered loss in this respect. But a month or so ago Cardinal Manning yielded to the weight of more than 80 years, and now he is followed by the great preacher and philanthropic worker—Spurgeon. A man not beyond middle life—and in all the flower of mental energy—the death of Mr. Spurgeon seems most premature, yet in the light of actual accomplishment his career, as compared with thou-

work formed the domain within which his activity found satisfactory scope. Mr. Beecher, in a sense, was a national man. Mr. Spurgeon was a devoted son of the Baptist Church from first to last. He had not the oratorical sweep of the American preacher, his power of imagery and symbolism, his equality of style, and capacity to meet different masses of men and discuss different topics, but he exceeded him in power of specific application, in the scholarship that ensues upon close and persistent study, and in earnest devotion to one



MR. SPURGEON'S BIRTHPLACE, AS IT APPEARED IN 1834.

sands of other men, was an extended and complete one. His influence was not only great in matters purely religious, but in social and even political walks it was indirectly powerful. He preached in his great London Tabernacle to upward of six thousand persons Sunday after Sunday, and this fact alone would be sufficient to demonstrate his commanding importance not only as a pulpit orator, but as a public man. He was to Great Britain what Henry Ward Beecher was to America in his ability to move great audiences, but, unlike Mr. Beecher, his church and parish

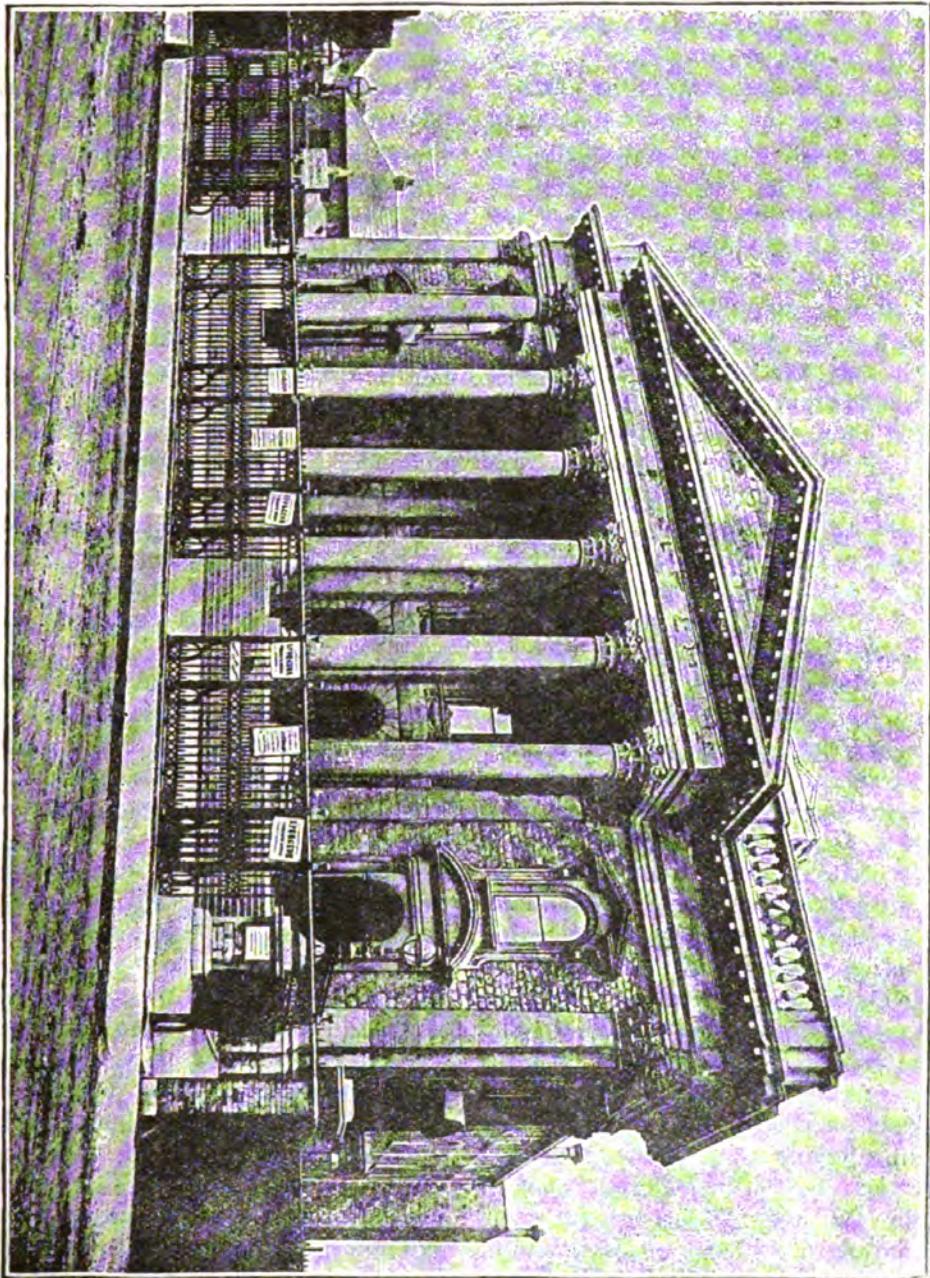
purpose. He was an organizer of rare accomplishment, as attested by the development of his own parish and the many benevolent institutions connected with it.

Charles Haddon Spurgeon came of a line of church workers, and was born at Kelvedon, Essex, June 19, 1834. He received an excellent general education, and very soon was removed to his grandfather's house to be trained by him. This grandfather subsequently wrote a biography of his grandson, "thus reversing the usual condition under which such works are produced."

He went to school at Colchester, where he had unusual advantages, and afterward attended a course in an agricultural college. His friends tried to in-

duce him to go to Oxford or Cambridge, but he thought that he ought to be doing something more useful than reading Latin and Greek. In fact, he was anxious to support himself, and before he was 16 years of age took a position as usher in a school at Newmarket.

THE "TABERNACLE" WHERE SPURGEON PREACHED, LONDON, ENG.



duce him to go to Oxford or Cambridge, but he thought that he ought to be doing something more useful than reading

Becoming interested in practical religion he earnestly studied the Bible, and worked as a Sunday-school teacher,

and in many ways exhibited a most zealous spirit. He was about 17 years old when he connected himself with the church at Cambridge which was founded by the celebrated Robert Hall, and soon after began to preach, having joined a lay preachers' association. He received a call as pastor to the little village of Waterbeach, and walked every day from Cambridge to that place and back again. His reputation spread, and in 1853, when only 19 years old, he was invited to preach in London at the new Park Street Chapel. This society gave him a call to its pastorate, which he assumed in January, 1854. Though the chapel was not small, it had to be enlarged, and during the improvements he preached four months in Exeter Hall. A little later the enlarged chapel was found insufficient for the growing congregation, and Surrey Music Hall—holding, sitting and standing, 12,000 persons—was hired. Then the Tabernacle, since so celebrated, was erected and opened in 1861. This building seats 5,500 persons, with room for several hundred more to stand.

Such a phenomenal development as this very brief relation illustrates gave Mr. Spurgeon a world-wide reputation.

Marshaling the large resources that so great a community as the members of his congregation formed, he set on foot the religious and benevolent enterprises with which his name is associated one after another, and ere long his single church was a great center for the propagation of Christian truth and moral reform. The fact that his ministry established and maintained a "School of Prophets," or college for training young men to the ministry; thirty-six chapels in different parts of London; a large orphanage for girls and boys; a Colporteur Association, employing seventy agents in different parts of England; a Book Fund, which supplied poor ministers of different denominations with needed reading; a Missionary Society for work in North

Africa; a system of alms-houses, demonstrates his power as a Christian leader.

Hundred of thousands of volumes of Mr. Spurgeon's sermons have been circulated, to say nothing of what the daily and weekly press have done in the way of multiplying his Sunday utterances.

One thing about this remarkable man was that his personal appearance was far from attractive. As one says: "Like Socrates, whose words mankind hangs upon to this day, Spurgeon was one of the most unprepossessing of men in personal appearance, being short and squat, with flat nose, thick lips and protruding chin, and with no physical grace. Yet Wendell Phillips, the most beautiful, graceful, eloquent and cultured of men, never drew to him such audiences as this homely looking man did by mere power of his personal magnetism"—and, as should be added, his sincerity, unselfishness and earnestness. One who studied Mr. Spurgeon in pulpit and out thus describes his appearance:

"His face is long and far from prepossessing. His chin is very prominent and hardly covered by his iron-gray whiskers. His lips are full and disclose teeth not fair to look upon. His nose is thick and not well proportioned. His eyes seem small as they look out from under his bushy eyebrows, but the forehead is broad and commanding. His shoulders are round, and he has an immensity of girth that, if it does not tell of good living, tells of insufficient exercise. His clothing is ill-fitting, but when he speaks all these defects disappear. His voice is melodious. It is as sweet as the babbling of a brook in June. It rises and falls in perfect rhythm. It is a voice that captivates and holds the hearer spell-bound. There is not a trace of English accent in it, although its owner is an Englishman, as were his father and grandfathers before him."

Possessing, like Mr. Beecher, a splen-

did vital endowment, his brain was thoroughly energized and sustained to the furthest extent of its activity. There was no limit, apparently, to his natural capacity for endurance.

A total abstainer, so far as alcoholic drinks are concerned, he was nevertheless a great smoker, and what tobacco may have had to do with his early taking off one can not say; yet the fact of its being poisonous warrants a suspicion that his nervous system had lost much of its recuperative energy through its use. His death, according to what we have learned through the newspapers, is ascribed to exhaustion, ensuing upon a long experience of kidney trouble and rheumatic gout. How much of the suffering from this malady might have

been due to the insidious inroads of nicotine we are not prepared to say, but candor on the part of any intelligent physiologist would admit a pathological relation. Granting a hereditary element in the disease, would not its development be hastened and its severity aggravated by a long and inveterate tobacco habit? We can not but think as we review the matter that the world has occasion to regret this "small vice" in the great preacher. Freed of it longer life, with its continued usefulness, would most probably have been his. It was at Mentone, whither he had gone to find some relief in a softer than the English climate, that Mr. Spurgeon died on the 31st of January.

EDITOR.

OVERCOMING NATURAL DEFECTS.

IT is in the walks of art that we find the most striking examples of high accomplishment in overcoming the apparently insurmountable. A contributor to *Women's Voice Magazine* tells in entertaining style how some of the great artistes in song reached their high places in the world's admiration, and it will probably surprise many to learn for the first time that those so called children of a fortunate inheritance really owed their perfection of vocal expression to persevering industry. The writer speaks first of Malibran, saying:

"Her famous father bent his iron will and his great practical knowledge of the human voice to the gigantic task of developing from her harsh and discordant tones the material for a career that should crown his and her life with new glory. Beginning, as a child, with so limited a range that an octave was beyond her powers, she was kept incessantly at work under the spell of her father's almost cruel ambition. Garcia was more pitiless to his child than to any other pupil. Sometimes she would sing so badly that he would fly, with fingers thrust in his ears, to the farthest

corner of the room. Her intelligence and artistic instinct, however, combined with protracted study, finally triumphed over bodily and vocal defects, and at the age of eighteen, the world did her homage as its Queen of Song, with a range of three octaves, an upper register of marvelous brilliancy, and chest-tones so soft and thrilling as to touch every heart. So much for unflagging work, intelligent training and well-directed ambition.

"In Malibran's great rival, Pasta, we have still further encouragement. It is written of her that nature had denied her the ninety-nine requisites (according to the old Italian adage) of a singer. At the beginning of her studies her range was limited, and the quality of her voice was 'husky, weak, without charm and without flexibility.' Her features were cast in a coarse mold. Her figure was ungraceful and her movements awkward. When she first tried her feeble wings it was only to meet dire failure. Withdrawing from public notice she applied herself with zeal and enthusiasm to overcoming her faulty tone-production and to developing

physical, mental and vocal power; and Chorley says of her, later: 'There was a breadth, an expressiveness in her roulades, an evenness and solidity in her shake, which imparted to every passage a significance beyond the reach of more spontaneous singers.' By sheer industry she attained a range of two octaves and a half, gained a rich and sweet quality of tone, a wonderful trill,

and a style of delivery and phrasing which placed her in the front ranks of her art.

"Of Jenny Lind we learn that she experienced bitter struggles and disappointments. Garcia's verdict, after hearing her sing, was: 'My good girl, you have no voice.' She took his advice and rested; but, as soon as possible, went to work again and reaped a great reward."

A. C. HOBBS, THE LOCK EXPERT.

THE death, on October 6, 1891, at Bridgeport, Conn., of this noted American lock expert, recalls many striking incidents of his remarkable career. In the study of locks, and the mechanism of opening them, he made many years ago a unique profession and a world-wide reputation. A brief account of Mr. Hobbs, lately published in the *Scientific American*, furnishes the following particulars of interest: He was born in Boston, October 7, 1812, his father being a carpenter and joiner, from England, and his mother coming from Wales. At ten years of age he commenced his work as a boy on a farm, which was followed by a place in a dry goods store, and that by commencing to learn wood carving. Carriage-body making came next, and then a short trip as a sailor, after which tinsmith work and coach and harness trimming were tried, to be followed by an apprenticeship at glass cutting, an occupation he followed for about eight years. In connection with cutting glass door knobs he invented and patented a new method of fastening the knobs in the socket by which they were attached to the lock, by which he was first brought in contact with lock-makers. He afterward opened a store in New York to sell locks and fire-proof safes, and made a specialty of bank locks. He got up for himself a very fine set of tools for opening vaults and safes, and made his first call with them and one of his own locks on a bank at Stamford, Conn.

They had on their doors a Jones padlock, which held an iron strap over the keyhole of an Andrews bank lock, which had cost the bank \$100. In addition they had a warded lock, making three locks, any one of which was considered quite secure against being opened without the proper key. Also a supposed secure lock was placed on the outside door of the bank. The bank directors decided that if the lock on the outside of the door and those on the vault could be opened in two hours without injuring the locks, they would purchase a new lock. Mr. Hobbs then, after examining the keyholes, selected a few instruments from his assortment, opened the outside door and the three locks on the vault in twenty-three minutes. No further argument was needed, the new lock was purchased, and their vault made secure. This occurred in January, 1847. From that time until 1851, his whole attention and time were occupied in visiting banks, including nearly all in the United States.

In 1848 Mr. Hobbs was at the bank of Lancaster, Pa., putting on a lock that he had sold them. As the cashier came in the bank with his morning paper, he said, "Mr. Hobbs, there is something for you," throwing down his New York paper, in which was an advertisement from a Mr. Woodbridge, of Perth Amboy, offering \$500 to any one who would open his lock, then on one of Herring's safes in the Merchants' Exchange reading room in New York. Mr. Hobbs said

to the cashier, "That is my money." "What," said he, "do you think you can open it?" "Yes," said Mr. Hobbs, "and I leave for New York as soon as I have finished putting on this lock."

Mr. Hobbs went to New York, and had thirty days in which to open the safe, within which had been placed a check for \$500. The room was cleared at 9 o'clock in the evening, and at 11½ Mr.

locked in and could not be withdrawn. At 10 o'clock Woodbridge, the directors and the arbitrators were on hand, and Mr. Hobbs carefully moved the wire which he had watched for three hours, and then pulled open the door of the safe and secured the \$500.

In April, 1851, Mr. Hobbs went to London to examine a wonderful lock made by Brahma. There was a standing



Hobbs had the position of all the tumblers marked out and a wire inserted by which the bolt could be withdrawn. Early in the morning he sent word to Woodbridge that something was the matter with the lock, and requested him to come in at 10 o'clock. Woodbridge was delighted, as he had arranged that if any instrument should be inserted in the lock, and the tumblers were not in proper position, such tool would be

offer of 200 guineas to any one who should be able to open it without the key. A committee was appointed, long articles were published in the newspapers, and the trial began. It took Mr. Hobbs fifty-one hours to pick the lock, and there was a complete overthrow of the locks in general use in England. William Brown, of Liverpool, was the inventor of a later lock, which was used on the safe of Brown, Shipley & Co.,

bankers, and in order to open it the letters of a word were selected from a dial on the door. Mr. Hobbs called at the bank, and had an interview with Mr. Brown, who locked the safe, and then said that it was utterly impossible to open it without knowing the combination. While conversing with Mr. Brown, Mr. Hobbs stood with his back to the dial, and with one hand behind him unlocked the safe, and pronounced the lock worthless.

Mr. Hobbs began lock-making for himself in Cheapside, London, and in time the business grew enormously. In 1860 he came to New York, but retained his interest in the firm of Hobbs, Hart & Co. Then he took charge of the Howe Sewing Machine Works in Bridgeport, and in 1866 was placed in charge of the Union Metallic Cartridge Works, of Bridgeport, of Schuyler, Hartley & Graham, of New York. A few buildings were erected. The works have grown to be the largest in the world of the kind, from 1,500 to 2,000 hands being constantly employed in filling orders from all parts of the world. Mr. Hobbs continued to superintend the works until three years ago, when he was succeeded by his son, Alfred J. Hobbs, the present superintendent.

A SHARP PHRENOLOGICAL TEST.

Prof. N. Sizer relates the following: In April, 1851, a middle-aged gentleman came into our office, followed by a dark, quiet man, who from his aimless appearance, seemed to be an eccentric sort of person, or slightly affected by liquor, or that he was acting a part to mislead the examiner (Nelson Sizer), since such methods are often resorted to; even ministers borrow an unministerial suit to avoid having their profession suspected, so as to get an unbiased opinion. The leading gentleman said in a positive manner, "I wish you would examine this man's head, and tell me what he can do." The man was offered a seat, and he silently dropped into it in a careless way, and allowed his dark, massive

hair to fall partly over his face, obscuring it, as I stood over him. I then made up my mind that he was not acting a part to deceive me, but that he was disguised by drink. I found a firm and vigorous organization, a large and well-balanced head, and concluded to describe what he ought to be and to do with such a head and body, regardless of appearances, and I said, "This man would be a capital machinist. No; that would not quite do; he has so much secretiveness he would prefer to be a locksmith, and he would put in such cunning guards to head off the lock-pickers."

The gentleman—for the speaker was Mr. Newell, of the firm of Day & Newell, the great bank-lock makers, of New York—sprang to his feet, and said "That will do. This is Mr. Hobbs, who can pick any lock (but ours), and he is to start to-morrow with our great lock for the World's Fair in London, and here is our lock. We will show it to you."

I glanced at Mr. Hobbs, and he was transformed; his feigned stupidity had vanished, and he looked the sober, keen, shrewd man that he was. His large Secretiveness had enabled him to give me a wrong impression about his sobriety, but had not varied my verdict. He explained the lock, and showed me the curious devices to head off lock-pickers.

He picked the great London lock, as before stated, and the Day & Newell lock was not opened by any European expert. The name of Mr. Hobbs was on every tongue and in every paper, exciting the wonder and chagrin of the English and the pride of every American.

TO AN APPLF.

Yes, you are an apple, sweet and pure,
For many ills a certain cure

Either night or morning.

When with ague I am distressed,

Or with bile I am oppressed,

An apple gives me needed rest;

With ruddy cheeks adorning.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

HORACE A. BUTTOLPH, M. D., LL. D.

THE subject of this sketch, the son of Warren and Mary Buttolph, was born in the township of Northeast, Dutchess County, New York, April 6, 1815. When he was but a youth his parents moved to Pennsylvania, near the site of the present city of Scranton,

During his residence there he became a pupil in the Stockbridge Academy, where his early education was completed. Later, he devoted his time, in part, to the study of medicine under the direction of his uncle, to teaching school, and, in the advanced stage of



which was then in a wilderness state. After a few years the family returned to Dutchess County, where the son attended school till the age of 14, when he became an inmate of the family of a maternal uncle, Dr. Charles McAllister, of South Lee, Berkshire County, Massachusetts.

his medical studies, to assisting his uncle in his professional duties; thus, in a sense, growing up a physician.

During this period his attention was incidentally directed to the truth and importance of Phrenology, or the physiology and mental functions of the brain, as then taught by Gall, Spurzheim and

Combe abroad, and the brothers Fowler and others in America, through books, lectures and the practical application of the science to the delineation of character by the examination of heads, the original method of Gall, the discoverer and founder of the system.

In view of his conviction that Phrenology formed the basis of the true system of mental philosophy, and also was useful in explaining the phenomena of mental diseases, he, some time before graduating in medicine, decided to make insanity a specialty in after life, should circumstances favor it.

He was graduated in the Berkshire Medical Institution, at Pittsfield, Mass., December 15, 1835, after having attended three full courses of lectures, Dr. Willard Parker, afterward the distinguished surgeon and lecturer in New York, being one of the professors. Early in the year 1837 he located for general practice, in Sharon, Litchfield County, Connecticut, where he resided five years. Toward the close of that period, in 1841-2, as a means of further medical improvement, he passed the winter in attending medical lectures in the University of New York (where Dr. Valentine Mott was then the leading surgeon), and in visiting hospitals for the study of the medical and surgical treatment of cases.

It was during this residence in New York that an incident occurred in connection with Dr. Buttolph that has made the writer almost venerate him ever since. Hearing that O. S. Fowler was ill, he called to see him, and persisted in seeing him, even when told that the illness was small-pox. He called daily, merely in a friendly way, as the patient had a physician already—Dr. Charles A. Lee. As the crisis of the disease approached he insisted upon relieving Mrs. Fowler, who had been constant in the care of her husband, telling her that he would take charge of Mr. Fowler that night, and if possible bring him through, and that if he lived till morn-

ing there was hope of his recovery. Through his incessant watchfulness in attending to his wants and comforts that night Mr. Fowler acknowledged ever after that he owed his life to Dr. Buttolph.

About that time arrangements were being made for organizing and opening the State Lunatic Asylum, at Utica, N. Y.; which has since been so celebrated in its line in this and other countries. As a connection with that institution as a medical officer would afford the desired opportunity for engaging permanently in the care and treatment of the insane, he sought and obtained the place of assistant physician. The institution was opened for the admission of patients under the direction of Dr. Amariah Brigham, medical superintendent, on the 16th of January, 1843, at which time and place Dr. Buttolph's experience and service began in the specialty he had chosen. Here he found a rich field of observation, and entered upon the duties of the new station with hopeful feelings of future success. As time passed all his expectations were realized, and he became fully confirmed in regard to the truth and importance of the principles of the new philosophy of mind he had espoused, which gave it, through all the years he was afterward engaged in that department, its chief attraction.

Having had five years of experience in the treatment of general diseases prior to his entering the institution, he was able to apply medical as well as mental and moral treatment to the cases with confidence and success.

In 1846, near the close of his connection with that institution, for the purpose of enlarging and establishing his views on the subject of insanity, also for the purpose of gaining more definite information of the architecture and management of other institutions, he made a trip to Europe, and there visited about thirty of the principal asylums in Great Britain, France and Germany.

Soon after his return he was appointed medical superintendent of the State Lunatic Asylum, near Trenton, N. J., and entered upon his duties in March, 1847. The following year, 1848, the building was completed and opened for the admission of patients. It may here be mentioned that the duty of assisting to finish, fit and furnish a new structure like that was a most valuable experience for a young man, as he was thus enabled to master many practical details connected with such work.

At that time comparatively few institutions for the insane, either State or corporate, had been established in this country, and the difficulties to be met and overcome were relatively much more numerous and serious than for years past. During that period the habit was formed from necessity, as well as choice, of giving very close attention to administrative details connected with the institution and its inmates, which was continued through all the time he remained in official medical position.

The number of patients received and treated in the Trenton asylum during Dr. Buttolph's superintendence, from May, 1848, to April, 1876, when he left it, was 5,000, and subsequently, in the asylum at Morristown, 1,800. He resigned his position at Trenton April 1, 1876, to take charge of that at Morris Plains, which was opened for patients in August of the same year, where he remained until December, 1884, making a period of unbroken service in the State of New Jersey of more than thirty-seven years, during which these buildings were organized on a plan fairly abreast of any others of their class. The building of Morris Plains, with its perfect machinery, was mostly planned by Dr. Buttolph. One thing of very special interest in the line of machinery in both institutions, in use for many years, is making aerated or unfermented bread, which is most cleanly, healthful and economical. What may justly be regarded as remarkable about it is that

there is probably no other example of the use of this process in any institution in the world, outside of New Jersey.

In 1872 Dr. Buttolph was honored by Princeton College with the degree of LL. D.

He was married September 11, 1849, to Catherine King, daughter of George King, of Sharon, Conn. She died December 29, 1851. He was again united in marriage January 31, 1854, to Mrs. Maria R. Gardner, daughter of John S. Dorsey, M. D., Professor of Anatomy in the University of Pennsylvania. Dr. Buttolph has written on insanity, or mental derangement; also on the organization and management of hospitals for the insane, the classification of the insane with special reference to the most natural and satisfactory method of their treatment, etc.

In all that he has done he has been aided by his knowledge of Phrenology, to which he gives credit in his various writings.

From an address delivered before the Association of Medical Superintendents we make the following extract, and would like to make more did space permit.

"For the purpose of this inquiry it will be assumed that Phrenology is the true science of mind, and therefore that it bears a direct and important relation to insanity. This science teaches that the mind is a perfect whole, but made up of many parts or faculties; that these faculties are primitive, peculiar powers, that may differ in strength, relative and absolute, in different persons, and finally that they depend upon the brain for their manifestation. Phrenology, then, is the science of the healthy functions of the brain, or the physiology of that organ.

"Insanity is the term used to signify the perverted or deranged state of the mental functions, and is embraced in the pathology of the same organ. Phrenology bears the same relation to insanity that physiology does to pathology.

"The truth of Phrenology being admitted, no proof or argument is required to establish the importance of a correct knowledge and application of its principles by those engaged in conducting the moral treatment of the insane, and it may be added with equal propriety by all those concerned in the guidance and training of the human faculties, whether acting in the capacity of parents, guardians, mental and moral, or even religious instructors—indeed the knowledge of the true science of mind is indispensable to the attainment of the greatest success and highest enjoyment, in any and all departments of life. That persons have succeeded to a certain extent in many of the stations alluded to without a knowledge of its principles, and, perhaps, while even opposing and ridiculing the science, is true; and yet this fact forms no real objection to the ground here taken; for if without this knowledge good has resulted, how much greater good would have been secured, and how much farther advanced would have been the race of man in the attainments of science, literature and art, in civil government, and in the moral and religious sentiments, had the different classes of the human faculties always received the training best adapted for their full development and harmonious exercise. But to proceed to the subject in question, the Prevention of Insanity; to this branch of the inquiry alone might be given the space allotted to the entire essay, so numerous, varied and important are the means suggested by Phrenology for preventing this disease. The first and indispensable condition to mental soundness is the possession of a well proportioned, healthy brain, and to secure it Phrenology suggests that due attention be paid to the laws of hereditary descent and to those of health generally. Next in importance to the possession of a well-formed and healthy brain is the education or training of the faculties, so as to excite and strengthen the weak, calm

and repress the over-strong, and confirm each class, and the individuals of the various classes, in the tendency to concerted and harmonious action. Finally, a direct acquaintance with the principles of Phrenology, and a cordial and implicit obedience to their dictates, are also indispensable to the full attainment of its proffered securities against disease.

"A knowledge of this science gives to every reflecting mind an intimate knowledge of his own faculties, by which means he is forewarned of danger, and avoids the circumstances likely to disturb the equilibrium of his powers, or if, perchance, he is occasionally surrounded by adverse influences, from which there can be no escape, he is thereby better prepared to submit to their effects; and if thoroughly imbued with the principles of the science, will do so, evincing the calmness of the philosopher and the patience of the Christian. Can any thing be conceived better adapted to prevent insanity than the habitual exercise of faculties thus trained for action or for Christian submission under trial?

"This, Mr. President, brings me to the very climax of the inquiry, and to the statement of the fact that the underlying principles of mental science based upon these views of the physiology of the brain has been the pole star of my whole professional life—forty-two years of which I have been closely engaged in carrying out the professional and executive details of large institutions for the insane."

It is understood by all thinking minds that in the wisest treatment of the insane self-control on the part of superintendent, physician or attendant is absolutely necessary. Of this trait Dr. Buttolph might be said to be almost an exceptional example; many instances to illustrate this characteristic might be given, but one will be sufficient. One of the patients in his ravings shut the door on Dr. Buttolph's fingers, almost severing them from the hand, but he

his treatment of the subject final. It was mentioned as an exploded theory, and no longer worthy of the attention or investigation of scholars.

Probably no phrenologist considers the classification of the faculties as given by Gall, and improved by his most recent disciples, as absolutely correct, any more than the present list of chemical elements. But in my study of metaphysics I always used the phrenological classification to clear and correct Hamilton's views, learned from the book, although, of course, I did not always say so in recitation. It would have subjected me to ridicule. What the book made hard and confused, phrenology made clear and simple, to be grasped as soon as presented to the mind. To this day, after having studied the usual college text-books and some of the leading works upon the science of education, and being reasonably familiar with the works of men like McCosh, Browne, Whately and Mill, and also with writers like Cocker, Bascom and others in the domain of theology, I still *think* in the language of Phrenology, because by so doing I can keep myself clear. I would not disparage these men, but their conclusions in regard to such things as the theory of knowledge and perception, and freedom of the will, however grand, did not exclude errors in the classifications of the faculties and the operations of the mind.

The problems in religion and philosophy upon which Phrenology has shed light for me are many. It settles some points which have been discussed for years; I wish to name a few that are simplified by it.

It has been asserted by one class of philosophers, since the time of Locke, that the mind of man at birth is like a sheet of white paper, ready for impressions, but has nothing in it except the capacity for the reception of experience. Another class have contended that the mind is built on a plan, that the paper is written all over with the invisible ink

of the intuitions and faculties, which experience develops and brings into view. The leading question is, whether conscience is a faculty which is the result of experience, or is a God-given faculty implanted by the Creator as a means of communication with himself.

To a student of Phrenology who accepts as real, because established by induction, the organ or faculty of Conscientiousness the answer is plain that the conscience is an inheritance and not an acquired faculty. Also, in the same line, Veneration is not a feeling developed by observing the mighty forces of nature, but is related to a reality somewhere in the universe. A faculty without a corresponding reality would be a libel upon the Creator. Spirituality also asserts that there is a Supreme Being and that intimate communion with him is possible and desirable. A consistent phrenologist must be, in philosophy, a believer in the intuitions, and in religion a Theist, and a believer in the omnipresence of God. Its precepts keep me from the errors of the Sensational School of Philosophers as well as from skepticism.

In the social nature, too, it settles some disputed points. The organ of Conjugality, being separate from Amativeness, gives the lie to those who assert that regard between the sexes is at the bottom a physical, selfish, passion. If there be such a faculty, then the unavoidable conclusion is that the Platonic element is a higher feeling and gives more lasting pleasure to the individual than regard with a merely physical basis. It might be shown, at length by Phrenology, that a Lothario's affection, no matter how strongly asserted, is, by the iron laws of our nature, only a transient feeling, and that of the friend who treats a woman with knightly deference is the one that lasts. The law is, the higher the faculty, the more lasting its action, and thus we learn that Conscientiousness, Veneration and Benevolence, being on the summit, will

go with us to eternity. There are also more, but I do not contend for any questioned points, further than to say that we shall have Friendship, but not Amativeness, in heaven.

My life work has been teaching and the supervision of teachers. In no occupation is the ability to read character of more value in every-day work. Both the teachers to be supervised and the pupils to be disciplined can be managed more easily if their disposition and capacity is an open book to the supervisor. From metaphysics I can not acquire so good a knowledge of the working of that complex unit, the human being, as from Phrenology. It gives correct laws of both intellectual and moral growth.

A boy needs some treatment for bad conduct in school. Is his head high at the crown and broad through and behind the ears? If so, I appeal to his sense of honor, his feelings or his desire to be praised. To use harsh measures would only arouse his strong will and Combativeness, and what I demanded would be the very thing he would not do. Is his head low and of the animal type, with no indication of ambition nor fine feeling? He will not respond to higher appeals, and stern, energetic measures may be needed, though not necessarily harsh ones. I treat him as an animal who is to be trained to do something.

The one law, so often repeated by phrenologists, that a given feeling, emotion or condition of mind in a person excites the same feelings in others, has been of the greatest service to me. Kindness and sympathy in dealings with teachers has enabled me to have professional harmony to an extent rarely surpassed. Having large Friendship and Benevolence, I feel a genuine interest in the success of my teachers, chiefly ladies, the thought coming to me that each one was some mother's, father's or brother's dear one, whose failure would pain some one, as much as misfortune to my own sisters would pain my father,

mother and me. My interest has been returned by faithful service, and often by permanent friendship.

The same law has led me to make one suggestion—perhaps oftener than any other—to those who desired to secure good discipline, but were confused as to the means, and that is, "Do not scold. That only arouses their latent ugliness and makes them worse; but be yourself just what you wish your pupils to become. Speak kind words; try to like them; take an interest in them; be quiet; never fret nor hurry. Those who do not yield to this treatment I will manage by some other means." The results have proved the law to be true. Very few prove to be animals, below the range of such influence.

It is my practice to place pupils in as high a class as it is possible and still have them to sustain themselves. Arithmetic is really the basis of grading. Usually I glance at the organ of Number, and if that be large, with at least a fairly large organ of Eventuality, I know that they will not be laggards in a class slightly above them. Sometimes, to test my judgment, I ask such if they are fond of arithmetic, and I have often smiled as they answered so emphatically in the affirmative, but I was not surprised.

But alas! oftentimes Phrenology tells sad tales. A teacher with a small, pug nose comes under my supervision. Testimonials, advantages and even zeal, stimulated by poverty, all conspire in vain in her favor, and I know she will never have a record beyond mediocrity, and constant watching will be required to prevent utter failure.

Perfect confidence in Phrenology as an absolutely correct guide to a person's character, or rather, perhaps, confidence in my own ability to read character *at sight*, has not, I have learned to my sorrow, always been as pronounced as it should be. In my own professional work, and in other relations, I have met people whose heads seemed, for instance, to show that they were intensely selfish,

as well as dishonest, and almost incapable of a disinterested act. Their own conduct and professions, as well as the general opinion of others, differed from my estimate, and I have sometimes, alas! accepted their views, and thought that surely I had not read their organs correctly. But in many cases, extending through a series of years, I have had occasion to see that the character was what I had thought it must be, using Phrenology as my guide. I have regrets and misfortunes as a chastisement

for my distrust of the scientific indication in many cases, both in which friends have proved false and been unworthy of my confidence, from selfishness or low aims.

It has, by its teachings as a science of mind, kept me clear in philosophy, devout in religion, and given me faith enough in myself to persevere in the cultivation of my mind and the higher faculties of my nature.

HENRY S. BAKER.

St. Paul, Minn.

PHRENOLOGY IN THE SCHOOL-ROOM, ETC.

SHANNON, MISS., Feb. 19, 1892.

EDITOR PHRENOLOGICAL JOURNAL —Almost as soon as I returned from the Institute, in 1891, I opened school. The first half day was spent in making a hasty examination of pupils in the presence of parents and teachers. All were well pleased with this, to them, new way of starting off. I was more than pleased. I found I could tell so much more about the pupils than I thought myself able to do. I found also that it gave me a hold on them, and put me in sympathy with them in a stronger and more substantial way than any other method of dealing with strangers. When school was well started we organized a class for readings in Phrenology, using "Heads and Faces" as a text. I am surprised at the readiness with which boys and girls from 14 to 16 take hold of the science. Only to-day our lesson was "Choice of Occupations," and after the reading members of the class were called upon to assign other members to their proper places in life, and I am sure the work was done much better by these young people than it could have been done by "philosophers" unacquainted with our science.

In addition to the work I have done here in my school, I have had some opportunity to lecture to students and teachers on the subject, and with much

success. The people are deeply interested, and, what is the good thing about the matter, they can understand mental science as it is explained by Phrenology. At the last place where I lectured I was introduced by an educated M. D., who said: "The time is not far distant when no man can claim to be educated without a practical knowledge of Phrenology." This man was born and raised in the same neighborhood as Dr. Chas. Caldwell.

Many things come to my notice almost every day which convince me that people want to believe, and do believe, the truths of Phrenology. A few weeks ago a young woman killed her former friend in the city of Memphis, and the newspapers have been discussing the case since. It seems a very noted case in many particulars. To-day I read a description of the prisoner as she appeared in court for the first time. Among other things the reporter said: "Her head is very wide above and back of the ears." No explanation of this was given, it being simply a part of her personal appearance as it appeared to a reporter.

I have been pleased at the favor with which teachers receive the truths of Phrenology, and I look to this science to lead us into the perfect light of the science and art of educating. Without its help there is no science of education.

With its aid mental evolution becomes intelligible. I hope to send you more good news from the "field" soon.

G. T. HOWERTON.

THE TESTIMONY OF TWO PHRENOLOGICAL DELINEATIONS.

IT is interesting to "compare notes" with regard to matters of personal concern, and probably there is no line

as the time passes, and of these a good proportion come under the observation of the phrenologist. The writer could mention names that the world has heard of in prominent relations that appear in duplicate in the register of the consulting office. A well-known capitalist and active participant for many years in the more conspicuous reformatory enterprises of New York City, who died a short time since, had probably con-



of experience in which greater interest is shown by self-reflecting people than in the changes that may occur in their physical and mental constitution in the course of years. Some persons study their own mind and character attentively in the hope that they are *growing*

sulted every examiner of special distinction in the United States, and seemed to enjoy nothing more than hearing the comments of a phrenological expert on the mental organism of a friend. He expressed himself to the writer on one occasion that the similarity of the de-

ductions of the different men who had inspected his cranium was wonderful.

Something like eleven years and a half ago a young man visited the office of the well-known examiner associated with the establishment of Fowler & Wells, and was carefully looked over and advised in the manner following.

“Your temperament is largely mental, and you can not afford to eat, work and recreate in a rash manner as many stronger young men take the liberty of doing without apparent detriment. You should select your food with wise regard to hygienic law, practice free gymnastics and endeavor to increase your weight to 150 pounds. Shun the ordinary fine white flour, coffee and sugar, pickles and pastry; use the Graham bread, oatmeal, tart fruit, lean meat and milk. If you could take ten hours' sleep out of every twenty-four that would be the best use you could possibly make of so much of your time, because it would rest your large, active and sensitive brain. You have a harmonious development of brain in the main, and we should expect that you would hunger and thirst after knowledge, that you would read and study, invent, write poetry and live in the domain of theory and thought, ideality and imagination. You are fond of music, and you have the ability to become a skillful manipulator of musical instruments; you have talent for mechanical invention and skill; you have a keen sense of beauty and refinement, an appreciation of wit and humor, are fond of the sublime and grand, and you live on the wing in a certain sense. Your Benevolence is large, hence you sympathize with the poor; your Imitation is large, and you could personate on the stage. You have faith in the divine, the immortal and invisible, but not a very strong tendency toward the forms and services of worship; you would work with the Quakers nicely if you were used to them. You have feelings that lead you to brilliancy of wit and intensity of thought, but you have

your sad hours, your gloomy days, especially if you overwork mentally or physically. We would give you more Hope, so that you would have a stronger tendency to look on the bright side. You can study; there are few who can do as much in an hour as you can at acquiring knowledge, and you can not afford to spend the next five years in any but the very best way. Remember, with this hunger for knowledge, with this desire for study, this yearning after the higher, and the wider and the purer, you are prone to wear yourself out; nevertheless, you can win the race by avoiding over-study and paying strict attention to the laws of diet and health. You are cautious, exceedingly so; you are conscientious; you love justice and truth in the abstract and in the concrete; you are fond of friends and society; you make friends of children; you are capable of loving devotedly, and when you get ready to anchor your heart and hope seek the Vital and Motive elements in women, so as to have in the family the full range of temperamental power. Your appetite is naturally influential; you are exceedingly nice and susceptible in reference to the good and evil that pertains to the table. You are not so strong in money loving as many; you are afraid of being poor rather than anxious to be rich; if you could have an income sufficient to support you handsomely you would not worry much about adding more to it and becoming rich. You have more than common talent for reasoning, studying, thinking, talking, writing; you have more than common talent for mechanism and art, and dramatic art especially. You would do well in some department where refinement, morality and intelligence are to be exemplified; you could do anything in the way of scholarship, but you are especially inclined to literature, philosophy and morals. If you want to preach you can do it, and you can make the world better for your presence, but be careful

not to overwork; remember that the body is worth taking care of as well as the soul and the intellect."

Nearly ten years later—viz., on the 14th of January, 1890—Mr. Gass again visited Professor Sizer, with a view to ascertain what improvement, if any, had been made in his organization. This time it will be seen that it was not considered necessary to give so much attention to the health of the subject, and indeed, we may easily infer that Mr. Gass had endeavored to follow the excellent hygienic advice he had received, and was in a far better physical condition. To the examiner he appeared as much of a stranger as at the first interview, and certainly when we compare his remarks as quoted from the second delineation, it is evident from their phraseology that no thought of the subject of ten years before was in his mind; yet we can scarcely imagine a closer identity of meaning could exist in two statements, of which the mere phraseology is so variant.

On the second occasion the following (in brief) was said:

"The quality of your organization is fine, and its manifestations are intense. If you take a dislike to anything that is done or said you feel a sovereign condemnation and an intense execration toward it. There is no half way between good and bad with you. Things are good as long as you can tolerate them; as soon as you can't, they are bad. It is on the principle of the scale-beam—everything that is on one side is beef, everything on the other side is weight. Your frame is large enough for a man who weighs twenty-five pounds more than you weigh, and with your size of head such an increase of flesh would be a great boon to you. Your digestive system needs strengthening, and it is the part of wisdom for you to study the laws of diet and nutrition.

"You are a thinker. The anterior part of your brain is the major factor. You ask questions and investigate matters.

You sift things and find out a great deal more than many do. It seems strange to you that men should be so muddy in their mentality and so stupid about seeing the drift and scope of affairs. You have large Constructiveness, and you are a builder—not of wood, stone and stubble, but you are an architect that plans ideas, purposes, methods. This faculty would also make you a good machinist, and relate you to the various branches of mechanism in a marked degree. Complications are not so mixed to you as they are to most men—you can see through them. The complications of music would not be difficult to you. In that line you would take a good rank. You would have more stops out, and work the pedals more than most men who played, and you would get more music out of the machine than others, but you would want it soft, smooth and precise. You see the mirthful side, and appreciate wit and humor. You are a good imitator. That would have made you a good actor. You can personify. If you were a speaker you would live it out. Every fiber would be on the *qui vive*. Your Spirituality is large; therefore your mind lifts itself up into the domain of the supreme and supernal. You rejoice in the feeling that there is something valuable besides gold, something precious besides diamonds, something enduring besides the rock of Gibraltar, something true besides mathematics, something real besides real estate. You are generous and sympathetic. You are sorry for three-fourths of the people you meet. If people fall short of the proprieties of life and conduct, if they fall short in wisdom and skill, you pity them. If a man has enough to eat, and three dollars a day, and a tight roof to sleep under, and comfortable garments, and he is hollow, shallow and lacks information, and don't want any more, you feel that he is 'poor, miserable and naked,' and you are sorry for him, because he does not know his weakness and want. You have the spirit of smoothness and agreeable-

ness, the faculty not only of conformity but of adaptability. You can therefore say harsh things very graciously and smoothly. Your large Idealty gives you an appreciation of beauty and refinement and a sense of the artistic. Language qualifies you to express yourself very fully. You have a good memory. You ought to be a talker, a scholar and a writer, or you ought to be an artist or inventor. You would invent things that are water-tight and yet go easy. In disposition we find that you have an anxious prudence and watchfulness; you are cautious, and take pains to have everything secure, especially when you are planning for others. Conscience is strong, and that makes you desirous to live an honest, upright life. You love truth and justice. You are firm, steadfast and determined among men. You ought to be able in argument, sound in philosophy and judgment. You ought to be keen in wit and quick in repartee. You ought to be especially clear in analysis and in illustration. You would enjoy seeing a fine dramatic rendition. You might not be so well pleased with tragedy because that hurts, but in the melodramatic, where the life, the wit, the character, the affection and the truth are evinced, you would drink all in and rejoice. So, you are fond of hearing fine orators, who live their subject, and make it live in other men's minds. You are ambitious to be respected. You are dignified and self-reliant, but your wit and imitation are so strong that you sometimes forget dignity, and plunge into the foaming surf of fun, joy and frolic, and make yourself a child with children. Your Combativeness is sufficiently developed to make you quick-tempered and prompt to do work that is required. Combativeness sends a man upstairs two steps at a time when he is in a hurry to get something he wants at once, and he wonders why it could not be within reach. This faculty leads one to work fast when he is doing something that does not require strength, and to work

hard when he is doing work that is hard. You are like some horses that have to be held in a little in going up a hill that is steep. You don't know when you have done enough as long as there is strength to go on. When there is something of a difficult nature to be planned for you put forth a supreme effort, and astonish yourself and others at the amount of achievement you can make with small muscles and light weight. Your social qualities make you welcome wherever sociability is to be found. There is an interchange of sympathetic friendliness between you and the old people. You have always been popular among old folks. They have vindicated and excused you (if you needed vindication and excuse), and they wanted you to succeed. As a boy ten years old the grandmothers and grandfathers in the neighborhood believed in you, and they do yet. People like to put their palm in yours. You may not have any favors to bestow; they may not need anything you can do for them, yet they like to meet you. There are some people as good as you are, perhaps better, that nobody feels drawn toward. They shake hands in a perfunctory way, and people get away from them as fast as they can. With you they will grip the hand and shake, and apologize for being in such a hurry, and give one more shake and go on; consequently, in almost any field of influence your Friendship would help you; your Wit would help you; your Benevolence would be influential. You are tender toward people. If you say things more sharp and severe than afterward, in the clearness of reflection, may seem fit, then you feel sorry. If you struck your horse a blow, when perhaps the rein was tangled somewhere, and he could not obey your command, you would get out of the wagon when you found it out, fix the harness, handle the horse, and pat him, and thus apologize, and make him feel that you are not tyrannical and brutal. Your life ought to be where there is artistic beauty, where

courtesy, logic and truth belong. You are cultured in your composition, in your method and in your thought. People ought, therefore, to listen, for there is something to listen for. We would make you a speaker or writer first, and an artist and artisan later."

A brief sketch of the personal life of the subject of the two delineations is all that can be obtained, but its outline in terms is corroborative of the phrenological reading, and in connection with it presents a general sketch of a man whose course from early youth has been creditable to himself and serviceable to others.

Giles C. Gass was born in New York City, August 14, 1860. When five years old his parents moved to Pennsylvania. There he attended school in winter, and worked in summer. He, as a boy, especially desired to become a teacher or a preacher, but his parents could not afford to send him to the normal school. His father suggested, however, that his teacher had been graduated from there, and that if Giles could learn as much from him as he had learned, the youth would be competent to teach without going to normal school. This proved an inspiration. It accomplished what had not been done in that neighborhood. He went to work, studied with zeal, and succeeded. At 16 he passed a first-class teacher's examination, received complimentary testimonials, and was appointed to teach. Five winter terms were given to this duty, and in the spring he attended Muhlenberg College, Allentown, Pa., where he remained while his savings lasted. Desiring to be employed "the year round," he sought a position as clerk, and found it in the office of Bodine Bros., a lumber firm on Staten Island. From junior clerk he rose to head book-keeper and cashier. This position he still holds, and can hold indefinitely. The place involves large money responsibilities, but Mr. Gass has never been asked for bonds or security.

In reference to the first examination,

from which extracts have been taken, Mr. Gass says: "The instruction and advice received was worth a fortune to me. People who knew me said: 'Every word of that description is true as gospel,' and I seconded the motion. Ten years later I called again, and requested a second examination, to test the science and see if the two charts would harmonize. The abstract of that is given to show its parallelism with the first. That second experience made me resolved to know more about Phrenology; and I joined the class of '90 in the Institute, and I purpose to spread the warmth of the phrenological fire which that course of instruction kindled within me.

A RETURNED LETTER.

A CORRESPONDENT from St. Paul asked in a letter early in January, 1892, to have certain questions answered in the JOURNAL, but it was decided to answer by a personal letter, which was done. As the letter was not expected and we had only the address "St. Paul, Minn.," it did not reach the person, and being in a business envelope it came back to us. We now give it a place in the JOURNAL. The answer will suggest the nature of the question:

NEW YORK, Jan. 9, 1892.

A. J. McC—.

DEAR SIR: In reply to your note of the 4th inst., I beg to say: 1st. An ordinarily healthy person's brain will grow, if his mind is kept active, until he is 45 years old; some heads, if connected with a vigorous body, will grow till 60 years of age. Old men's heads, say at 65, will be found to require larger hats than their sons at 25. A small head may be increased in size by the use of proper food and activity of mind, if the body be vigorous. 2d. A poor circulation is sometimes natural, sometimes induced by the use of coffee, spices or tobacco, and by dressing the feet and legs too thin in cold weather. Boots, in a cold climate, are better in winter than shoes. Try

it. It was a mistake for northern people to dismiss boots and use in winter laced shoes and gaiters.

Yours truly,
NELSON SIZER.

APPRECIATION.

R——, Pa., Oct., '91.

PROF. NELSON SIZER: Your description of me and a lady from photographs, No. 5324, has been received. Many thanks for your promptness. It is marvelous, the pleasure as well as surprise one experiences when reading your description of himself—of his habits, ambitions, abilities and disabilities, his loves and his hates—is more than worth the price you charge. You appear to know me better than I know myself. One would think from what you said of the lady that you were her companion, her most intimate friend, you know her so well.

G. A.

SANDY HOOK, FAIRFIELD Co., }
CONN., Jan. 2, 1892. }

PROF. NELSON SIZER:

Dear Sir—My character, as taken by you December 7, 1891, I received to-day.

I heartily thank you for your existence (as it were). Don't know who else to thank. Your delineation of my character is *perfect*. You seem gifted with a power to read character, such as no living being may hope to equal or surpass. After a careful examination of your work, I feel safe to say you have *not* made *one* error. Common sense should teach us the truth of Phrenology, for it is proven in thousands of ways. I surmise if more people would make "Phrenology" a study, and obtain and follow your advice, we would have *less* criminals or cranks, also *less* divorces; but upon the other hand "Earth" would be the equivalent of "Heaven," merely speaking of health, happiness and contentment. I do not here wish to "flatter" but "give every man his just dues." If this is any good you have my permission to use any or all or none of it, as you may like, and in any manner, I care not which.

Wishing you a continuance of success, happiness, etc., I hope to follow your advice. If possible, shall get others to send in their photos. Sincerely and truly,

O. W. WEINLANDER.

TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

HIT NO. 75.—Some years ago, at Milton, Pa., a man who came very early, before I had my breakfast, to a shingle mill in the place, trying to make me believe he was a tramp. He was dressed very ragged, hat dilapidated, toes out of his shoes, hayseed in his hair, looked very forlorn. I said to him: "Your head is an inch larger than the average; you are a long-headed, sharp, shrewd schemer; hard to outwit; capable of handling extensive business enterprises; cautious, careful, prudent; have inventive genius—could make a fortune in that line, and unless you have met with some unavoidable reverse could buy and sell all the men now in this mill." I said: "Gentlemen, if you can hire this man he is a good worker, but I think he is not here for that purpose; he may be here to hire men; he can handle men and money both; you will need no newspaper—he is a noted talker, will give you all the news."

The men threw up their hats and cried, "Haskell, that is you, sure." He claimed I had been posted. I never heard of him or saw him before; had no hints of what he was. He had been to California twice; had invented a hay rake; made thousands of dollars; was very rich; a noted political speaker; noted as one of the shrewdest men in Erie County, Pa.

Pittsburgh, Pa. H. A. M'OLINTOCK.

HIT NO. 76.—After delivering one of his first courses of lectures in Chicago, Prof. Fowler employed a red-headed Irish porter to get his baggage to the depot, and upon asking the man what his charges were, he

replied: "Faith, sir, if you will only feel of my head and tell me what I am good for, it will pay me well for me trouble." He then sat on the trunk he had been carrying, while Prof. Fowler proceeded to give him an outline of his organic development, and with the words of advice and friendly warning told him he ought to make a first-rate criminal lawyer. A few years later that red-headed porter was known as "Murphy, the best criminal lawyer in Chicago." D. G.

HIT NO. 77.—As an entire stranger, at Osborn City, Kas., in 1879, I was requested by a number of the citizens to come to a drug store to give a delineation of a young man about 26 years of age. At a glance I noticed a good intellect, especially Comparison, Human Nature and Mirthfulness, and running my hand over the top head found rather small Veneration and Conscientiousness; and I said: "This man was never seen at a prayer meeting." To which he replied he never would be seen there. I said: "From the indications on your head you are so busy at plotting tricks and pulling wool over other people's eyes that you haven't time to attend prayer meetings."

There was a great round of laughter over

this remark, and afterward I was told that the citizens sent for me on purpose to see if I would discover this trait of his character, for which he was noted all over the neighborhood. And I took in \$3.75 before leaving the store, all voluntary contributions for examinations, my first money ever received for examining heads. JOHN CONRAD.

Durango, Col.

HIT NO. 78.—Some nine years ago I was invited to visit Mrs. Smith's house, near the university, in Iowa City, to examine a certain student who was rooming there. I could find no good qualities in the young man; he was bad, even to gambling and murder. He confessed that he had been the greatest gambler in Chicago. A few weeks later I was passing Mrs. Smith's house, and she called me in and said they had found by inquiry that Mr. C. was as bad as I had stated. He had done something not very becoming and they sent for me to examine him, and he was required to leave the house. It had been ascertained that he had killed a man, and it had cost his father \$4,000 to get him acquitted.

D. E. PRYSE, Class of '68.

Iowa City, Ia.

CHILD CULTURE.

GOVERNING CHILDREN.

4. THE FIRST MORAL LESSON.

"In infancy the brain, being soft and warm, is easily impressed, and as it hardens those impressions are retained."—*Fenelon*.

A WISE writer says: "Patience is the first lesson to teach a young child; it should be taught to *wait*. Don't give a baby what it wants *while it cries*; calm it tenderly, and then promptly supply its wants, so that it will come to associate peace and quiet with its enjoyments."

Practically we can begin no farther back than infancy. Emerson would have the grandparents of the child undergo the preliminary education, and such astute observers as Schopenhauer warn us that the mysterious element of life he calls "the genius of the genus" has a certain will power before it has

actually entered into what we call life. Men and women in whom the parental instinct is strong enough to subdue transient impulses for the benefit of their offspring, really can furnish an impetus in the right direction to the souls of their unborn children. But, withal, their power is limited by the law of inheritance, which has made them only agents for the transmission of certain fixed qualities. So our real and deliberate legislation begins with the day of birth.

But who thinks of it then? While the infant is like the tender petals of a rose, almost ethereal in its delicacy, grown people hold their breath in looking at it, fearful lest their utmost ten-

derness should not be gentle enough. They forget themselves; do not give an instant's thought to their own peace and comfort so long as the tiny mortal continues frail and helpless. And all the while that it is being made the prime object of consideration that wonderful little brain is taking account of its surroundings and learning to occupy the place yielded to it, so that by the time guardians awaken to a sense of its identity it has discovered that its cry is the powerful lever that moves the world.

Even we, hardened citizens of the world, know how forcible is a first impression. With us reason modifies and corrects it. But infants do not reason; they merely perceive things in immediate relations. The first effect that follows a cause they conjoin to it, and thereafter the two make an idea. If they cry vehemently and get instantly what they want they learn to attract notice by screaming. No reproach can attach to such manifestly natural conduct. There are people who say that babies yell from "sheer natural depravity," but I can not help saying that the depravity of the child is only the foolishness of the parent. Nervous parents, to whom an infant's shrill cry is like the prick of a pin, will make unreasonable exertions to soothe it into quiet. They will supply it with such counter excitements as jumping, walking the floor with it and attracting its attention by uncouth noises. This is something like the practice of savage "medicine men," who endeavor to cure their patients by beating iron pans.

Babies are naturally very differently constituted in this regard, but I have never seen a baby so placid but what it could be trained into habits of fretting by being constantly "fussed over" and waited upon. It is often observed that the children of decent poor people, who are left to themselves for long hours while their parents are at work, are docile and patient. They have learned to submit to the inevitable, to realize

that there are other claims before which theirs must, for the time being, give way. And other things being equal, this is a primary good, for the time comes to all when duty lies not in action but in patient waiting upon circumstances, and happy then is he who can wait with ease.

Our little ones ought to be the subjects of a care as vigilant as we can give, but it should be silent and watchful, not effusive. The first impression a baby ought to receive is that of *peace*. Let him feel that he has entered a realm of order and serenity, where all claims receive attention in their turn. The youngest child is able to appreciate consistency. The second week he cries for exactly the same care he received during the first.

We must recollect that a certain amount of crying is necessary to young children. It helps them to bear discomfort, and is the natural outlet to their feelings. But babies can be trained to cry softly. They will never learn to be violent if they are treated with calm kindness. "Those children only attempt to carry their point by noisy and violent demonstration who find, by long experience, that such measures are usually successful. A child even who has become accustomed to them will soon drop them if he finds, owing to a change in the system of management, that they will never succeed."

It is not right to "try" the endurance of our little ones merely for the sake of experiment. Nothing is more reprehensible than the practice of teasing children. It does not make them less sensitive or more reasonable, and it does spoil their tempers completely. An old Eastern proverb says: "It is dangerous to jest with children." They take everything literally and think us deliberately unkind. The inevitable has lessons enough for them without our intervention, and all our training should tend toward strengthening their moral character without blunting their sensi-

bilities. It is for their good, not that parents may be quiet and comfortable, that children should be trained in patience. It is the first step of that self-government they should begin to exercise as early as possible. They will not be the less bright or merry. Repression is no part of a true education, and all the fun and amusement they can get is perfectly compatible with self-control.

I have in mind at this moment a dear little boy, not a dozen years old, whose exceptionally fine mind is constantly hampered in its activity by his frail health. He has repeatedly been taken from school, and his ambitious efforts balked, but his hopefulness never fails, and he is buoyant and light-hearted in all the enforced intervals of the work he loves, with a cheerful acquiescence in present deprivation and confidence in the future.

This power of waiting for the good momentarily denied is the basis of fine character. It is a sort of spiritual flexi-

bility that, like finger flexibility, must be developed early in life. And its presence is most charming, then, because unexpected. What pleasure is imparted to a company by the entrance of a little one whose behavior is dictated by a well-balanced sense of the rights of other people and of his own. He is neither bashful nor forward. He accepts notice contentedly, and if it is delayed he can wait.

The only way of imbuing our children with feelings of consideration for others is by always treating them sympathetically. Enter into their feelings and divine the moment when good impulses are at work. As they grow older put it into their power to exercise the grace of concession. Few children will refuse if they are left to their own option. For there is a native sweetness about childhood that makes a certain serious, gentle patience the quaint expression of their love for the elders who understand them and labor for their welfare.

FLORENCE HULL.

ON THE TRAINING OF BOYS.

BOYS may be classified into *genera* and *species*, not according to what they know, but according to what they are. What a boy has learned is only one element in an estimate of his worth. It is more important to discover what are his capabilities, to what intellectual and moral group he belongs, what are his tendencies toward nodosities that must be counteracted, what are his aptitudes to be cultivated, what are the habits that must be regulated, so that they shall be helps and not hindrances in the battle of life.

Plans of education should, as far as possible, be adapted to individual requirements; but as every boy is preparing for life among his fellows, and as Providence has so ordered it that he is strongly influenced by other boys, it follows that to treat him alone, away from comrades, is only justifiable under extraordinary circumstances. He comes

into the world not only as an individual, with his own responsibilities and possibilities, but as one of a family, a neighborhood, a race, from which he can not be extricated except by death. Isolation, therefore, is as unnatural as it is undesirable and difficult.

Until he reaches maturity every boy requires positive guidance from those who have had a longer experience in the ways of the world. It is always cruel, and it may be criminal, to allow a youth to experiment for himself upon conduct. Every boy is entitled to know what older persons have discovered of the laws of conduct, and to receive restraint, caution and warning until his eyes have been opened and his powers of judgment developed.

Healthy out-of-door lives, directed toward objects of enjoyment, of observation, of sport, of acquisition, are better for boys than exclusive devotion to

books, and especially than habits of introspection, self examination, casuistry and journal writing.

A teacher's business is to think of the minds of his pupils individually, to strengthen, prune, stimulate the various qualities exhibited by each scholar. He should, indeed, impart knowledge, but he should also enforce the formation of habits—and especially at the schoolboy age—of close attention, tenacious memory and accurate statement. These three mental virtues are not unworthy to be named after faith, hope and char-

ity, the trinal virtues of Saint Paul—attention, memory and truth, and the greatest of these is truth.

The intellectual lessons that boys receive should be so imparted that they may promote the formation of moral habits. Accuracy, carefulness, truthfulness of statement, fidelity, thoroughness, courtesy, self-control, deference, consideration, respect, temperance—these are virtues that may readily be developed while the boy is crossing the *pons asinorum* or stumbling over sentence of Tacitus.—*D. Gilman.*

HOW SHE MADE HER SON DISLIKE HOME.

MRS. MASON had one son and three daughters. She was a very careful and devoted mother, and wanted to do the very best for her children that could be done. Frank, her son, was a nice boy, rather delicate in his physique, fond of books, pets and pictures. He had a blooded spaniel when he was about ten years old which he loved dearly, but the dog was as much pain to him almost as pleasure.

"Frank, Frank, don't bring that dog into the house," his mother would say. "Frank, Frank, don't disarrange that library." "Frank, Frank" (always repeating his name twice when nagging him), "don't leave the door open"; "don't bring your muddy feet into the house"; "don't lie down on your face to read; sit in a chair like folks"; "don't be saucy," if he expostulated.

So it was don't and don't and don't all the time, till there seemed hardly anything that had not some kind of restriction attached to it. His school teacher saw how matters were going, and tried to do something about it. One evening when she called she asked to see Frankie's dog, for she was very fond of dogs. "You know," said she to the lad, "you are to tell to-morrow all about a dog's hind foot, and how it differs from a cat's."

So Frank's mother consented to have

the two little animals in the parlor, and they lay on the sofa between Frank and his teacher all the evening, as contented and well-behaved as a cat and dog could be, and Frank was really happy that evening.

He got out his pictures, too, to show to his teacher, and he arranged them on the piano, as he was fond of doing, so as to bring out by contrast and harmony the best effects. He was really an embryo member of some "hanging committee" in some Academy of Design yet to be, and he liked to cover the carpet with his pictures and arrange and rearrange them till they just suited him. But his mother couldn't bear to have the rooms "all littered up with things," and so Frank had to suppress himself and his pictures and his outgrowings in so many directions that he got tired of it all.

As he grew into young manhood he liked to go to the Soldiers' Home, not far from his own home, and hear about the war for the Union. The old soldiers thought it was fun to teach a lad how to smoke and chew, and the tobacco habit he formed before his parents knew he had any leaning in that direction. But the old soldiers didn't keep nagging him, and he liked them.

When he he got well into his teens he asserted himself more and more, and at

last insisted on having his room entirely to himself. He locked it, and would let no one but one of his sisters enter it. In his room he hung his pictures where and as he wanted them. He read lying on his face if he wanted to, with his feet in the air and his head resting on his hands, and he smoked as he read.

Nagging had lost its power over him, and he simply shut himself away from it, and grew according to the law of growth within his members. If his mother could only have let him alone a little while, keeping him close to her, and have left him to amuse himself in

all harmless and boyish ways, humoring his innocent fancies and indulging his boyish freaks when they possessed him, she might have had unbounded influence over him. She just nagged it all away, and while he was the apple of her eye and the pride of her life, she made him so uncomfortable that he was happiest when he was inaccessible to her.

We have no doubt that Mrs. Mason thought she was doing just right, and that Frank was a very ungrateful, cruel and even wicked boy, when she herself was most to blame. Are there not many other mothers who act like Frank's?

PURPOSE OF DISCIPLINE IN SCHOOL.

FROM a recent article by Prof. Dunton, in *Education*, the following is quoted:

"The attainment of the immediate aim of discipline requires that there be no skulkers, no laggards, no guerrillas, no independents, in the ranks; but that all move according to the commands of the teacher, instantly, uniformly, quietly; and that all keep moving straight on till ordered to halt or to change direction. If this state of action is secured and maintained, no pupil will molest or disturb the others; and the school will be in that condition of order and quietness in which it is possible for the required work to be done effectively. This is the immediate object of school discipline. Its manifestation is outward, objective.

All this is possible, however, without that subjective effect which I have called the remote end of discipline. In a word, it is possible to secure order and quiet in school without producing those lasting effects upon the pupils which constitute the elements of lofty human character.

"What are the elements of character that should result from school discipline? It will help us in forming correct opinions on this point, if we note some of the traits that should not result

from school life. The school should produce in its pupils nothing of shyness, insincerity, deception, meanness, selfishness, dishonesty, untruthfulness or laziness. These, as well as all other vices, are developed by practice. Hence the discipline of the school must be so rigid, so orderly, so open and so active, that none of these vices can exist. For example, the teacher must see to it that the day is so full of honest work that there is no time for indolence or sham. But to give a positive answer to our question, we may say that right habits of action should result from the discipline of the school. Among these habits may be included habits of bodily, of intellectual, of æsthetic and of moral action.

"A pupil should go out from the school with such habits of sitting, standing, walking, gesticulation and speech as he ought to practice in polite society through life, so far as these habits would result from the doing of all that is required to be done in school in the best possible way. A stooping posture in sitting or standing, a shuffling gait in walking, the mouthing or clipping of words, and other bad habits of physical action, should never result from the repetition of acts required or allowed in the school. The physical actions demanded in school should be such as will result in

the habits of physical action that should be followed through life.

"The same is true of intellectual, æsthetic and moral habits of action. There is something wrong in the discipline of the school, when its pupils go through life with their eyes closed and their minds thoughtless. The result of school life should be habits of observation and thought. The student should take with him into active life a love of the beautiful and the good. He should be habitually obedient to all rightful authority, industrious, devoted to the good of others, a lover of learning and

fond of good books. His will should be in subjection to the law of right and duty.

"To sum up the whole matter in brief, school discipline considered in its relation to its remote or secondary aim is a branch of moral education. All discipline that fails of moral results is defective; it fails of its most important function. Good discipline secures good order; and it always does something more. It uses its opportunity so as to form those habits of physical, intellectual and moral action which constitute the elements of a noble manhood."

THE DOINGS OF A BABY IN AN HOUR.

A WHILE since we published a boy's diary that possessed certain suggestive reflections, and lately a record from equally authentic sources, challenges attention:

Uncle Will, the good-natured bachelor of the family, was left in charge of the baby, while every one else was out, and out of curiosity he made a list of what the baby did in one hour, as follows:

1. Yelled fifteen minutes without taking breath. Uncle Will declares solemnly that this is true.

2. Pulled out enough hair from his uncle's head and whiskers to stuff a sofa pillow.

3. Crooked the wall paper as high as he could reach with the poker.

4. Broke a stereoscope by sitting down on it.

5. Swallowed six buttons and a spool of thread.

6. Emptied the contents of his mother's work-basket down the furnace register.

7. Tried to squeeze the head of the cat into a tin cup, and was scratched badly in the attempt. Then yelled for ten minutes.

8. Knocked in the head of a fine wax doll belonging to his older sister by trying to drive a tack into a toy wagon with it.

9. Fell off the edge of the whatnot and brought down with him two costly vases, which were splintered.

10. Broke two panes of window glass with a cane which uncle let him have.

11. Fell into the coal hod, and blackened his clean white dress.

12. Set fire to the carpet while uncle was out of the room hunting up something to amuse him.

13. Crawled under the bed and refused to come out unless uncle would give him the molasses jar.

14. Got twisted into the rungs of a chair, which were broken to get him out.

15. Poured a pitcher of water into his mother's best shoes.

16. Finally when he saw his mother coming, he ran out to the porch and tumbled off the steps, making his nose bleed and tearing a hole a foot square in his dress.

Uncle Will thinks that boy will make something yet.

Sunday School Teacher (sadly)—I'm afraid Johnny, that I will never meet you in heaven.

Johnny—Why? What have you been doing now?



VITALITY—WHAT IS IT?

THE greatest of all mysteries is that of the true nature of life, or the principle of vitality. Without going to abstruse philosophical reasonings, the fact of the actual existence of life must be an admitted fact, even if the question of the subjectivity or objectivity of what we call matter and energy is left undecided. The writer or the reader of these lines must necessarily be sure of his own existence—that is, the existence of perceptive faculties—although the certainty of the actual existence of anything else may be unprovable. We are unable to separate our intelligence from ourselves; and although it is a fanciful, and perhaps illogical speculation, yet the idea that all the surrounding universe has no real existence, but is only the "baseless fabric of a vision," and that *I*—the *ego*—am the universe, must have occurred, at times, to every thoughtful person. Practically, however, we must base our actions upon the existence of an outside world, and the more we can bring ourselves into harmony with the conditions which environ us, the greater happiness and satisfaction we shall obtain. Pain and pleasure are realities, and to avoid the one and attain the other in the highest degree is the "chief end of man"—actually at least, notwithstanding the doctrines of the "shorter Catechism." A newly laid egg is, apparently, nothing but a mass of albumen, with a few

other complex organic chemical compounds; but the miraculous changes which occur when it is submitted to a gentle heat for a few weeks, show that this mass of albumen is wonderfully different from the simple organic substance known by that name. The little microscopical cell or germinal vesicle in the yolk possesses the power of setting up a rearrangement of the molecules of the material of the egg, which results in the formation of such complicated substances as are represented by feathers, bones, skin, flesh, etc., and as a whole endowed with the power of voluntary motion, of obtaining and assimilating other material into its structure, and, most wonderfully of all, in due time, of producing other eggs endowed with the same remarkable properties, and thus preserving and transmitting the principle of vitality for an unlimited period. If, on the other hand, we destroy or remove the germinal vesicle before submitting the egg to heat and moisture, what a different set of chemical reactions occur. It is like a clock from which the escapement has been removed. The complex molecules of the albumen and other compounds tumble down like a house of cards, the sulphur unites with the hydrogen—forming the familiar and offensive hydric sulphide—while the other elements rapidly pass through a series of changes continually tending to

the formation of simpler compounds, until finally the bulk of the egg is transformed into the carbonic dioxide and water from which it originally came, the small amounts of sulphur, phosphorus, nitrogen and other elements being also reduced to their simplest inorganic terms. And what is the cause of this difference? Something—whether matter or energy, we know not what—conditioned upon the existence of a little microscopical cell, which is apparently no different from any other, and refuses to yield up its secret to the most powerful microscope or the most delicate chemical reagents. A similar condition is found in the vegetable world. The little "germ" present in every seed contains something which sets up and sustains in action the chemical changes which build up a tree from water, carbonic dioxide, nitrogen and a few mineral salts of the soil. * * * From the smallest amoeba—which, as far as we can tell, is only a bit of albumen endowed with the power of motion—to man himself, everything possessed of what we call life is ruled and preserved by this mysterious principle which differentiates living from dead matter. That our bodies are not ourselves is beyond question, but just what relation the chemical compounds of which we are formed bear to our consciousness, or *ego*, and in what respect one is dependent upon the other, no one can say. The brain of a Hottentot has, as far as we know, the same chemical composition as that of a Newton or Faraday; but the vital force which governs its actions must be different either in its nature or in its mode of action. Nor can we say with certainty that the vital force resides in the brain at all. Portions of the brain may be removed, and life still remains. Only when the nerve centers which govern important bodily functions—such as the action of the heart or lungs—are destroyed, is the protecting influence withdrawn and the elements of the body permitted to return to their more stable combinations. We

can not say from direct experimental evidence that the vital force is indestructible. * * * But we know that life has certainly existed from the earliest geological ages; and if we speculate—as we may legitimately do—upon the identity of the force which builds up the living being, and that which builds up the inorganic crystal, perhaps from the commencement of the existence of matter, every manifestation of its action in living beings tends to bring about its constant reproduction and transmission to successive generations; after a plant or animal has reproduced its kind, or passed beyond the period when such reproduction is possible, the vital force is gradually withdrawn, and what we call death takes place. And more than this. The constant tendency of this vital principle seems to be towards the production of more complex and highly organized and differentiated forms of life, each generation, on the whole, slightly surpassing its predecessors. In this sense, at least, life may certainly be said to be immortal and progressive.—*Pop. Science News.*

A BILIOUS SPELL.

When my boy Ezra sets right down
 Ser kinder glum, er whines aroun'
 'N' can't do errans, work ner run,
 Ner jump ner play 'n' have no fun;
 'N' Fred 'n' Joe, 'n' Jack 'n' Jim
 'N' ev'rybody's cross, but him,—
 I know them symptoms, know um well,
 He's gon ter have a bilious spell.
 'Taint nature now, fer folks ter smile,
 'N' laff, 'n' still be full o' bile;
 They lose their sleep, have too much meat,
 'N' pies, 'n' cakes, 'n' things t' eat,
 'N' oh! such dretful aches, 'n' ills,
 'Fore their done taking doctors' pills;
 'N' takes a sight; ('tween me 'n' you
 Ov pison stuff,) t' pull um through.
 'N' then ag'in, some live too high
 On vanity, 'n' social pie,
 'N' thoughtlessness; 'n' style; 'n' pride,
 'N' selfishness; 'n' lots beside;—
 Don't make no sunshine long the way,
 But jes git sicker ev'ry day;—
 'Tis biliousness, 'n' they can't see
 It's slayin' poor humanity.
 Eh? bless yer soul! I don't *pretten'*
 But what I'm bilious, now 'n' then;
 But ez I said, jes take a snack
 O' what folks say, behind yer back;—
 Go wash it down with briny tears!
 With shattered hopes, 'n' righteous fears;— :
 There's some, 'twould be a grace, t' gin,
 A right good moral physickin'.

NELLA H. CHAPMAN.

ON GARGLES AND GARGLING.

(From the *New York Medical Times*.)

IN the general practice of medicine the use of gargles, as commonly prescribed, has elements of injury or danger that are, in my opinion, recognized by comparatively few physicians. Speaking not so much from the point of view of the specialist as from a good amount of experience in private and clinical service, I feel warranted in saying that as much harm may result from the improper use of a good throat mixture as from the use of one that is unsuitable. A patient comes to his physician with an acute attack of pharyngitis or laryngitis. The constitutional state may warrant treatment directed at the correction of gastric, intestinal, hepatic, glandular, vaso-motor or other disturbances. Besides, topical applications are deemed necessary, and astringent solutions of one kind or another ordered. The gargarismal selection may be appropriate, yet fail in obtaining the effect that was expected, this especially in laryngitis. I have had many patients who came with a history of acute catarrh that had degenerated into chronic, their hoarse or rasping voices intimating laryngeal alterations of long standing. They had tried a hundred or more different things with no apparent benefit. The gargles of iron, alum, chlorate of potassa, boracic acid, borax, soda, benzoic acid, etc., etc., that had received attention, had proved often a temporary alleviation of the discomfort experienced, but nothing more.

I need not raise the question in the beginning, of the competency of these patients to perform the operation of gargling in a thorough manner, for it must be plain enough to every physician that one has to learn how to breathe, hold his head and to control the faucial muscles ere he can employ this method of medication with good effect upon the pharyngeal parietes. But if the physician expect his gargarisma to have a direct

influence upon the laryngeal membrane in any other way besides by reflex communication, he certainly "counts without his host." [See note.]

In my clinical attendance I have met with many physicians who appeared to protest against the assertion that gargles were of little service in treating the larynx, until it was shown by reference to the anatomical structure and physiological action of the epiglottis, that in gargling the approach to the larynx is so protected by the muscular folds surrounding it and by the upward flow of the air, that little or no fluid can pass down to the voice box. We know that a few drops of fluid accidentally dropping through the larynx into the trachea immediately cause discomfort, if not considerable pain. Hence the true way to treat laryngeal disease is not by the gargle, but by direct applications with the aid of the laryngoscope.

In doing this a good eye, a steady hand and a ready knowledge of the appearance of the voice organism in health and disease are essential.

It has been very common for physicians to advise a solution of common salt for nasal catarrh and for the throat inflammation that is so much associated with rhinitis. I am of opinion, and have reason to believe, that many ear specialists, as well as nose and throat specialists, recognize the liability to ear disease following self treatment with such a solution. The patient sniffs up the solution or gargles with it, then proceeds to clear nose and throat by a violent blowing and hawking; the eustachian tubes are thrown into unusual vibration, some part of the solution is sucked into one or both of the tubes, and it needs but a few repetitions of this to set up a respectable otitis media, with its probable consequence of deafness.

In clinical work the prescribing of

nasal washes for the use of patients is necessary, and many are too poor to purchase an atomizing syringe for the proper application of the wash. So it becomes unavoidable for us to advise them to sniff up the solution, which is made as unirritating as possible, from the hand or a bit of sponge. I am usually careful to advise my patients to be cautious about this, to use but moderate force in the sniffing and also to avoid violence in blowing the nose, or in ejecting inspissated secretions from the throat.

The use of the douche syringe I may be understood as condemning for nose treatment, at least as concerns self-treatment by a patient. The atomizer is vastly superior in every respect. The douche should never be used by an unskilled hand in post-nasal applications, and the specialist rarely finds it *necessary*. What the atomizer can not accomplish with an appropriate solution an applicator armed with a wad of absorbent cotton usually will and easily. In cases that involve ulcerated surfaces, with their accompaniment of great sensitiveness, the utmost delicacy is needful to thorough cleansing, and the operation is

much helped by the addition of a suitable analgesic to the solution. Here cocaine hydro-chlorate comes into play as the most convenient of our agents. But in prescribing this as an element of a gargle I should suggest a due regard to the intelligence and habits of the patient as well as to the nature of the malady.

The safe course, to be sure, as Barton advises, is not to trust the patient with the drug in any form, although in some tuberculous and specific cases its exhibition for the relief of pain appears indispensable.

H. S. D.

NOTE.—The late Dr. Morell Mackenzie said that he never found gargles "of any service in diseases situated behind the anterior pillars of the fauces." Seiler and Solis Cohen have made similar statements; but experiment has shown repeatedly that fluids, when properly gargled, may reach the extra-laryngeal surface of epiglottis and aryepiglottic ligaments; and unless there is much obstruction of the posterior nasal openings the gargled fluid will find its way through them outwardly.

SOME DEDUCTIONS IN ANTHROPOMETRY.

TO discover just what progress has been made in anthropometry toward finding out what can be understood about physical growth, development or culture, I will choose a few notes which may be intelligible to the reader from some that are accessible, and will add my own personal observations. If I do not make any new revelations I think new light will be shed upon the subject of development, and some things made clear that have been imperfectly known.

Reasoning from my own observations, an intelligent student of anthropology may be able, by applying the tape-line to his subject, to know what to look for, and in this way decide for himself some

questions it would be difficult or impossible for him to have answered in another way.

During six years I have been in the habit of making general observations upon men of all classes, although at first only upon healthy, athletic men, in good condition. The figures to be quoted in this article are official examinations, made by a professional trainer, who was especially successful in handling men, and under whom the three cases were trained during the two or three years I was among them. I had opportunity to observe them, and many others, nearly every day. From this trainer I obtained about twenty sets of figures like those quoted here, to which an added interest

is given because I know something of the history of the men at a considerable time after their examinations.

The most symmetrical man is W. He is an athlete, trained for the stage; amiable, quiet in his ways, of a pleasant countenance, clear complexion, well nourished. He has a smooth, lively skin, a good chest and arm, some of the back and arm muscle being a little too prominent for beauty; he is the second man in a "team" for a "brother act" of three men; rather too heavy for agility; has large muscles, but an unusual "play of chest" (3 in.)—the largest play among twenty four good men observed.*

Age, 19; weight, net, 153; stature, 67 1-2 in.; chest, natural, 37 in.; chest, inflated, 40 in.; right biceps, 11 1 4-13; left biceps, 11 1 4-13; right forearm, 10 3-4; left forearm, 10 1 4; waist, 30; right thigh, 20 1 4; left thigh, 20 1-4.

This is a very good man. His evenness of development, when both sides of the man are compared, is as remarkable as unusual. In fact, neither side differs from the other any way, with the slight exception seen between the right and left forearm—not of great consequence. Where such qualities as are above noted combine, I should judge the man to be first rate every way. The pulsation was not noted in the examination, but it was correct and normal.

*The usual "play" is $1\frac{1}{4}$ in.

It may be said here that it generally occurs among trained men that the play of chest (which is the value obtained in subtracting the "natural" chest from "inflated" chest-girth) becomes comparatively less after training. The chest-girth itself generally enlarges under training, but the variation above mentioned remains the same, or does not increase with the girth. I suppose that increasing the size of the *pectoral* muscles causes it to be less elastic. I measured a young under-sized boy of 15 the other day whose play of chest was about 2 in., excelling that of the largest and best-developed man measured that day for comparison, among four or five who wished to know their chest-girth. The boy's muscles were more elastic, or his ability to use them more complete than theirs, by reason of greater activity of the motor nerves or of their impulses.

Of pulsation, I recollect the most charming I ever listened to was of the subject C. His dimensions will be quoted further on. He was certainly the most magnificent man I remember ever to have seen, in his full gymnasium dress; a most conscientious, clean-hearted man; true, I think, as a Damascus blade. To come in contact with him was something to be thought of with satisfaction. He was growing fast while in the gymnasium; increase in girth of natural chest, 2 1 4 in.; increase of inflated chest, 2 1 4; play of chest, the same as at first; increase of right biceps, 1 2 in.; left biceps, 1 1 8, making the left biceps (as well as left thigh), larger than the right; age, at second measurement, 18 years; stature, not then taken, supposed to be the same as first, 72 1-2 in.; chest, natural, 40; inflated, 41 1 4 (play about the usual, 1 1 4 in.); right biceps, 14; left biceps, 14 1 4; right forearm, 11 3 4; left forearm, 11 1-2; waist, 30 5-8 (an increase of 5 8 in.); right thigh, 21 7 8; left thigh, 22.

The best athlete as such, although not by any means a professional (other men afterward excelled him in some regards), was M. He did the "giant-swing" easily, and was a beautiful "light weight." Age, 26; weight, 125; stature, 68; chest, natural, 36 1-2; inflated, 38 1-2 (2 in. expansion, very elastic); right biceps, 12 1-8; left biceps, 12 1-8; right forearm, 10 1-2; left forearm, 10 1-4; waist, 27 1-2; right thigh, 18 1-4; left thigh, 18 3 4. More than once, as he stood near me, I measured the right and left chest, which varied a very little in favor of the left. There was the slightest, if any, variation from strictly normal condition in this man. He did, however, under too heavy strain, completely break down at one time; but afterward rallied and became a first-rate man.

The man W is a symmetrical, healthy man, coming somewhat near what may be called a normal or average good man, † as regards his proportions. C is heavier

by 13 pounds, taller by 5 inches, greater in chest-girth by 3 inches. A subject T much resembles W, except in weight and stature, falling below him 3 pounds in weight, but exceeding him 31-2 inches in stature, making him thinner than W, and a little taller. T has the strange oddity of giving out, while contesting in gymnastic feats, for no apparent reason.

Summing up the three cases, we have the following results:

1. A remarkably symmetrical, strong and athletic man, approaching singularly near the type recognized as normal.

2. A very tall, large and generously built man, fitted for strength.

‡ Of the "normal man" this can be said: It is supposed that somewhere there should be some kind of a type, imaginable or real, of what a good man ought to be. This article goes altogether on the line that three men, as exemplified by the three cases cited here, can be found of excellent constitution, no one resembling in any considerable degree the others, in proportion, general make-up or in appearance, when looked at closely. The Egyptian athlete, as any one might infer from looking at the pictures of athletes drawn after the sculptures on the old monuments (and I have found several beautiful examples there, not conventionally treated, but apparently drawn from living figures), differs singularly from the Grecian or Roman athlete, as shown by the numerous pictures of classic sculptures. The former, while every way symmetrical, are much lighter than the latter.

3. A very light, delicately developed man, suited to feats of agility.

Each of these men is an admirable example of a good man, in constitution, as well as of a man in good condition. Their after history is satisfactory, showing a favorable outlook; yet each takes a different rank in society. †

I may say that the first resembles the statuesque style, being almost exactly to the eye a reproduction of a Greek athlete, in posture and development. The second is to the eye not so beautiful, artistically, yet a splendid example of a first-rate, active, practical man, round (or sloping) shouldered, broad at the pelvis, strong of limb, large, vigorous, with a circulation of blood like a mountain torrent. The third is a long limbed, fine-grained, clean muscled man, like an Egyptian athlete.

From long experience in judging of men I like the last named best, being myself inclined to admire the Egyptian culture and development rather than the Greek, which I think tends to the extra-muscular. HENRY CLARK.

† W, when last heard from, was doing a heavy brother-act on the stage, and reported in good condition; C is a respected officer on the police force; M entered as a practicing attorney-at-law. The training, under the best and kindest trainer, I ever saw, was a large benefit to each of them.

LA GRIPPE AND ITS RATIONAL TREATMENT.

LA GRIPPE is an influenza and an epidemic disease. It prevails in the winter season; cold and freezing weather seems to be conducive to its spread and prevalence. The general causes of this disease exist in atmospheric conditions which are not thoroughly understood. The microbe theory is probably the most generally believed, but it is wanting in facts and evidence to establish its truth fully.

The third week in January, 1892, the mortality in London was 46 per 1,000 inhabitants, and in Brighton, Eng., the death rate was 60 per 1,000, mostly due

to this disease. In London the deaths exceeded the births by about 1,000 during said week.

La Grippe is a catarrhal inflammation of the air passages, often extending through the Eustachian tube into the middle ear, and thus reaching the meninges of the brain, causing severe pains and violent headaches. Also this inflammation extends to the frontal sinuses, thus reaching the meninges of the brain in the anterior portion of the head, producing frontal headaches and excruciating pains in this region. In some cases the inflammation involves the mucous

membrane of the entire alimentary canal. Most patients suffer with headache, muscular soreness, neuralgic pains, chills and fever. Weak-lunged and asthmatic subjects suffer most and are prone to have pneumonia, and to develop an incurable phthisis.

The treatment of this disease by drugs alone is not only not satisfactory but often detrimental and injurious. Such potent drugs as antipyrine, phenacetine and morphine are really not indicated, and their use is harmful. As this disease severely depresses the vital forces, every means should be used to preserve the vitality. If any drugs are admissible, mild febrifuges, diuretics and diaphoretics should be given. When the organism is affected with a depressing disease, as La Grippe, it seems irrational and absurd to administer powerful depressing agents and deadly poisons. Who knows but what the medicine given in many cases is the cause of death. Is there any reason why a sick person should take deadly poisons with the hope that they will be beneficial and so aid the vital energies to restore health? The causes of disease are to be removed and destroyed, but in doing this some account must be taken of the laws of life and not destroy or endanger the life of the patient. The rational and most successful treatment of this disease consists in aiding nature by natural and hygienic methods.

By these methods the first indication is to unload the bowels by a large enema directed at the colon, so effecting a complete irrigation of the large bowel to the coccal valve, thus washing out the descending, transverse and ascending colon. Then inject one quart into the bowel and direct it to be retained. This procedure will give great relief and allay fever.

For the relief of pain the application of heat by fomentations, hot-water bags, hot water and vapor baths are to be given. These appliances establish a more equable circulation, relieve the

congested and inflamed mucous membrane and allay pain. Hot baths by inviting more blood to the external parts aid the system in carrying off effete matters, and all the vital functions of elimination are stimulated to a more vigorous action.

Plenty of hot water as a drink should be directed. Two quarts at least should be taken in the twenty-four hours. This is a simple means, but is effectual in washing the mucous membrane of all the internal organs, especially the kidneys and the digestive tube. The products of inflammation are carried out of the system by imbibing large quantities of hot water.

In cases of irritable stomach, lavage is the proper therapeutical measure to be directed. This is done with a stomach tube with a funnel at the proximal extremity. Introduce two or three pints of warm water and let pass out by lowering the funnel just below the level of the stomach. Repeat this two or three times, until the water comes back clear. Food should consist of gruels and broths. Very little solid food should be taken during the active stages of the disease. The quantity should be limited to the ability of the system to use and digest. Inhalations of the fumes of carbolic acid (or cresoline) and iodine may be given once or twice a day as an antiseptic measure. As no internal medicine is prescribed herewith, it does not follow that a physician is not needed. These methods of treatment should be under the direction of one who is familiar with the nature of the disease—its progress and danger lines.

During convalescence much care is required to prevent a relapse, and if a relapse occurs there is great danger of a fatal ending of the case. All exposure should be avoided for at least a week or ten days after the fever has abated. A few weeks or more of movement treatment by mechanical and manual massage is one of the best preventive medicines. This treatment overcomes the

tendency to congestion of the brain and lungs, and aids nature in establishing the normal action of the organs of elimination and excretion.

This may be properly considered rational treatment and requires some work as well as skill in direction, and

should not be prohibited or objected to on this account. If our lives are worth anything to ourselves, our friends and to the world, we should receive the best treatment known when affected with this dangerous ailment.

J. G. STAIR, M. D.

SOME MYSTERIES WE LIVE IN

SOME things we are unable to fathom have come within our experience. The query rests just here: How can one's mind throw out its longings and needs for help, and cause an impression to be made upon the mind of another person at some distance away? I will illustrate by giving an incident:

Two ladies were friends, very dear friends, and one seemed to place implicit confidence in the other to relieve her in times of trouble by prayer. One day the latter was feeling quite ill, and had retired to her room for rest, when she felt deeply impressed to arise and engage in prayer for her friend, and did so.

The next time the friends met the first referred to said to the other: "Our boy was given up by his physician to die, and I did want you so! My whole soul went out in an agonized cry for you to help me! I knew very soon that you were interceding for me, and I grew calm and comforted. Our boy began to show more favorable symptoms in a few hours, and has recovered."

This same lady had a dear friend die, and being expected to write an obituary notice, had begun to do so, when she had a sense that the door of the room adjoining slightly moved, and that the spirit of her friend passed through and came to her side, and stood looking over her shoulder as she wrote. It was a lovely day in autumn, the doors and windows being open, through which came the sunlight and the songs of birds. She did not feel afraid, although the feeling that this intangible form was waiting silently at her side to witness, as it were, the writing of her own

obituary, necessarily occasioned a strange sensation.

Afterward the lady learned that she had written something of which her friend would not have approved, although the writer supposed it to be true.

The lady once speaking of this strange experience to a friend, the latter said: "I had a similar experience. I was caring for a woman who was ill, when I said to her that the church social would meet on the Wednesday following. 'I must go,' said the sick woman; 'I shall be well enough by that time, and I want to go with you. Now, remember, I shall surely go!' The night previous to the social the woman died. When I arose in the morning it seemed to me that she was there, and I never moved during the day but I felt the presence of that form beside me."

Neither of these ladies were spiritualists, in the common acceptation of the term. That we are surrounded by strange unseen forces is certain, and if they can be explained by science remains to be seen.

S. R. S.

"The hour is coming when men's holy Church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not *Credo* then;
Amo shall be the password through its gates.
Man shall not ask his brother any more
'Believest thou?' but, 'Lovest thou?'"

NOTES IN ANTHROPOLOGY.

The Bearing of Good or Bad Conduct Scientifically Considered.—What, then, is good conduct or bad? The question is easily asked, but without reference to external circumstances, impossible to answer. *Per se*, there is no good or bad conduct. Under certain circumstances a vulgar, brutal murder may become a glorious and brave act, a good deed in the truest sense of the word, as, for example, in the case of Charlotte Corday. Nor must the view of one's fellow-creatures be accepted as a criterion of good or bad conduct, for different parties are apt to cherish diametrically opposed opinions on the same subject. There remains then only one's inner feeling or conscience. Good conduct awakes in this a feeling of pleasure; bad conduct, a feeling of pain. And by this alone can we discriminate. Now let us further ask what sort of conduct produces in our conscience pleasure, and what sort of conduct induces pain. If we investigate a great number of special cases, we shall recognize that conduct which proves advantageous to the individual, to the family, to the State and finally to mankind produces a good conscience, and that conduct which is injurious to the same series gives rise to a bad conscience.

The conscience is one of the mental qualities of man acquired by selection and rendered possible by the construction and development of the commonwealth of the State. Conscience urges us to live rightly; that is, to do those things that will help ourselves and our family, whereby our fellow-creatures, according to their degrees of relationship, may be benefited. We find, therefore, that the only possible definition of a good deed is the one that will benefit the series of germ cells arising from one individual; and, further, which will be of use to others with their own series of germ cells, and that in proportion to the degree of relationship.

It is clear that on this point also the ordinary conception of the future state of

the soul agrees fundamentally with the result of observations on the prosperity of the series of germ cells.

As all the forces of nature known to the ignorant barbarian only by their visible workings call forth in him certain vague religious ideas, which are but a reflection of these forces in an anthropomorphically distorted form, so the apparently enigmatical conception of the eternal soul is founded on the actual immortality and continuity of the germ-plasma.—*Mind*.

Prehistoric Trephining in Peru.—The antiquity of trephining has formed a frequent topic for the medical historian, and many skulls have been produced from caves in France, the Canaries, Algeria, Mexico and Peru, which bear evidence of having undergone the operation during life. M. Broca has written a good deal on the subject, also Dr. Prunieres, of Toulouse, who discovered some of the specimens. There does not seem to be any doubt that the European specimens really represent a rude surgical operation, for in many of the cases the edges of the bone are rounded as if the individual had lived for some considerable time after the operation. Less, however, would appear to be known about the Peruvian trephining, as the accounts existing in medical literature are apparently limited to a description of a single specimen by Broca and Nott. A very interesting paper has, however, now been published in *La Cronica Medica of Peru*, by Dr. A. Lorena, of Lima, with drawings of four skulls, which, however, are only intended to serve as specimens of several hundred similar ones in the old tombs of Calca and Pomancanchi, in Silque. Although Dr. Lorena does not seem to hold any strong views on the origin of the trephine holes, he thinks it very doubtful whether they were made by a surgical operation, though the beveling and notching may have been done by some rude instruments—perhaps with some reference to the

fitting of an obturator plate of lead, silver, gourd or other substance, such as is not uncommon at the present day in some parts of South America. It is suggested that specific disease, which is known to have been very common in the time of the Incas, notwithstanding the severe moral laws, may have caused the perforations, or some of them. Another explanation possible is that the skulls were injured by weapons. A third may also occur to those who are acquainted with the diabolical cruelty of Indians—viz., that the holes in the skulls may have been chiseled or burnt out as a species of torture. The objections to the theory of surgical trephining are that the Incas seem to have had no knowledge of boring instruments, and that the operation, if such it were, must have been an exceedingly common one, judging from the numerous skulls that are found with holes in them. Of course, among these people, as among others where it is more certain that holes have really been chipped, scraped or drilled into the cranium by barbarous surgeons, the idea probably was to provide an outlet for the evil spirits which were supposed to cause headaches or other diseases. In one of the skulls with two apertures there is between these a kind of pit, in shape something like the cells of a wasps' nest, which gives one the impression that the operator, after making a commencement there, thought better of it, and began again at a little distance. Two of the specimens figured present two apertures, and two one only. Five of the holes are approximately circular, and are in the parietal bones; the sixth, which is very irregular, probably from pathological processes, is in the occipital bone. Most of them are beveled at the expense of the outer table, and one is crenate, as if the edge had been filed with a cylindrical file or cut with a boring instrument, there being sixteen arcs in the circumference. It is possible this may have been done after death, with the intention of making an amulet.—*London Lancet*.

An Anti-Beggar Movement in Germany.—In most German towns there is now a general anti-beggary society, the members of which pledge themselves to give nothing to beggars at their door, and testify to their pledge by a small notice set

on their front gates. The tramp wastes his time in begging from door to door, when this notice meets him at every turn. In the city of Dresden the anti-beggary society has a membership of over 5,000. It undertakes a variety of enterprises, an employment bureau, a rent-savings office and the temporary relief of resident poor. The minimum membership fee is fifty cents a year. The members of such a society do not, however, stop with the negative check of beggary. At the entrance of each town, or, if the town be large, at each of its gates—there is set an office, where, for work done, generally in chopping wood, the wayfarer obtains a ticket, entitling him to temporary lodging and food. Near by is usually set a "Wayfarer's Lodging House," where his ticket insures his reception, and where he is free from the temptations of the public house. The employment station is supported by the county in which the town lies, in order to rid the town of tramps, and the lodging-house, which is to save the tramp from temptation, is provided for by contributions from the anti-beggary society and by church collections. Together they form a good temporary test. No wanderer, on coming to such a town, need go without food or bed, if he is willing to work for them. No citizen need give at his door, for there is food and lodging waiting for the man at the city gate. The complete scheme provides for these stations at intervals of half a day's journey throughout Germany. It is assumed that the tramp will earn his food and lodging in a half-day's work. In the morning, therefore, he may travel with the assurance of reaching another station, where, in the afternoon he must work. If he presents himself after 2 P. M. he gets no further help. Each wanderer must carry with him a ticket, on which is stamped the name of his last station with the date of his reception there. Thus, when the network of these *hospices* extends throughout Germany, all excuse for wandering beggars seems to be removed, and a positive treatment of friendly aid as well as a negative treatment of refusal at one's door is applied.

This relief is all temporary, but something more permanent is offered the tramp also, in Germany, in the so-called labor colonies. These colonies are not penal institutions.

They do not compel men either to come or to stay. They are not under state control, and stand firmly for self-help. They are simply refuges where any man who wants work, and can not find it, may go, for any period up to two years, and be sure at least of self-support. Any man who wants to work ought to have a chance to work, and any man who has even the remnants of self-help in him ought to find circumstances where self-help is encouraged; such are the first principles of the labor colonies. There are now twenty-two of these colonies in various parts of Germany. They lie for the most part in regions remote from large towns and their temptations, and therefore far from the common ways of travel.

The above, from the *Forum*, supplies an excellent hint or two for the treatment of the growing tramp evil in America.

The Fate of the Last Man.—The fate of the last man is a subject that has been variously discussed by scientists of one shade and another, and of about a dozen solutions of the question, seven of the best are summarized below:

1. The surface of the earth is steadily diminishing; all the landed portion will at last be submerged and the last man will be drowned.

2. The ice is gradually accumulating at the North Pole and slowly melting at the South; eventually the earth's center of gravity will change, and the last man will be killed by the rush of movables when the catastrophe finally comes.

3. There is a retarding medium in space, causing a gradual loss of velocity in all the planets. The earth, obeying this law of gravitation, will be drawn nearer and nearer the sun, until at last humanity will be roasted from the face of the globe.

4. The amount of water on the earth's surface is slowly drying up. Finally the earth will be an arid waste, like the moon, and the last man will die pleading for a drop of moisture with which to wet his tongue.

5. A gigantic planet is likely to tumble into the sun at any time. In that event our great luminary would blaze up and burn the earth and the other planets in its train to cinders.

6. With the beginning of the year 3000 A. D. the human family will commence to retrograde, and within 1,000,000 years from that date man will not be higher in the scale of nature than the plant louse of to-day. In this case there will be no "last man."

7. The sun's fires will gradually burn out, and the temperature will cool in consequence. The earth's glacial zone will enlarge, driving shivering humanity toward the equator. At last the habitable space will lessen to nothing, and overcrowded humanity will be frozen in a heap.

Origin of Dresden China.—According to a writer in *Harper's Bazar*, the first hard porcelain made in Europe—for majolica, Paliassy ware and others of the sort are pottery, and not porcelain—was Dresden ware; and in that line nothing has ever been made to exceed its beauty. Its flowers, its ribbons, its ornaments, are perfection in design and color; there is a rumor that real lace is put into the clay before firing for the parts representing lace, but how that may be we do not know. It owes its existence to an accident. The chemist who had been imprisoned by the elector in order to find the secret of making gold and of the elixir of life, having come across some substance resembling porcelain in the bottom of a crucible, was unable to get it of a pure tint till a rider one day found a peculiar white clay on his horse's hoofs, which he dried and sifted and sold for hair powder; and the unfortunate chemist, using it and observing its weight, experimented with it, and straightway the great Dresden ware—or Meissen, as it is more correctly called—became a success, the first sculptors and colorists of the day lending their art to its perfection.

Cruelty, or rather tyranny, has often attended Dresden china; for Frederick the Great, having sent great quantities of this white earth to Berlin, took captive the best workers in the Meissen and sent them after it, never allowing them to see home again; and presently he obliged the Jews in his dominion to buy the china he thus manufactured by refusing them marriage licenses till they had procured a costly service, thus gaining an immense annual revenue.

A Human Origin of Morality.

—Prof. C. H. Toy argues in the following manner for the evolution theory of human morality, in the *Popular Science Monthly*: “It would appear, from the codes of peoples for whom no divine revelation is claimed by us, that man by his unaided efforts has come to the knowledge of the best principles and practices of morality, has not only made admirable rules of conduct, but has perceived that the essence of goodness lies in the character of the soul. If this be so, it is unnecessary to suppose a supernatural divine revelation to account for the ethical phenomena of society. It might be said,

indeed, that all this ethical development proceeds from a primitive divine revelation. But this statement rests on no historical proof, nor would it explain the fact that the ethical progress of a nation goes hand in hand with its growth in civilization. If the ancient Hebrews received their ethical code directly from God, whence comes it that manners were milder in Ezra’s time than in the pre-exilian prophetic period, less mild in the days of David, and comparatively rude in the period of the Judges? It would be singular if the generations which stood nearest the revelation were least affected by it.



NEW YORK,
April, 1892.

SYSTEMATIC MORAL EDUCATION.

SEVENTH PAPER.

It is offered by some who have examined the articles already published, as a comment, if not criticism, that one reason for the lack of definite and proper training in morals is the want of a well-established or generally received system of mental philosophy, in which the moral elements are set forth with accuracy, and their relation to character and conduct practically elucidated.

This comment, in the light of the psychology that has obtained wide circulation in later years, fails to have much force. The older philosophers, especially those representing the Scottish school, had formulated a body of

ethics that covered a wide field of moral activity; but, while for the most part very accurate in the analyses, it did not possess that simplicity and practical adaptation that are essential to individual use. Neither the parent nor the teacher could take a treatise of Stewart, or Brown, or Hamilton, and find in it counsel and direction for the instruction of the young in the elements of moral conduct. These authors, indeed, were scarcely known beyond the walls of universities, and were regarded as belonging to a course of training of an advanced order. The student who conned them did so commonly in a rather superficial manner, and he who approached a course in moral science with the spirit of earnest interest, feeling that it was of much importance to an understanding of his higher nature, and to the development of the best faculties of his mental economy, was a student of rare thoughtfulness.

The discovery of the mind’s positive connection with the human body through special functions of the brain compelled a revolution in psychology, bringing it inductively within the range

of physical science, and so rendering its phenomena subject to the laws of logical analysis. We may not be able to say more regarding the essential nature of the mind entity than the ancient and mediæval philosophers did, but the modern philosopher knows that the manifestation of thought and character has a dependence upon physical organism, and that the development of the latter, its temperament, quality, tone, condition, have a controlling influence in such manifestation. In the size, form and quality of the brain, in the structure of its mesh-like convolutions, the anthropologist of our day reads the grade of individual development in mental capacity, and is able to distinguish many evidences of racial affinity, and to classify special orders of intellectual, social and moral character.

Further than this observation and experiment have demonstrated that training and environment not only impart direction and purpose to the exercise of natural powers of mind, but may largely modify inherited tendencies of development. In previous articles it has been shown that the object of intellectual training is to bring out and make useful in the every day affairs of life the latent or nascent faculties of the young; the pedagogical world apparently acting on the conviction that the systems commonly employed in the schools will be sufficient to develop every boy and girl, who is kept in regular attendance, to a degree that will render them serviceable in the community.

The limitations that some writers impose upon human organization through hereditary effect seem to have a more pronounced relation to the moral na-

ture than to the intellectual. We hear frequently of vicious and criminal acts by persons who have been "investigated" by the specialist and adjudged naturally prone to a wicked course, or "morally insane"—while their intellectual power has passed muster. Granting that the judgment be true, does it follow as a necessary conclusion that those "moral unfortunates" could not have been trained to act a better part? Certainly not. The law of development, in its relations to means and ends, applies no more to one side of human character than to another. "God's ways are equal." In the ordering of the economy of man nature is not inconsistent, and her formularies for the regulation of both mind and body are based on principles having a parallel application. One of the severer of physiologists, Dr. Maudsley, observes in this connection what has significance here. In answer to the question, "Is a man, then, hopelessly chained down by the weight of his inheritance?" he uses this language:

"By no means; for there is something else besides inheritance which makes fate, and that is education. It is a physiological law that the brain throughout infancy, childhood and youth grows to the circumstances which it is placed among; and, therefore, the actual development of a brain may be much influenced by the sort of nutriment supplied to it as long as it grows. It would be rash, indeed, to venture to limit the effect which a right, reasonable, moral, physical and intellectual education may have on the worst inheritance."

This statement of Dr. Maudsley is

taken to apply to the young, especially to individuals in that period of life in which they are properly kept under the guidance of parent, teacher and employer, and are not competent to prosecute any line of occupation independently of their elders. The qualification which the eminent writer himself makes of the quoted statement in the same paragraph with regard to "an individual at the meridian of life, with a bad inheritance and a bad education," shows clearly enough that he intended to emphasize his meaning as respects the possible effect of good education in modifying the impress of "the worst inheritance."

Having now reviewed the actual state of society as regards moral training in the home and in the school, and shown conclusively, we think, that the prevalence of vice and crime are due to negligence and indifference on the part of society to the use of correct and well-formulated methods in the moral development of children and youth, rather than to the incidents of inheritance, we are ready to consider the principles that should enter into a system of ethical training. This will be the purpose of future articles; and in discussing so important a topic the editor will be grateful for any suggestion or criticism that the reader, who has given careful attention to the interests involved, may find it convenient to send him.

THE LATE BISHOP CROWTHER.

WHAT change of environment and education can do for an individual despite heredity is well demonstrated in the career of the late Bishop Crowther. He was born in a savage tribe on the Benuo

River in Africa, a region that had not been visited by white men until sixty-five years ago. When he was about ten years old, or in 1821, Arab slave-catchers attacked the native village, killed his father and dragged his mother and three children, including him, into captivity. He was sold several times, finally for rum and tobacco to a Portuguese dealer who confined him in a slave-shed with iron fetters around his neck. On the way to Cuba, with nearly two hundred slaves, the ship they were in was captured by a British man-of-war, and taken to Sierra Leone. There the negro boy seems to have fallen into good hands and received instruction. He proved docile and studious, and subsequently was taken to England, where he was prepared for the work of the missionary, and returned to Africa to prosecute it. This he did with vigor and success. At the time of his death he had been Bishop of the Church of England for over thirty-seven years, and was made the first bishop of the Niger Territory in 1864. He showed a degree of scientific ability that would be creditable to any white man, wrote English well, and translated the Bible into the Yoruba tongue, which is spoken by upward of eight millions.

It is interesting to note that Bishop Crowther had been at work in Africa twenty-four years when he found his mother, and she lived with him ever afterward until her death about ten years ago. If one who reads this brief account can realize the greatness of the change that was wrought in this savage born man, he will admit that the possibilities of earnest, purposeful self-training are not to be discounted.

Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

TOO MUCH EXERCISE—S. P.—It is necessary to have exercise for the normal development of the body. Walking, some use of the hands and arms, an erect carriage, full breathing, etc., promote the functions of life and make the man or woman feel strong and vigorous, while muscular apathy tends to depress the general organic tone. There is a tendency to over-physical exercise now-a-days; so much is said about it in the current press and in books that a notion is abroad that everybody should be an athlete, and our boys, and girls too, want to get up their muscle, and be conspicuous for strength and agility. Some spend hours every day in going through forms of exercise, of which a little would be ample for health. Nature abhors extremes and violence in movement; hence it is that athletes are short-lived, and people who think they are going to gain a great deal by systematic gymnastic practice break down often in the midst of their course.

DREAMS—I. H.—A considerable number of causes and influences enter into the making of dreams; those more noteworthy are the temperament, organization, habits and associations of the individual. Recent ex-

periences give a bias to the character of a dream. For instance, a striking impression received in the course of the day preceding it, an over-full meal or some article that does not "agree" with one and its sequence of indigestion, constitute a very well-known cause of unpleasant dreams. Immediate causes that may occur during sleep are sounds from the street pulsating in the sleeper's ear, a current of air from an open window or door, an uncovered part of the body, a touch by some one, etc.

The harmony or disharmony of a dream depends upon the number and functions of the mental faculties that participate in its production. A great deal has been written by psychologists and physiologists on this subject, and in some of the phrenological authors, for instance, Combe and Brown; you will find interesting instances with good solutions.

INGROWING NAIL—Z. M.—If the case is as severe as you intimate we wonder that you have not consulted a physician. He might, however, have removed the nail, a procedure that we consider unnecessary in most instances. We would advise this for home treatment: Packing the sore side of the toe with absorbent cotton wet with this mixture: solution of potash (caustic), 1 drachm; 4 per cent. solution of cocaine, 3 drachms. This will soften the hard and enlarged tissue. You should also apply collodion to the sore side of the toe, painting it several times so as to cover well, and then apply narrow strips of surgical plaster so as to draw the skin away from the projecting nail. Meanwhile you will, of course, wear a loose slipper or a shoe open at the region of the toe. If there is much swelling and ulceration in a case of ingrowing toe nail, a physician should be consulted, of course, as experienced advice is needed then.

PURIFYING THE BLOOD—J. O. Y.—A correspondent who writes from Harriman, Tenn. (a town started under temperance auspices and with the management of the

East Tennessee Land Company only two years ago, but which boasts now a population of 4,000), wants to know what treatment will purify the blood. We may assume that he knows how the blood is made; that it derives its elements from what is digested and assimilated. This being true, it is food, then, that must be depended upon to correct any vicious elements that have gotten into the life fluid. The ten thousand "blood purifiers" of the patent-medicine makers and drug shops are at the most but proposed substitutes for food, and unless they possess ingredients that may be appropriated by nature as nutrition they are worthless. We should look to what is provided for man in the natural way—what has been recognized as hygienically suitable to meet the want of the body in affecting its tissue waste and replenishing its losses of nervous vigor. Only true food can do this positively and substantially.

In eating much discretion should be exercised, such articles being selected that will supply nutritious elements, and at the same time disturb or fatigue the depressed state of the stomach and other digestive organs. As most of the cases of "impure blood" are due to irregularity and faults of life, persisted in for years, much time is necessary to the production of essential improvement. The effects of years can not be modified in a few months.

ORGANOLOGY, ETC., OF A PIANIST—C. G.—In one, who aims for excellence in this line of musical art we should expect to find a physical constitution of naturally fine quality, which, in itself, contributes aptitude and susceptibility of faculty. The organic centers that relate to appreciation of tone, cadence, accent, harmony, etc., should be strong and active. Hence we should look for a large development of the central forehead, from the nose upward, also considerable fullness of the parts over the eyebrows, and extending laterally into the temporal region. The "head" should be broad and full at the "temples," where the faculties relating to art, imagination, representation, mechanical ingenuity and ideal sentiment have place. For the appreciation of those higher sentiments that give nobility and true purpose to musical expressions, the head should be larger in moral develop-

ment. This seems to us absolutely necessary if the musician would be more than a mechanical fingerer of the keys, more than a mere imitator of other musicians' methods. It is the moral nature, with its sympathies, aspirations, earnestness and determination that makes the musician great. The players that command the world's esteem have a greatness of soul that is manifested in their music with a power that is irresistible. Your other question will be answered in the next number.

CONTINUITY AND FIRMNESS—G. G. B.—A reference to that very popular work, "Heads and Faces," will give you definitions and illustrations concerning the functions of their mental qualities. Under the caption of Firmness, we find that it is the office of this faculty to impart steadfastness, fixedness of purpose and stability to motive. It may operate to a considerable extent quite alone. A man with the faculty strong sometimes shows a dogged, obstinate spirit against his own clear perceptions of proper conduct, and even against strong instinctive inclinations. Under the head of "Continuity" we are told that it "gives the power of mental abstraction; ability to devote the intellect or to confine the feelings to a given object with patient, consecutive application," etc. In "Brain and Mind" you will find the subject of your inquiry considered at more length.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

Reason in Animals.—Some time since while engaged in the barnyard, my attention was arrested by a cow and a yearling steer that were feeding on a bunch of hay in the corner of a shed. The other cattle had left the yard some time before. I noticed the cow making a very decided attempt to drive the steer away, but he was as determined not to go. Every time the cow made a thrust at him he dodged around to the other side, and tried to steal a mouthful. At last the cow made a desperate plunge at him with her horns. He then com-

enced grumbling in regular bull fashion, and walked off out of the barnyard and down a lane to the pasture field, where the rest of the stock were grazing. A few minutes later I was surprised to hear the sound of the steer's voice as if returning. I looked over to the cow. She heard, too, and had stopped eating. I could see from her action that she was much disturbed. To my astonishment two steers came rushing into the yard, their tails extended. They made a savage attack on the poor cow, which had no way of escape, except by dodging and flying around and leaping. Finally she got out of the yard and ran down the lane, the two steers after her like two wolves. As soon as she gained the pasture where the rest of the herd were the two steers ceased their chase as if satisfied with its result.

JAMES MC LEOD.

January 30, 1892.

A Coincidence or an Hereditary Impression.—In a letter from an esteemed correspondent who lives in far-off New Zealand, an interesting observation is related. He writes: "In examining a young man I was somewhat surprised to find in the backhead from Continuity to Caution what appeared to be the relic of a wound. One could lay half his little finger in it, the edges of the bone being quite abrupt. I remarked: 'You have evidently been shot at some time, and this renders you somewhat afraid of firearms, and largely causes your timidity.' He replied: 'I am very much frightened by firearms, but have never been shot or wounded in any way.' I said: 'Then your father must have been?' He said: 'Yes, my father was shot.' I took the first opportunity to see his father, and found an old scar quite shallow, but about the same length and exactly in the same position as in the son's head. The young man's mother did not know of the indentation, as it evidently had not shown until the age of puberty. The father was wounded in the manner stated several years before the son was born. The remainder of the children are not at all marked by anything unusual. The mother is a woman of calm organization, while the father is quite excitable."

G. J. N.

PERSONAL.

ABBAS BEY, the new Khedive of Egypt, will not come of age, according to Egyptian custom, until next July, when he will be eighteen years old. He has been well educated, and speaks English, French and German. The last three years he attended at the Oriental Academy in Vienna, but during the earlier part of his boyhood went to Egyptian schools, where he mixed in a democratic way with boys of lower social rank.

JOSEPH PINKHAM, of Minnesota, one of the temperance leaders of the country, nearly lost his life in a railroad accident at Havre de Grace, the concussion driving one shoulder down into the middle of his breast, and the breast-bone almost out on the other side, besides breaking several ribs. When the doctors examined him six hours later, they said, "You can not live beyond to-night." He sturdily answered, "God told me He has work for me to do; I shall work twenty years yet. Put me together the best you can." He lived to work well.

ALPHONSE DAUDET, the famous French novelist, reported to be in very bad health, is one of the "shaggy men," as Henry Ward Beecher called them, who, like the Abbe Liszt, Beecher himself, Edward Eggleston, Professor Swing, Ibsen and General Roger Pryor, have shown that the wearing of long hair is not necessarily a sign of a weak intellect. Daudet's head is so thickly covered with a luxuriant growth or untrimmed hair, which falls over his shoulders, that his temples and ears are entirely concealed.

MISS FLORENCE NIGHTINGALE has been announced as very ill with the "grip" in London. She has been an invalid for a long time, and this fact renders her illness a matter of anxiety to the public. Her age is about 72.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

THE Lord gets his best soldiers out of the highlands of affliction.—*Spurgeon.*

No man is so insignificant as to be sure his example can do no harm.—*Lord Clarendon.*

"DOING as well as you know how" is all right if you always know how to do well.

MYSTERY is but another name for our ignorance. If we were omniscient all things would be plain.—*Tryon Edwards.*

THE privileges of to-day can not be enjoyed nor the duties of to-day be discharged to-morrow. To-morrow may never come.

HE who is truly in peace never suspects others. But he who is ill at ease and discontented is disturbed by various suspicions.—*Thomas A' Kempis.*

JUDGE no man by his relatives, whatever criticism you may pass upon his companions. Relatives, like [features, are thrust upon us; companions, like clothes, are more or less our own selection.

Nor scour the seas, nor sift mankind,
A poet or a friend to find:
Behold, he watches at the door!
Behold his shadow on the floor! . . .
Seek not beyond that cottage wall
Redeemers that can yield thee all.

—*Saadi.*

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

"Now, that is what I call a good head for business," soliloquized the barber, as the long-haired farmer entered the shop.

MR. ENPEC—The doctor says it wouldn't take but a breath to carry me off.

Mrs. Enpec—The breath you brought home last night was strong enough.

"Why don't you wash yourselves?" said a policeman to two tramps.

"We's too busy," said one.

"Busy at what?"

"Scourin' the country."

VISITOR—Well, my poor fellow, what feature of prison life do you find the most disagreeable?

Prisoner (who stutters)—Why, I th—th—the—con—con—the fin—the—

Visitor (interrupting)—Ah, I see; you find it difficult to finish your sentence.

"THE doctors is always a gettin' up a lot of new diseases, and the druggists is inventin' new nostrils to cure 'em," said Mrs. Partington. "There's Mrs. Jones has tonsors on her throat, and Mr. Jones has ulsters in his. Miss Smith has hermitage of the lungs, an' her mother has two buckles on hers."

"MAMMA, what's twins," asked the smallest child. "I know," replied the older one, before the mother could answer. "Twins are two babies just the same age. Three babies are triplets, four are quadrupeds, and five are centipedes."



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

THE CHOICE OF BOOKS. By Charles F. Richardson. Pp. 208. New York: John B. Alden.

This little volume is not a publisher's advertisement with an attractive literary setting, but a series of carefully written and excellent essays on what reading should involve. The topics specially considered are such as these: The motive of reading, the habit, what books, the time, how much, remembering, the use of note books, cultivation of taste, art of skipping, use of translations, periodicals and public libraries, reading aloud, reading clubs, etc.

The author does not even give a list of "the hundred best books," but furnishes a better help in the good advice that a reader, whether young or old, can appreciate.

THE FORGING OF THE SWORD AND OTHER POEMS. By Juan Lewis. Illustrated by Charles Bradford Hudson. Published at Washington, D. C.

Most, if not all, the verses that lies between the covers of this neatly printed book have

appeared in the columns of newspapers, but that fact does not make their quality of less degree. We remember reading "The Forging of the Sword" long ago, and esteemed it then of high merit, although it came to us without the author's name. The sixty or more poems that fill out the list show an evenness of style that is not often met in the productions of the writer of occasional verse. The temper is sweet and elevated—not a coarse line or reference is to be met in the whole series. Perhaps those thoughts that will please most are the reflections of home and family life. The author's feeling in this line is warm, and finds happy expression in dwelling on incidents that impart special interest to the relations of wife, child, mother, brother, etc. We have seen few other collections of verse from sources not already well known to literature that have pleased us as much as this.

THE HYGIENIC TREATMENT OF CONSUMPTION.

By M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women. 16mo, pp. 218. New York.

The subject matter of this volume is divided into three parts: I. Nature and Causes of the Disease. II. Prevention and Treatment in Its Earlier Stages. III. Treatment in More Advanced Stages. The medical profession is quite united in opinion with regard to pulmonary consumption, or *phthisis*, that no specific treatment exists for it. In other words, no preparations known to pharmacy have a remedial virtue. But recourse must be had to hygienic or natural means for the destruction of the microbic forms that find a nidus in the lung structure, and by their development produce the disease. There is pretty general agreement in all schools that out-of-door life, physical exercise and a good diet are the essential factors in the treatment of the consumptive, and it follows, therefore, that his cure, or the partial suspension of the tubercular malady in his chest depends mainly upon himself. Dr. Holbrook reviews the field of causation briefly, but in an instructive manner, and then proceeds to the more important part, the treatment. He supplies a very full series of exercises,

breathing, and manual, for enlarging the chest. A graded course of vocal training, adapted to produce not only good effects upon the lung structure, but also good readers or speakers, occupies forty pages, and worthily. The hygiene of bathing and dress, of sleep, of the dwelling and its surroundings, is taken into account. Climate comes in for a careful notice, with apt reference to the differential influence of low or high situations, seaside or inland residence. The adaptation of food to the individual case gives the author scope for advancing the claim of the superiority of a vegetarian to a flesh diet. He, however, does this modestly, and with abundant data. Another factor in the treatment is the mental state, and its importance receives appreciative attention. Altogether the book shows careful study of the subject in its various bearings, and as a practical treatise well deserves our commendation.

PUBLICATIONS RECEIVED.

THE EVOLUTION OF THE DEVIL. By Henry Frank. In the opening of his first chapters the author avows a purpose "to trace from its beginning one of the most common and fear-inspiring myths that has ever captured human credulity." This statement is sufficient to give one a clue to the character of the book. We think that the effort made in some particulars goes beyond requirement, as some of the positions are scarcely warranted by the attitude of religion to-day.

THE MAIDEN, WIFE AND MOTHERHOOD. By Madame Lilla D. Windsor, M. S., author of "The Secret of a Good Digestion," etc. Illustrated. Dedicated "to all men and women whose better nature rules and prompts them to study and dive at the fountain head (sexual science) for knowledge, where lie budding and unfolding the mysteries of humanity and life." Published by the author.

UNIVERSITY EXTENSION BULLETIN—No. 1— Describes the nature of the movement and the progress in organizing practical action. We believe in affording facilities through State or county means for educating those who need or desire to rise higher than a knowledge of the three "R's."

4th Month.		APRIL, 1892.		30 Days.							
MOON'S PHASES.		INTER-COLONIAL.		EASTERN.		CENTRAL.		MOUNTAIN.		PACIFIC.	
First Quarter.....	D. 4	H. M.		D. H. M.		D. H. M.		D. H. M.		D. H. M.	
Full Moon.....	12 4	2 21 mo.		1 21 mo.		0 21 mo.		3 11 21 ev.		3 10 21 ev.	
Last Quarter.....	20 20	2 26 mo.		1 26 mo.		0 26 mo.		11 11 26 ev.		11 10 26 ev.	
New Moon.....	26 26	5 46 ev.		4 46 ev.		3 46 ev.		2 46 ev.		1 46 ev.	

Day of Year	Day of Month	Day of Week	BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Ore.		N. Y. CITY, PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill.		WASHINGTON, MARY-land, Va., Ky., Mo., and California.		CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La.	
			SUN Rises.	MOON R. & S.	SUN Rises.	MOON R. & S.	SUN Rises.	MOON R. & S.	SUN Rises.	MOON R. & S.
92	1	Fr	5 42	6 26	5 43	6 25	5 44	6 23	5 45	6 20
93	2	Sa	5 40	6 27	5 42	6 26	5 43	6 24	5 48	6 21
94	3	M	5 39	6 28	5 40	6 27	5 41	6 25	5 48	6 21
95	4	Th	5 37	6 29	5 38	6 28	5 40	6 26	5 45	6 22
96	5	Fr	5 35	6 30	5 37	6 29	5 39	6 27	5 42	6 23
97	6	Sa	5 34	6 31	5 35	6 30	5 37	6 28	5 41	6 24
98	7	Su	5 32	6 32	5 33	6 31	5 35	6 29	5 41	6 24
99	8	Mo	5 30	6 34	5 32	6 32	5 34	6 30	5 40	6 25
100	9	Tu	5 29	6 34	5 32	6 32	5 34	6 30	5 38	6 25
101	10	We	5 27	6 36	5 30	6 33	5 32	6 31	5 38	6 26
102	11	Th	5 25	6 37	5 29	6 34	5 31	6 32	5 35	6 27
103	12	Fr	5 24	6 38	5 27	6 35	5 29	6 33	5 35	6 27
104	13	Sa	5 22	6 39	5 26	6 36	5 28	6 34	5 30	6 28
105	14	Su	5 21	6 40	5 24	6 37	5 26	6 35	5 34	6 28
106	15	Mo	5 21	6 41	5 22	6 38	5 25	6 36	5 31	6 29
107	16	Tu	5 19	6 42	5 21	6 39	5 25	6 37	5 31	6 30
108	17	We	5 18	6 42	5 19	6 40	5 22	6 38	5 30	6 30
109	18	Th	5 16	6 43	5 18	6 41	5 20	6 39	5 28	6 31
110	19	Fr	5 14	6 44	5 16	6 42	5 19	6 40	5 27	6 32
111	20	Sa	5 13	6 46	5 15	6 43	5 17	6 41	5 25	6 33
112	21	Su	5 11	6 47	5 13	6 44	5 16	6 42	5 24	6 34
113	22	Mo	5 9	6 48	5 12	6 45	5 15	6 43	5 23	6 34
114	23	Tu	5 8	6 49	5 10	6 46	5 13	6 44	5 22	6 35
115	24	We	5 6	6 50	5 9	6 47	5 12	6 45	5 21	6 36
116	25	Th	5 5	6 51	5 8	6 48	5 11	6 46	5 20	6 36
117	26	Fr	5 3	6 53	5 6	6 50	5 9	6 48	5 19	6 37
118	27	Sa	5 2	6 54	5 5	6 51	5 8	6 49	5 18	6 38
119	28	Su	5 0	6 55	5 3	6 52	5 7	6 48	5 17	6 38
120	29	Mo	4 59	6 56	5 2	6 53	5 6	6 50	5 16	6 39
121	30	Tu	4 57	6 57	5 1	6 54	5 5	6 50	5 15	6 40
122		We	4 56	6 58	11 49	6 55	5 3	6 51	5 13	6 41

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 5.]

MAY, 1892.

[WHOLE No. 641.



MR. WILLIAM T. STEAD.
Editor of "Review of Reviews."

MY EXPERIENCE OF PHRENOLOGY.

THE following personal sketch, which lately appeared in the *London Phrenological Magazine*, is not only interesting in itself, but when taken in connection with the widely known career of the man itself it has a point and bearing that give his statements peculiar significance. The publisher of the *Phrenological Magazine* has kindly supplied the portrait of Mr. Stead :

Long ago—so long ago I do not remember how long ago it was—I remember being taken to a phrenological lecture in my father's chapel to see the man who felt your "bumps." He was a mesmerist as well as a phrenologist, and the way in which he played with the heads of his victims when they were mesmerised, and apparently rousing different phases of the mind by the mere touch of his fingers, made an indelible impression upon my mind. How much of it was genuine, and how much of it was merely faked up, I was not in a position to decide ; all that I know is, that the exhibition made me feel that there was something in it, what I could not exactly say, and in that mode of mind I have remained to the present day. Added to this ancient impression produced upon the mind of an imaginative child, there is a strong disposition to believe in anything that is scouted as heretical by the regular faculty. Phrenology is not orthodox according to the doctors ; accordingly it may possibly be true. Such may not be a very logical proposition, but it is one which I fear is not without considerable influence in my mind ; in view of the intolerance of the new school of inquisitors and the bigotry of pseudo-scientists, who dare not for very shame read their medicine books of fifty years ago, and prescribe, without fear of indictment for manslaughter, the boluses which they made our ancestors swallow. This, however, is by the way, but it is better in stating a personal experience to be quite frank,

and I do not wish to conceal the fact that on these two grounds I may be prejudiced unduly in favor of the science of "bumps."

My personal experience of Phrenology is limited to the examination of my head by Miss Fowler at the Phrenological Institute some eight or nine years ago, and a subsequent examination to which I submitted in the course of the present year (1891). Of the latter I need say nothing. Any person who knew who I was could draw up a pretty fair delineation of my character, whether or not he was guided by phrenological developments. It was different, however, with the first delineation, to which I will therefore confine my attention in responding to a request for my experience in Phrenology.

It is ten years ago, as nearly as I can remember, when one night after dinner an editorial friend of mine began to make disparaging remarks upon my cranium. I was his guest at the time in the north of England, and his criticisms, although severe, were perfectly good-humored. He began somewhat in this wise : "I wonder that an editor like you does not manage to have a better head upon your shoulders than that miserable kind of thing which you have got." "What do you mean," I said. He answered gravely, "I never knew anyone do as much work as you do with so significant a head-piece. It is downright hypocrisy to go about the world with a skull which gives no kind of trace to the casual observer of the capacity which all your work shows you to possess. How a man with such a head can write such articles is a mystery of our profession." "Fiddlestick and nonsense !" said I, "I am not going to have my head run down in this fashion. It is as good a head as yours, anyway." "No," said he, "it is a little head ; it is a badly shaped head ; there is nothing to show that there is anything inside it ; and altogether it is a discreditable head for

any well-regulated citizen to have upon his shoulders."

He was so persistent about it, and so serious withal, that I challenged him to a competitive examination of our heads the next time we were both together within range of a phrenologist; and I, for my part, expressed perfect readiness to abide by the verdict. About a year later, when the Irish Land Bill was in the throes between the House of Lords and the House of Commons, my journalistic friend called on me at Northumberland street. I had not been twelve months in London, and was entirely unknown as a person. The general public knew nothing about me until I stood in the dock at the Old Bailey in 1885, in the trial which made my name familiar to newspaper readers throughout the world. Mr. Morley was away in the north of Scotland finishing his Cobden, and I was in charge of the *Pall Mall Gazette*. When my friend appeared I reminded him of his promise, and we walked down to Ludgate Circus in search of Prof. Fowler, who was to adjudicate upon the respective merits of our skulls. When we got to the Phrenological Institute the professor was in America, but Miss Fowler volunteered to act in his stead. We took chairs opposite each other, and explained the nature of our visit.

We said nothing as to our name, profession, calling, or anything else beyond the fact that my friend had abused my head and stuck to it, and that I had repelled his accusations, and that we had adjourned the case to her decision. It was agreed that she should arrange my head first, and whenever she discovered that I had an exceptionally good or bad development, she was to cross over to him and see whether he was equally blessed or cursed. For the next hour we three—Miss Fowler, my friend and myself—laughed more heartily and continuously than we have done in the same space of time before or since. My friend was a Scotchman with a big head, and

he beat me all to pieces when we came to measurement. The tape showed him to be two inches more round the head than I was. But I had my innings when it came to the analysis in detail of our phrenological developments. After about an hour of close, comparative analysis, the verdict and effect was that my friend had a bigger head, but that I had a better one—better in the sense of being quicker; otherwise we were very evenly matched. It is obvious that such a comparison between the heads of total strangers, who were, however, well known to each other, and capable of testing the accuracy of each statement, whether about one or the other, was about as severe a test as could be devised by the wit of man; and I remember to this day the wonderfully accurate fashion in which Miss Fowler hit off our respective characteristics, with a nicety which could not have been excelled if she had grown up with us from our childhood.

Another thing which struck me very much was the rapidity with which she seized the general idea of my character from an almost momentary touch. She had hardly laid her hand upon my hair before she began to tell me the salient outlines of my character. Afterwards, when the comparison became closer, she felt the head more closely; and it was extraordinary, and if there be no truth in Phrenology, little short of miraculous, that a young woman who had never met me before, and did not know me from Adam, should have been so acute in her delineation of my character.

I remember Canon Liddon was very much struck when I told him of some of her definitions. He was especially struck by her remark that I approached the whole problem of religion from the side of sympathy with human beings, and not at all from the side of veneration or adoration of the Supreme Being. I have the good or ill fortune to have a hole in the middle of my head where the "bump" of veneration ought to

exist. Whether it is that the veneration is not there, or that the "bumps" on either side are abnormally large, the fact is that any one passing his hand over the top of my head, feels that there is quite a hole where many people have a bump. In describing my character, Miss Fowler said that it cost me no effort to maintain my conviction even against the highest authority in the land. "True," broke in my friend impatiently, "he would as soon contradict a bishop as look at him." "The odd thing of it is," said I to him, "is that this very morning at Downing street I had contradicted Mr. Gladstone. Mr. Gladstone said that he had given way to the House of Lords on two points; I said, 'I beg your pardon, Mr. Gladstone, you have given way on three.'"

Another remark which was very subtle, but extremely just, was that in which Miss Fowler spoke of my instinct for order. Most persons who know me would swear that I have no order at all, and was entirely devoid of that excellent faculty. But this would have been a superficial judgment, caused entirely by the practical and painful experience with the chaos of papers with which I am overwhelmed. I have always felt that the judgment of my friends was very unjust, but I never understood how it was until Miss Fowler solved the mystery by asserting, much to my satisfaction, that I had the "bump" of order highly developed, and that I could plan out things, and arrange for everything to be in perfect order at the beginning, but that my interests were so varied, and the amount of work that I was constantly undertaking so multifarious, that I would never be able to carry out my orderly plans; and hence, notwithstanding my faculty of order, I would always be more or less disorderly. I never fully appreciated the justness of that remark until I was in gaol. When you are in gaol you have plenty of time, and when you have plenty of time it is a delight to be orderly. If I had plenty of

time to-day, I am quite sure that I would be as orderly as anybody; but when fresh work is continually coming, which must be done in order to catch the post, or to get to press in time, order has to take a back seat. The faculty is there, I maintain, in spite of all the derision of my friends.

I hope, however, the reader will not imagine that I was prepossessed in favor of phrenology because of the extent to which it administered to my fond belief in my invisible faculty of order. Miss Fowler said many things that were more true than pleasant. Speaking broadly, she left on my mind the impression that I had a head which was capable of any amount of villainy, if it had not been controlled by a huge "bump" of conscientiousness, which had to supplement all my deficiencies of veneration, and I do not know how many other good qualities that are found necessary for the good behavior of most people. Conscientiousness made benevolence almost the sole rule of conduct, was her verdict upon me. I confess to a feeling of awe at the thought of what kind of creature I should have been if, in addition to having a hole where a "bump" should be for veneration, I had also had as great a hole in the place of conscientiousness. Respect for authority of any kind, except my own idea of right and wrong, Miss Fowler declared I did not possess.

My next experience of Phrenology was five years later. When I was in gaol I received a pamphlet which Prof. Coates, of Glasgow, published, which was devoted to a Phrenological delineation of my character. Prof. Coates had never touched my head; he had seen my photograph and had sat behind me in a public meeting which I addressed in the City Hall in Glasgow. Although he did not touch my "bumps," he had the advantage of a tolerably full length study of my character as displayed in my writings and speeches during that critical time. His delineation was,

however, very good, and so far as I can judge remarkably accurate.

From that time down to this present year I had not troubled myself with Phrenology, but this year, in deference to the wishes of my wife, I had the phrenological chart taken of my children, half a dozen in number. How far the phrenologist was able to forecast the characters of half a dozen boys and girls, varying in age from seventeen to two, time alone will show. But so far as the parents can judge the charts were very accurate. That is all that I have to say as to my personal experience. It only remains for me to add the deductions which I draw from them. Broadly speaking, they tend to confirm my first impression, that there is a good deal in Phrenology, quite enough to make it well worth while for teachers and parents to submit the heads of their children to phrenological examination. I do not go so far as to assert that every child on entering a public school should be subjected to a Phrenological examination, but I do think that in any case when a teacher is puzzled, it would be well worth while for him to ask the advice of a Phrenological expert. In many cases Phrenology might give a clue as to latent faculties which could be developed, or to indicate absence of capacity, which it was vain to try and

cultivate. Certainly many and many a child might have been spared the waste of many dreary hours spent in practising music if the advice of a competent phrenologist had been taken in time. If the greatest problem in life is to find the line along which you can develop most easily—the greatest capacity with the least resistance—then assuredly the aid of Phrenology should not be ignored. Of the moral aspect of Phrenology, I need say nothing more than this, that, like most of the modern sciences, it tends toward charity. The law of heredity, and the fact that we are all more or less the creatures of circumstance, should tend to make us more merciful in our censure and less extravagant in our praise of our fellow-creatures. A child that is born like myself—with a hole where the “bump” of veneration ought to have grown—will find it very difficult to even assume a surface deference to authority, while to another, who has veneration large, it comes as natural as breathing. So we might go on all round the cranium, but I have already filled up your space, and will conclude with expressing the pleasure which I have always had in meeting Miss Fowler, and discussing with her the weighty problems which underlie the science of bumps.

W. T. STEAD.

A LADY TRAVELER IN PERSIA.

PERSIA has been invested with an aroma of romance for so many generations that in this era of Oriental travel most of us are ready to read the story of any one who has penetrated within the land of the Shah. One of the later travelers in that country is a woman who has shown uncommon zeal and enterprise in the matter of ethnographic research. We Americans should know her, because Mrs. Bishop has found our Pacific coast and the Rocky Mountains a most inviting region for her study in the years not long gone by, and later,

Japan became the country wherein she made an extensive tour. Now her wandering footsteps have trod the mountain fastnesses and broad plains of Persia and Asiatic Turkey, penetrating into districts never before visited by an English-speaking woman, and, for that matter, by very few English-speaking men.

From the scenes of her wandering Mrs. Isabella L. Bishop sends many interesting recitals of her experiences among the barbarous tribes and semi-Christianized peoples that she has fallen among, and many sketches in picture of

their common life. Gleaning from a book recently published of her "Jour-



A DRAVISH.

neyings in Persia and Kurdistan, we learn how she journeyed from Baghdad to Teheran in the dead of winter, when the tracks were buried deep in snow, the thermometer registering 16° below zero in her tent, and when "six woollen layers of mask, three pairs of gloves, a sheepskin coat, fur cloak and mackintosh, besides a swaddling mass of woollen clothing," could not keep out the rigors of the climate. She describes vividly the combined humors and horrors of camp life, of the inveterate rascality of Arab and Persian

servants, and of the peeps into the domestic life of the harem, which her sojourn as the guest of Persian officials enabled her to procure. When she arrived at Teheran, and again when she journeyed from the capital to Julfa, the Armenian suburb of Ispahan, Mrs. Bishop utilized opportunities to write about the political conditions of Persia, the character of its government, and the state of its people. Her pictures of the familiar figures of Persian travel—the wandering dervish, for instance, who makes sanctity an excuse for idleness, and is at once a beggar, a story-teller, a saint and a thief—are very interesting. So, too, when in the midst of peril and adventure in Bakhtiari-land—the little-known cluster of high mountains and deep gorges that severs Central from Western Persia, she discourses vividly of adventures that are far from comforting to an active mind. For instance, her purse stolen in the first week, and, later on, all the little necessities of toilette and travel, as well as her precious sketches and notes. Then there are times of peril, when ugly and turbulent tribesmen descend in sudden assault, and when rifle bullets go singing

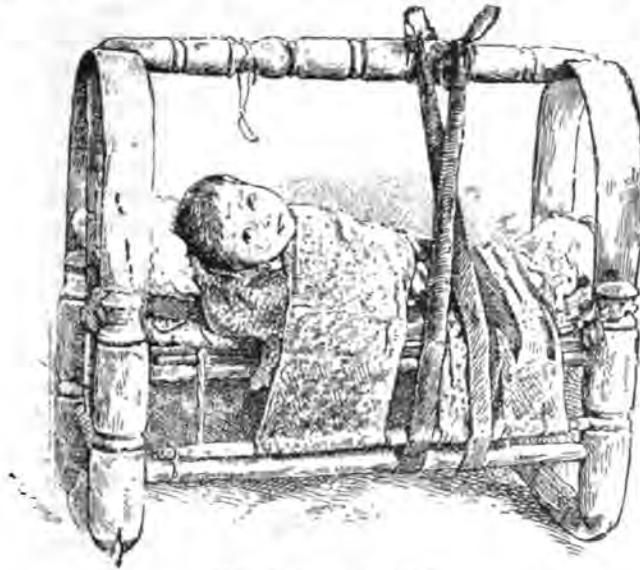


A SYRIAN FAMILY.

through the air. All these dangers Mrs. Bishop happily escaped by the aid of

her own *savoir faire*, of the physical prowess of an English companion whom

the prevalence of restrictive habits that have been inherited through many generations, and are stamped with the absolutism of caste. It is varied for one reason of marked importance, and that the many racial or tribal influences that enter into it. As a country, Persia is so favorably constituted by nature that it has invited many invasions from neighboring peoples, and besides the Turks, Tartars and Arabs who have conquered a right to live among its mountains, there are numerous tribes, nomadic and otherwise, that regard it as their home. In the mountain regions the traveler may find varied



PERSO-BAKHTIARI CRADLE.

she denominates the *agha*, of the popularity arising from her skilful use of a medicine chest, and of the good luck that somehow usually saves the sportsman's or sportswoman's skin.

One feature of her journeys was a visit to the legendary tomb of Esther and Mordecai, an object of great pilgrimage to the Oriental Jews. It is hard to say which is the more interesting section of her book, that which deals with the Syrian or Nestorian Christians of the Persian and Turkish highlands, or that which relates the depredations of the truculent Kurds upon their defenseless Armenian neighbors. Both are questions that excite great interest in England, and upon both Mrs. Bishop will be quoted as an authority—a claim to which she is in all respects entitled, as well by her careful appreciation of the labors and knowledge of others as by her own independent inquiries and verdict.

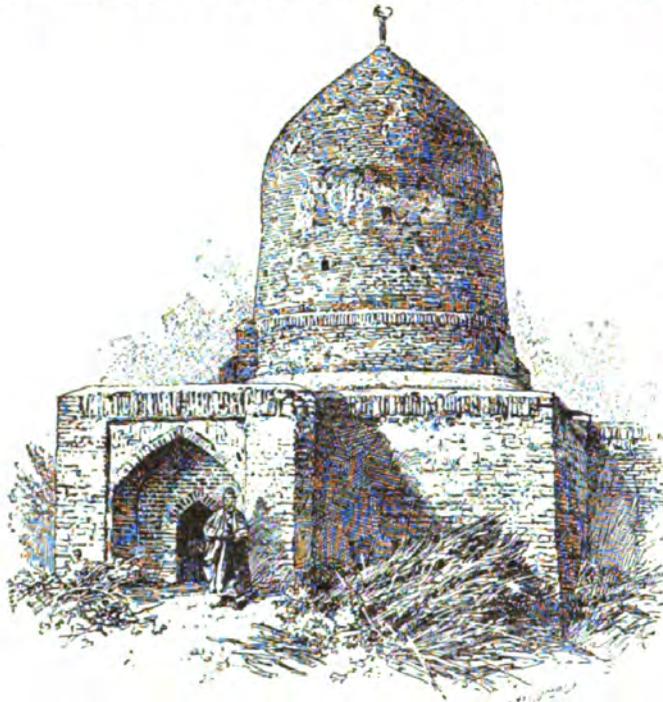
A few of her reminiscences of life by the way are depicted in the accompanying sketches, which speak quite strongly for themselves.

Persian life is widely varied despite



A SUJBULAK KURD.

types of a peculiar and special nature. He may meet with the Leks, who are



TOMB OF ESTHER AND MORDECAI.

considered of true Persian derivation, while the Mohammedan rulers have become Persian only because of long occupancy of the country—since, indeed, their invasion in the seventh century.

The inhabitants of the towns are a mixed race of Turk, Tartars, Arabians, Armenians, Georgians, etc., and old Persians. They are fairly informed, if not what we of the West term "educated;" are in general cheerful, sociable, quick to understand, industrious and remarkable for physical tenacity. One lady traveler has described their cunning and mendacious disposition with illustrations, but it should be understood that a people that has been subject to the cruel exactions of avaricious and self-loving rulers for ages could not help deteriorating into habits of trickery and duplicity for the sake of self-protection.

The land-owners, like their similars in Europe, live for the most part in the cities and let it to tenants

on shares; but the peasantry suffer much from the rapacity and oppression of the noble class. Nevertheless they exhibit a remarkable degree of contentment, their houses being for the most part comfortable, and their families well fed. Black bread, made usually in the shape of large, flat cakes, eggs, poultry, curded milk and fruit seem to be the articles that the Persian people live chiefly upon. The fleshmeat supply is confined mainly to the towns and the well to do, and can not be said to be excessive as compared with an Englishman's idea of meat-eating.

D.



ARMENIAN WOMEN OF LIBANON.

FUNCTION OF ACQUISITIVENESS, NORMAL AND ABNORMAL.

THE gratification of Acquisitiveness is perhaps more universally desired and sought than that of any other mental faculty. So long as the motives which prompt its activity are inspired by the intellect and moral sentiments, its action is good, and capable of ministering greatly to human enjoyment. But often it is the love of gain for its own sake, or the love of grandeur and display, which excites it to activity, and then it inevitably detracts from the purest enjoyment of the individual, as well as of those who are reached by his influence. It is indeed most unfortunate that wealth has come to be so generally regarded as the great source of human happiness and enjoyment. The individual, who, by monopolizing some useful discovery or invention, or by some lucky land or stock speculation, amasses a fortune, is courted and honored as one of society's dignitaries. His grandeur excites to rivalry his companions in trade, and fires with ambition the inexperienced youth. Accordingly wealth, power and external splendor are made the goal to which all bend their most earnest endeavor. Life under such circumstances becomes an incessant struggle, in which the intellect and moral sentiments are used only as the subordinate auxiliaries to man's greed of wealth and his love of pomp and show. The manufacturer who, by the use of some discovery or new and improved machinery, is able to add a quarter or a half to the productive capacity of his factory regards himself as extremely fortunate in being thus able to increase the sources of his income. Instead of giving to his employees an hour or two a day of the time thus released, and providing them with rational enjoyment, and the means of storing their minds with useful knowledge, which would be his course if he were truly under the dominion of his higher sentiments, he exacts from them the fullest tithe of time and labor, and even holds forth extra

inducements to prolong their hours of labor, and to stimulate them to increased activity and diligence. His companions in trade pursue the same course, and each vies with the other in throwing upon the market the greatest amount of merchandise at the least possible expense, for therein lies their emolument; and wealth is the grand prize for which they are all blindly and selfishly contending. And what is the result of this blind activity of the selfish and inferior sentiments? While the manufacturers of the different articles in common use vie with one another in throwing upon the market the cheapest and greatest amount of their respective commodities, they are filling their factories and warehouses with a surplus of goods much beyond the consumers' need; consequently demand fails, prices fall ruinously low, operatives are thrown out of employment, and hard times, like a gaunt and hungry ghoul, knocks at the poor man's door, and demands a seat at his table and his fireside. In proof of this assertion, we have only to look back over the history of recent years of business depression and recall the financial failures which have brought low so many proud and wealthy families: the strikes and bloody riots which have convulsed the country, and brought dishonor on her laws and institutions; and the want and misery which exist in many cities to day, when the great unemployed masses are crying for bread, and willing hands are refused the opportunity of earning the means of their subsistence. Is this unhappy state of affairs only the natural disorder which many believe to be the inevitable result of the evolutions of society's elements? Not at all. Its cause lies in the predominant activity of the selfish faculties, unrestrained by that conscientiousness whose motto is *fiat justitia ruat cælum*, and unregulated by that Benevolence which would treat all men as belonging to a common brotherhood, of which God is the father.

When we speak of a man of principle, we mean one whose higher sentiments are so predominant that they invariably turn the balance in favor of what is just and right, however strongly the propensities may clamor for indulgence, and whatever selfish advantage may appear to accrue from their gratification. The noble Regulus endeavoring to dissuade his countrymen from accepting the proposals of their enemies, because he believed them inimical to the best interests of his country. When, if those proposals were accepted, he would be restored to his home and friends, or if they were rejected, he would be obliged to return to his enemies, where a cruel death awaited him. His fidelity to his promise to return to Carthage, against the solicitations of his friends, furnish an instance, if it is true, of the purest and loftiest principle. Here we find the inferior faculties which give love of life, love of home, love of kindred and friends all held under such complete subjection to his higher sentiment of Conscientiousness, that he was willing to sacrifice all these dearly loved objects rather than swerve from what he believed to be his duty. It was indeed a severe interpretation of what was right which induced him when wholly free from the control of his enemies, from whom he had suffered so much, to return to them in the face of a cruel death; but it was merely the result of the complete supremacy of his higher sentiments.

In the common affairs of life no one is ever called upon to make such sacrifices for principle as these of Regulus, but how few meet even the comparatively insignificant tests to which they are subjected. When the man of business finds his fortune gradually slipping from his grasp, does he curtail his expensive style of living, that his expenses may be brought within his income, his honest debts paid, and no man defrauded? Such would be his course if he obeyed the dictates of his higher sentiments. Does he not too often secure for his own use as

much of his remaining property as he may be able by skillfully defrauding law and justice, and continue to revel in his luxuries, meeting his companions in trade with treacherous smiles, and beguiling them with deceitful courtesies, that he may gain from them the means of maintaining his pomp and show till financial ruin can no longer be averted.

Many men believe that any means of acquiring property is proper enough which does not bring them in conflict with the stern arm of justice. The tricks of trade and the sharp practices in evading law are to them merely business shrewdnesses which are so universal that it is absolutely essential that an individual should practice them in order to maintain his footing amid the competitions and rivalries of the business world. But according to the constitution of human nature, a man's true interest can not be promoted by any such means as these. Deception and trickery may indeed, upon certain occasions, prove more effectual in filling the coffers of the business man than a straightforward, upright course; but substantial and permanent success can not be obtained by any other means half so effectually as by a reputation for strict honesty and integrity. A youth in the employ of the late Mr. A. T. Stewart, when rebuked for misrepresenting the qualities of a piece of goods replied: "If this is to be the principle upon which you intend to conduct business, I am going to look out for another place, for you won't stand long." But he did stand, and lived to build upon these same principles of truthfulness and honesty the most colossal fortune ever acquired in any mercantile pursuit.

Material prosperity, however, is but a small portion of the good results which flow from the habitual supremacy of the higher sentiments. The intense internal satisfaction of an approving conscience, and the love and esteem of our fellowmen are the natural consequences of this supremacy, and all who have ex-

perceived the unalloyed delight of such a condition in life will concede that it so far transcends the highest enjoyments which wealth can purchase, that in comparison with it the pleasures which riches only bring sink into insignificance.

I once knew a family in whose mental constitution Self Esteem and Love of Approbation were the controlling principles. Possessing a good intellect and large propensities, they were deficient in Conscientiousness and Benevolence, but were endowed with sufficient Veneration to lead them to join themselves to the church. Hence, while their names were found enrolled among its membership, and they were very punctilious in the observance of its external forms, there was little in their lives of that truthfulness and sense of duty, that kindness, benevolence, and charity, which the religion they professed enjoins and commends. The motives of their conduct, springing from a powerful love of esteem and approbation, unregulated by the higher principles of justice and charity, they were indifferent to the rights and feelings of those whose esteem they accounted of little value, while to those whose wealth or position was gratifying to their pride, they were obsequious and affable. In private life their large and unregulated propensities brought them into continual conflict among themselves, and their family fireside was the frequent scene of discreditable bickerings and contentions. These, however, they endeavored to conceal from the world, presenting before it the appearance of an amiable and loving household. Brought up in such an atmosphere of deception and hollow appearances, the inferior mental endowment of this family found the natural food for its growth. One of the sons became a lawyer, and the other two business men. In their professional and business careers, the operation of their peculiar mental characteristics could be distinctly traced. Not being honest

from principle, they readily adopted the tricks and sharp practices of their occupations; their only care being to preserve a fair appearance before the world. In this, however, they could not, in the very nature of the case, hope to be always successful. Their companions of the least shrewdness saw through the disguise they wore, and though they were treated with courtesy by their fellow-tradesmen because it was to their selfish interest so to do, yet that sincere respect and esteem which pure and just motives naturally inspire was withheld, and they soon came to occupy a position in the confidence of the business community very far below the highest standard. Their friendships, having their basis in the selfish and inferior sentiments, were merely those of convenience and utility. They were incapable of loving their friends with a pure and disinterested regard. Hence when any misfortune befel them, and they ceased to be objects gratifying to their Self-Esteem and Love of Approbation, or capable of furthering their selfish interests, they treated them with indifference, or basely deserted them for other objects gratifying to their pride and love of display.

Would it be surprising if these men at the close of life, in looking back upon the pleasures and pains of their experience with the world, should complain that all had been vanity and vexation of spirit, that life was merely a selfish struggle, and a vain search after enjoyments which were ever before us, yet never attained? Whatsoever a man soweth, that shall he also reap, has an application as extensive as the all-pervading laws of the Creator. Those who in the full tide of their careers sow seeds of narrow selfishness, vanity and deceitfulness, reap only as they have sown, if in the feebleness of age, when they have ceased to be objects from which the selfish world may derive any advantage, men look coldly upon them, and withhold that sympathy and that sincere respect and

esteem which are naturally accorded to those whose prevailing principles are justice and good-will to men.

As a contrast to this family, I may mention a household in whose characters intellect and the moral sentiments held the predominant sway. Their early advantages were limited, but they were brought up in a household where truthfulness was worshiped for its inherent purity and beauty, and their intercourse was that of kindness, affection, and benevolence in its fullest sense. Trained up to recognize the authority of their moral sentiments, and to yield them implicit obedience, when they got out into the world, and the restraining influences of parental authority were with drawn, there was little danger of their straying from the paths of virtue, because their habitually active moral sentiments were to them like a rudder in the hands of a skillful pilot, keeping them true to the course of honor and integrity. They quickly won the confidence of all with whom they came in contact, and this, when once gained, was never lost, but grew in strength as men becoming more intimate with them were able to discern in their most private acts the inherent purity and beauty of their lives. It is needless to say that they were successful in their avocations, for their predominantly active conscientiousness made them upright and honorable in all their business transactions, and their large Benevolence gave them a kindly interest in all with whom they had intercourse. Men were drawn to them and loved them because in every act of their lives they were able to discern pure and unselfish motives, and a disposition to oblige others, and to further their interests in any reasonable manner.

The confidence, affection and esteem of the community, unalloyed and sincere, was the natural return which was rendered unto them for this truthful and unselfish conduct, and was a well-spring of joy springing up within them, and continually flooding their souls with

the purest happiness. Can we conceive of a man who had lived such a life as is here portrayed complaining at its close that it was an empty show, which furnished to its possessor only vanity and vexation of spirit? Would he not rather rejoice to call in review an intercourse with the world marked by deeds of kindness, charity and good-will, in which every duty had been intelligibly performed, and had received the commendation of an approving conscience! Would not the blessings of the poor whom he had befriended, the unfortunate whom he had given a helping hand, in the time of their adversity, the degraded and the outcast to whom he had spoken kindly words of counsel and encouragement, follow him all the days of his life, and, in conjunction with the affection and esteem of the best men, furnish the natural food upon which his soul might feed with the most pure and unalloyed delight?

JAMES MCNEIL.

THE HIGHEST LOVE.

Love lays the foundation
Of worlds, and her hand
Forms the billows of ocea
To cradle the land,
And she buildeth the hills
Out of atoms of sand.

Love weaves the fair curtain
Looped up by the stars;
She maketh the swift winds
And lightnings her cars,
And the "blossoming clouds"
Of the mornings are hers.

Love nothing despiseth,
Nor counteth as vain;
What is, she improves,
In her hand loss is gain,
And the smoke of a battle
She turneth to rain.

Love lives in all beings
And animates all,
And 'tis only when blinded
To this that men fall—
They re-enter Love's Eden
Who follow Love's call.

Her companion is Wisdom,
And pure undefiled
Are the pleasures she seeks,
And yet gentle and mild
Her heaven's the heart
Of an innocent child.

" Love thinketh no evil ;
 She seeks not her own ;"
 From the peasant who serves
 And the king on his throne
 She exacts not her tithe—
 Till the harvest is grown.

Through ages unnumbered
 She plants and she sows,
 Then patiently waits
 Till the blossoming rose
 And the lilies of love
 All their beauties disclose.

The soil planted first
 In each bosom is self,
 And its flowers are man's pleasures,
 Its fruits are his self ;
 While justice and truth
 Live in books on the shelf.

But, ah ! 'twill be shown
 In the growth of each soul
 That the highest self-love
 Seeks the good of the whole ;
 And this beautiful truth
 Every act will control.

—BELLE BUSH.

Belvidere Seminary, N. J.

SEX IN VIRTUE.

IS there sex in virtue? Somewhere are old-fashioned enough to say there is not, that virtue is virtue and immorality immorality wherever found, but the verdict of the world seems to be different, or why is it that, when man and woman have joined in sin, *he* is still freely received in the "best society," while *she* is unrelentingly condemned?

The doors of hospitable homes open to *him*; for *her*, the pauper house and the house of shame. *He* may mate with purity, winning a wife from among the best; *she* is shunned as if smitten with leprosy. Positions of honor, wealth and power, even the highest in the land, are open to him; she may beg or starve, and what does the world care? He has only "sowed his wild oats," as a man may; she has committed the unpardonable sin in the eyes of the majority. To all intents and purposes, his misstep becomes in a day a thing of the past; the dark shadow over her pathway lessens not, but follows her as a dread Nemesis wherever she may go.

"A good fellow" he, but "unclean, unclean!" rings ever in her ears. Ladies lay their dainty hands trustingly in his, and, with these same hands draw their skirts aside lest they touch the hem of her garment. He is met frankly and freely, she is "passed by on the other side," and hardly has the "good Samaritan" courage sufficient to bind up her wounds.

And yet, oh, ye men and women, what has she done more than he? How can her sin be so black, so unforgivable, while his is so easily forgotten? Why is repentance never asked of him, while no amount of it can give her absolution?

The baby boy and girl are alike innocent; the tender maiden and the fair youth alike virtuous; at what point do their paths diverge, and virtue mean one thing for her and another for him? Who maketh them to differ? Who says to her "thou shalt not," to him "thou shalt"? Was Christ thinking only of woman when he said, "This is the way, walk ye in it;" only to woman that the exhortation came: "Be ye also perfect"? Only woman of whom "Blessed are the pure in heart"? When the soul was made in the image of the Father, was there one image for woman and another one for man? one standard of morality for her and another for him? Not thus do we read the law of life, but, as it was in the beginning, so shall it be to the end, and virtue know no sex. Nothing is pure but purity; nothing is virtuous but virtue, be it shown in man or woman.

Let us, at least, be consistent. If we still trust the man, let us also trust the woman. If we banish her, let him keep her company. Let us not push her down with one hand and lift him up with the other. Rather let us work with our might to win both back to ways of righteousness; and remember, my sister

though to some of them it proved an important event in their lives. Toward the close of the lecture Professor Symonds proposed making an application of his remarks by selecting couples who were suited to each other, and taking them on the stage as examples of well-matched couples. Some of them volunteered when asked in a general way, while he selected others from the audience.

Jessie had no intention of going, but when Professor Symonds paused beside her and asked her to go she complied, although she knew Arthur was averse to her doing so; he thought when she married him she would pay more heed to his wishes and opinions, and he viewed the proceedings with a sneering disdain for a short time, and then with inward rage and jealousy, for the lecturer soon placed Jessie Bell and a former lover—Jack Raymond—together, much to the latter's joy and Jessie's discomfort. Jack made no effort to conceal his satisfaction, but she was confused and annoyed, for she saw Arthur's scowling looks, and half-regretted coming.

A lover's quarrel had separated Jessie and Jack about a year ago, the chief cause of their trouble being Arthur Stratton's attentions to Jessie. Jack reproached her, and she retorted with spirit, and so they ceased to speak. Of course Arthur seized the opportunity to devote himself to Jessie, and finally asked her to marry him. Thus matters were when the lecture began. Professor Symonds passed by several couples with a few remarks, and centered his comments upon Jessie and Jack, much to her dismay. They were, indeed a fine-looking couple—she with velvety brown eyes, auburn hair, medium height and slender; while he had blue eyes, light brown hair and a form like an Apollo.

"This couple," Professor Symonds observed complacently, "is the best matched couple on the platform; the lady has a finely balanced head, an unusual amount of common sense, lots of spirit, which is, however, held in check from developing into temper by an affectionate disposition—in fact she will make an excellent little wife for any man fortunate enough to win her, and the 'coming man' is to be congratulated."

"As for this young man," he continued, turning to Jack, "the good qualities predominate in his composition: firmness without obstinacy; self-control and self-reliance without egotism; he will make a model husband for the right woman, and it is to be hoped he will find her."

With a few more general remarks Professor Symonds dismissed the audience, which dispersed with many comments on the entertainment, and especially about Jack and Jessie.

Arthur Stratton was in a bad humor about the whole affair, but he did not dare to give vent to his real feelings beyond observing, "Such a lecture borders on vulgarity. I was surprised at your taking part in such a coarse proceeding."

This rather aroused Jessie, and she retorted, "There was nothing shocking to me about it, and I am about as refined and fastidious as there is any need of being—'Evil to him that evil thinks.'"

"I was not finding fault with you, Jessie; it was the general lecture," he replied suavely, for he saw he had offended her somewhat, but in spite of his efforts they parted coolly, Stratton vowing in his heart that he would tame her spirit when he married her, as he felt sure of doing, although a lurking fear of Jack Raymond loomed up in his mind on this especial night, and annoyed him. Jessie was also in a disturbed state of mind, while Jack Raymond went home with the determination to seek Jessie and make up their quarrel if it was in his power to do so; he would lay aside all pride, and attempt a reconciliation with her.

Before Jessie went to sleep that night she decided to go and see the lecturer the next morning, and ask his advice concerning Arthur Stratton, whom she was beginning to distrust, partly from instinct and partly because of his conduct that evening.

So the next morning she went to the hall, where Professor Symonds had extended an invitation for any one to meet him and have a chat made out and counsel given.

He recognized Jessie, and after he examined her head and filled out a chart in accordance, she handed him Arthur Stratton's photograph, and asked his opinion

concerning him, and especially if they would be well suited to marry.

"This is the gentleman who escorted you to the lecture last night," the Professor said instantly when he glanced at the picture."

"How did you remember?" she asked in some surprise.

"Easily enough," he responded. "I am used to remembering faces, and can analyze the head without close inspection, especially when the hair is so closely cut, as is the fashion now." After looking at the photo—a profile—for a few moments he continued decidedly:

"The original of this photograph is egotistical, domineering, close and calculating, and selfish beyond the average man; he is also avaricious and grasping.

Jessie was startled and amazed at such a description of the man who had asked her to marry him, and she asked incredulously, "How do you know all this? There is no man in town better respected."

"That may all be—and doubtless is—but as the years pass by, these traits will develop more plainly, till the general public can see them; it will be 'he who runs may read.' Nevertheless, the above is a tolerably correct summary of the man's character at the present time. You know Goethe says: 'Life is a quarry, out of which we are to mold and chisel and complete a character.'"

And by the aid of a chart, which he compared with the photograph, he pointed out plainly to her these general characteristics:

"That narrow-pointed chin indicates scheming and deceitfulness, as well as narrow-minded bigotry; he will take no one's opinion but his own. Acquisitiveness is developed into greed and stinginess—he would be very stingy with a wife if he had one, and also very tyrannical and arbitrary.

"Quite a contrast to that young man with whom I placed you last night, and whose chart I filled out this morning just before you came; he has enough determination and strong will power to succeed in life without defrauding other people. If he marries the woman he wants he would be generous to a fault, and not at all tyrannical; in fact the right wife for him will have pretty much her own way about everything,

provided she does not carry matters to an extreme, for he is very kind-hearted and true as steel.

"To look at these two men carelessly one would say there was little odds in their general appearance, except that the original of this picture is spare of flesh compared with the other one, but on careful analysis there is a wide contrast indeed, although they both have blue eyes, light hair and Roman noses, and fair complexions. For instance, the original of this picture has cold steel-blue eyes (I noticed them last evening) and a crafty look; while the other has bright blue eyes, and an open-hearted, frank expression of countenance; the first has flaxen hair; the other light-brown; one has a drooping Roman nose, and the other a clear-cut Roman. So you observe there is 'a distinction with a difference' upon analysis."

Jessie listened to this rendition of her two lovers' characters, and realized that it was no small affair to decide this matter for "weal or woe;" it would prove an epoch in her life. Somehow the "fun" was all gone from her mind on the phrenological question, as far as matrimony was concerned. It was a serious subject with her now—the jest had changed to earnest. She thanked Professor Symonds for his candor, and resolved that she would make her decision on the basis of his rendition of character, at least so far as refusing Arthur Stratton was concerned. She could not marry him in view of these revelations of his nature. All day she studied this problem of so much importance.

Jack had evidently been studying the same subject to some purpose, for that evening, upon answering a knock at her door, she was agreeably surprised to see him there. She invited him in, and he promptly accepted the invitation, but gave her no time to wonder about his business, for he said directly:

"Jessie, I came to see if we can not ignore the past, and not let our lives be ruined perhaps by our pride, for I acknowledge mine would be, unless you and I can make up our foolish quarrel. What do you say?"

"I am willing to let 'by-gones be by-gones,'" she responded as she placed her

hand in his, which he had extended as he spoke, and both were happy once more.

It is needless to dwell on Arthur Stratton's wrath and discomfiture when he received his final answer. But in order to show how little he cared he soon married another woman—"just for spite," as is too often the case; and as the years passed by people said they were a very unhappy couple, that he was stingy and cranky beyond language, and made his wife's life miserable. How he would have done if he had married Jessie can not be accurately told, but it would have been a doubtful experiment, to say the least, in the face of such a character, as indicated by Phrenology, Physiognomy, and the force of Heredity and Habit.

The best woman in the world could not make any radical change in such a man's nature, and she would be rash who would undertake such a task knowingly.

As for Jessie and Jack, they did not, as fairy tales say, "live happily ever afterward," for no such Utopian existence is ever granted to mortals in this world of trials and troubles—this "vale of tears," according to a pessimistic view of life; but they were prosperous and well content with each other, and never regretted that they attended "a phrenological lecture on matrimony," but quite the contrary. They considered it a most eventful one, and a very fortunate epoch in their matrimonial career.

NELLIE M. JACKSON.

UTILITY OF PHRENOLOGY.

A DREAM OF FIFTY YEARS FORWARD.

Office of the *International Phrenological Association*.

NEW YORK, Sept. 1, 1941.

Rev. John R. Trueman, D. D., President of the National University of the M. E. Church in the U. S. A.

Dear Sir and Brother:—I have the honor to announce that our General Superintendent, Prof. Nelson S. Broadman, is timed to visit your University during the first days of next month to look after the interests of the work of our Association.

I hope that his visit may prove to be of great benefit to you all, and that the records of our Association may be enriched by a full and favorable report of the condition and workings of the department of Phrenology in your great University. With fraternal regard, I am, sir, very truly yours,

O. S. F. DAYTON, Cor. Sec.

Dr. Trueman smiled as he carefully refolded the letter, and, swinging his arm-chair around facing me, he said: "This letter brings glad tidings, for these visits of Professor Broadman are of the greatest value to us.

"But, as I was reading the letter the thought came to me how wonderfully

things have changed since I was a boy. Then, you know, it was considered no disgrace to confess ignorance of the science of Phrenology, and the majority took pride in ridiculing and opposing it; among these the learned were often the most unreasonable and stubborn.

"Who would have thought of such a thing as a Chair of Phrenology in any religious educational institution fifty years ago. Now all the leading institutions of the land—yes, of the world—have them, and could not be induced to dispense with them.

"I presume you are hardly aware how high in the estimation of the students and friends of the University this science stands. The fact is, there is not an ordinary class lecture room in the buildings large enough for the phrenological class. We are obliged to use the large audience room in the chapel building for the purpose."

"But," said I, "in what special direction does the utility of Phrenology manifest itself?"

"In what special direction? Why, my dear sir! in every conceivable direction. Let me give you some practical illustrations. You are probably

aware that no one can enter this institution as a student without first having passed a phrenological examination and received a chart. This chart must in all cases be presented before the person can be enrolled or assigned to a class.

"The Phrenological Department of the University is responsible, so far as adaptability or capability is concerned, for the success or failure of every student. Now permit me to show how it works. Only a short time since a young man came into my office and, introducing himself as E. S. Slyman, from Kansas, said that he was a school teacher, and that his educational qualifications were such that he thought he could enter the Junior or Senior class at once, and thus pass on to the Seminary in a year or two. At any rate, he thought he ought to shorten his course so as to get to work as soon as possible.

"I asked him what work he had in view. 'The holy ministry,' he replied.

"Well, I saw plainly what kind of a case I had before me, so I informed him that the only way to get into the University as a student was to get a phrenological chart of Professor Stowell; that the chart would cost him nothing, but that he could not be enrolled and assigned to classes without one.

"You should have seen and heard him when this information reached him! His conceit assumed as much of the air of true dignity as was possible in a person of his mental combinations, and he took a stride or two backward toward the door before he said in a lofty tone: 'I submit to a phrenological examination? No, sir! Never! I do not believe in Phrenology, and if I did I would not submit to such an indignity. I have already passed an examination higher and grander than any which you may propose, and I passed with a clean record. The Lord Jesus himself was my examiner. I was converted about a year ago at one of the great evangelistic meetings, and I, like Paul, communed not with flesh and blood, but at once arose and

began preaching the gospel. The Lord accepted me and blessed my efforts from the first. I should have continued in my course, but I found that I could not stand on an equality with other ministers of the M. E. Church unless I was regularly ordained; and I was told that I could not be ordained without showing a diploma from some educational institution and theological seminary. So I have come here to see about it. But this thing of a phrenological examination I can not submit to! My conscience protests against such ecclesiastical tyranny.'

"With that parting shot he went out, and I have not seen him since; but I have incidentally learned that he soon showed himself to be what his phrenology indicated at the time of the interview—a fraud and a failure, morally, mentally and socially.

"Well, you see, the point is this: Forty years ago he would have been admitted without question to the best institution within the M. E. Church, and would have been allowed to 'cut across lots' to the ministry, as so many used to do then. This incident shows that 'the fools are not all dead yet,' even in this enlightened and progressive age of the 20th century. But there is another side to the story which I wish you to hear, and which furnishes another illustration.

"Many young men come here to seek an education who have no more thought of becoming preachers or missionaries than had Paul when he was on the way to Damascus. They pass the usual phrenological examination, and are told, among other things, before hidden from them, that they have good moral developments. Sometimes one of these will look up at the examiner and say: 'How do you make that out? I am not a believer in your Bible religion, and I always laughed at mother when she talked to me about the duty and beauty of joining the church, as she called it.'

"The Professor explains the apparent inconsistency, and the young man takes his chart and enters upon his studies, his identity soon lost amid the great throng of students. He attends the religious exercises and the phrenological lectures with others. He begins to see light and harmony where a short time ago all was darkness and chaos. Phrenology has taught him (what his own mother with her loved Bible could not teach him) that we are all religious by nature and by mental constitution, more or less; and that this very fact proves the existence of a God who is our Creator and, hence, our Father.

"Thus, step by step he grows away from his boasted unbelief. His really grand intellect comes gradually under the influence of the moral sentiments, which are large, and he finds himself wondering how he could ever have doubted what is now so easy and so delightful to believe. Before the conclusion of his University course he has decided to enter the seminary and prepare for his chosen work, as a foreign missionary.

"And, let me say in conclusion, this young man is only a specimen of a large class of men and women who tell the same experience; and most of them are eminently successful and honored in their chosen life work.

"But, sir, this is only one small thread of the golden strand which so beautifully binds and strengthens our educational work. Since the science of Phrenology has been made an honored branch of education by our University others have followed our example, and all who see and know the results are astonished and delighted. Why, as you know, the National Government itself has acknowledged the indispensable benefits of Phrenology by asking the Legislatures of the several States to look after the interests of Phrenology as a science proper, to be introduced as a branch of study in our public schools. Insurance companies, too, have taken] advance ground, and now support in every large

city a phrenological examiner to test their risks before accepting them.

"Then there is the work of the courts. What abominable work they used to make of criminal trials! A mere farce, often. But how is it now? Police judges are selected and elected because they are supposed to be competent phrenologists. Jurors are sworn in when they have correctly answered certain phrenological questions.

An experienced and reliable phrenological examiner is always called in to examine the accused and the witnesses phrenologically, telling the court what mental conditions he finds and how the jury should receive the testimony of each and all.

"You know what frequent and fatal railroad accidents they used to have during the 19th century? Well, they have now become a thing of the past, almost, for we now seldom hear of one. This, too, Phrenology has brought about. One of our graduates, Mr. Charles W. Alexander, became the President of the Midland National Railroad about fourteen years ago. He was always one of our brightest phrenological students, and became quite a noted examiner before he graduated. Well, he was no sooner elected to the presidency of the Midland than he made it a rule of the company that no one should be employed in any department of the road without having been phrenologically examined. By this method the men wanted are found, and every man is in his proper place; and if a candidate is pronounced an improper man for any place in the service by the examiner, he is rejected—with a chart and good advice, however.

"One of the great and vexatious problems of the 19th century was the labor question, or the relation between capital and labor. Even the female servant question received no little attention. It was next to impossible for a family to procure a good reliable servant. Now all this is changed and works like automatic machinery. For

instance, a girl wants a place as a house servant in a certain kind of a family. She goes to the office of the phrenological examiner who is employed and paid by the community at large, and who keeps a record of all applications for such servants, and tells him what she wants. He then examines her head and makes out a chart of her character and sends her to the place he selects for her, if he finds her at all suitable for her calling. In this way the mistress gets a servant suited to her and to her house, and the girl finds the right kind of a woman to serve; and they seldom have trouble now.

"The same system, substantially, has been adopted in nearly all other departments of active life, especially, with grand results, in the commercial world. Now, if a bank cashier absconds, or a business partner plays the sharper, it is, almost without an exception, found to be a case where the parties concerned failed to consult the modern fortune teller, the phrenologist.

"I don't see how they used to live! But there is a great deal to learn yet. Too many are asleep and will not learn wisdom. This institution stands a beacon light to Phrenology. We shall do all we can to cry aloud and spare not: Awake! awake! thou that sleepest!"

The doctor ceased speaking and I awoke, hearing, as it were, the echo of his last words, and behold! it was a dream.

DR. J. D. GEHRING,
Topeka, Kansas.

TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and

address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 27 East Twenty-first street, New York.

HIT NO. 79.—In November, 1889, I took my twelve-year-old boy to Prof. Sizer, at the office of Fowler & Wells Co. The Professor said: "This boy's head measures 22 inches, and is much too large for his 70-lb. body and his age. He is very warmly dressed as low as the knee, below which he wears no drawers and a fine, thin merino stocking and laced boots. The legs are cold to the grasp; the blood cannot, in this cold November weather, get through the bony ankle to the feet and back again; hence it rushes to the brain, congests the liver, kidneys and stomach, and throws his entire system into disorder. I advise that you get for him thick cloth leggings, with enough embroidery and buttons to satisfy the silly goddess of fashion, and then sew the leggings upon the pants, and thus make of them one garment; then lengthen his drawers, put on warm stockings, and old-fashioned boots under the leggings to come two thirds up to the knee. This will make a section of warm air half an inch thick around the ankle bone, and thus invite the blood freely to the feet."

These directions were adopted, and before April 1, 1890—in less than five months—the boy had gained seven pounds—in weight equal to one-tenth—and the boy could go steadily to school, and eat, drink, sleep, play and study as he had never done before. In fact, he is no longer an invalid, but bids fair to become robust and healthy. His two brothers faded and died just as this one seemed to be doing. Now I am heartily grateful for the saving of this boy. M. B.

HIT NO. 80.—

....., N. Dak., Mar. 29, 1892.

PROF. NELSON SIZER:

DEAR SIR AND KIND FRIEND—For while you may not be able to recall me, still I have always looked upon you as a friend, and I have known you for years through your writings.

I write you now to pay you a deserved compliment for a prophecy you made me three years ago.

Jan. 21, 1889, I went to your office, a stranger in a strange city. I stopped and looked around. For years I had wanted to take up the study of medicine, but circumstances have forced me in other directions; I also hesitated, hardly having confidence in

my abilities. I then and there decided to go in and get your advice. I did so, and your first words were that I was capable of taking an education; that I should go ahead, and not hesitate a moment. You asked my age; I was 32 years old. You ended up my chart with these words:

"Your language qualifies you to express yourself pertinently; you are capable of scholarship, and if you had a chance to study law or medicine, or natural science, you would make good progress. There are few young men ten years your junior who would do better than you would, because your mind is sharp, and your memory being good and your perception sharp, and your power of analysis keen, you would see what was coming, and remember the results, and that is education."

I have just graduated, and I will say there were three young men who stood even at the head of the class (eighty-five in number), and your humble servant was one of those three.

I now thank you from the bottom of my heart for the good advice you gave me, which induced me to take the course I did. Phrenology and you both have a true friend in
Yours very truly, v. s. w.

HIT NO. 81.—On a trip from the East I met a middle-aged gentleman, who opened a kindly conversation with me. I broached the subject of Phrenology; he confessed his disbelief in it, but finally asked my opinion of his leading characteristics. Noticing a predominance of the Motive temperament and large Constructiveness, I told him he was a great worker, was capable of being a good inventor and ought to be a foreman in a large establishment. He replied that he was a great worker, was engaged in car building and several of his inventions were patented, and that he was for years foreman where two hundred men worked. He promised to read up the subject.
F. B. H.

HIT NO. 82.—The closing lecture of the course at Forest, Ohio, I was requested to devote the time in studying persons as to their adaptation to each other in marriage. About fifteen couples came to the platform in a crescent—ladies one side, gentlemen the other, two chairs in the centre served a lady and gentleman, called for by the audience. At the close of what was to me a unique entertainment, a lady and gentleman were invited to the chairs. As the lady took her seat, she said, "Are you going to marry me to this man?" The reply, after examination, was: "No; nature has so divorced you that human power could not marry you. If married, you quarrel three times a week, and most likely between times." The general uproar that followed told its own story. A real case of husband

and wife-in-law; their brawls were notorious for noise and frequency. Unlike the most of this unhappy class, their relations and means were such as to secure their comfort and happiness, but for organic and constitutional want of adaptation to each other as husband and wife. In justice to the parties, let me say each was competent under proper adaptation, and would have enjoyed and promoted happiness in married life.
J. K. M. LOOKER.

Bonaparte, Iowa.

AN APPRECIATIVE LETTER.

SAN FRANCISCO, CAL., Feb. 19, 1892.

"PROF. N. SIZER.

Dear Sir:—Your description of my character from photograph is received with thanks. It is remarkably correct; you have given a true mental picture I think, even to the finest shadings, and that is the opinion of my friends also. I tell you it is remarkable how a phrenologist can "bit on." Phrenology is the true Science of the Mind; none other can so unravel a man's nature. I was always anxious to get from you a reading. I shall copy it in the March number of my paper, "Human Nature." Many thanks. Yours most truly,

ALLEN HADDOCK.

Our earnest and zealous friend, Prof. Haddock, is doing good work in San Francisco as a Phrenologist, and as the publisher of a spirited paper, "Human Nature."



THE GREEK NOSE.

These lines are written to oppose
Your champion of the Roman nose;
The man who lauds the warrior bold,
Aggressive, fierce and heartless, cold,
Should couch his lines in rugged prose,
And not with ruthless hand abuse
The gentle, sweet, poetic muse.

The nose that speaks of culture fine,
The poet's muse, that art divine ;
The nose that tells of depth of heart,
The nose of science and of art,
The nose that doth of progress speak,
That nose is eminently Greek.

No artist ever dare conceive,
No Christian ever could believe
The " Perfect Man " with Roman nose.
Alas ! how was it with his foes ?
The angel host, the heavenly band,
In every age, in every land,
Portrayed by mean or master hand,
Doth always prove what I bespeak—
The heavenly nose is always Greek.

How is it in the place below,
Whose denizens ne'er shovel snow ?

The Roman nose does very well
For him who rules and reigns in—hades.
(Pardon, here, this rhythmic strain,
That " revised version " gives me pain.)
With hoof and horns forever goes
A most decided Roman nose ;
That this is true how can I doubt—
The art of ages bears me out.



The Indian of our Western plains,
Bedouin, where Bedouin reigns,
And many other savage races
Have Roman noses on their faces ;
But where's the savage, high or low,
That can a *Grecian* " smeller " show
To Pluto's nose I bid " Good day,"
Hoping he's nothing more to say.

FRANK MANNION.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

DAVID P. BUTLER.

DAVID P. BUTLER was born at Tisbury, Massachusetts, July 15, 1824. In his early years he was a student and a clerk. During Mr. Fowler's Phrenological lectures at Martha's Vineyard in 1846, many converts were made ; among whom, as the most bold, enthusiastic and capable, was David P. Butler, then aged 22, who became a successful teacher and delineator of character, and rose to distinction in phrenological influence. We give the following extract from a private letter written to a friend by Mr. Butler in November, 1848. " I have just returned from a lecturing tour, and success has attended my efforts. I have been the means of advancing the science, and consequently of doing good. I find that the people love Phrenology when properly presented, and also that my interest and confidence in its renovating and purifying influence increase in the exact ratio of the effort put forth and the knowledge acquired. I am 'pressing forward,' relying upon the certainty that I shall attain if I 'faint not.' "

In 1850 he came to New York and was examiner in the New York office of Fowler & Wells, where he remained until 1852, when the branch Phreno-

logical office was opened in Boston and Mr. Butler was appointed examiner therein.

The *International Journal*, of Boston, dated November, 1855, said of this appointment : " Mr. D. P. Butler, the partner of the firm, who has the management of the Boston branch office, was selected by the Fowlers as having the organization for the Phrenological enterprise, and his remarkable success as a phrenologist is certainly something in favor of their claims in reading character and adaptation to business. Mr. Butler has had every advantage possible to prepare him for his responsible duties, and he seems to have improved them. "

So great was the confidence Mr. Butler inspired in others that several firms in Boston did not employ a new clerk unless he could show a certificate of fitness and faithfulness from Mr. Butler.

During his labors in Phrenology in Boston, he was the recipient of many flattering encomiums from the press, one of which we quote to show the high estimation in which Mr. Butler was held in that city, and indeed in New England.

The *Boston Morning Journal* says : " At the end of the closing lecture

at 142 Washington street, the members of the Phrenological class unanimously passed the following resolution: 'That we tender to Mr. D. P. Butler our most grateful acknowledgments for his eminently sound, clear and practical instructions during the course just now closed; that we recognize in him those qualities which render him one of the ablest and most efficient teachers and expounders of Phrenology, in its principles and practical application to the wants of the individual, and of society; and we feel the greatest confidence that we do but express the opinion of all who have become acquainted with the professional merits of Mr. Butler, when we announce our earnest conviction that no phrenologist in the country is better qualified than he to make correct and reliable examinations.'

He was assisted in his professional work in Boston by Mr. Chalkley M. Hambleton. These gentlemen did so well that at the end of the first year they proposed to buy the establishment from Fowler & Wells, and did so. Some time after, Mr. Butler's health not being good, he was induced to try the exercise of lifting, following Dr. Winship's example, who, though small in stature, gained strength and reputation by being able to lift so many pounds.

This remedy benefited Mr. Butler so much that he finally originated what is now called the "Butler Lift Cure." He became so much interested in this, and so well convinced of its great benefit in removing disease and substituting health for unhealth, that he concluded to give his entire time to the subject. He endeavored to find some one to fill his place in the Phrenological office, but did not succeed, and being unwilling to appoint any person in whom he had not confidence, he at length gave up the office and devoted himself entirely to the Health Lift.

At the age of 67 he now appears to be in perfect health, and is actively engaged in his "Lifting" work, which he

considers is the "perfection of exercise scientifically applied." Dr. Butler has been an occasional writer for the PHRENOLOGICAL JOURNAL, and his articles are all of a practical, direct and instructive nature. We close the sketch by giving one extract from an article by him on "Self-knowledge:" "Young men, if you would be happy, useful, and successful, study yourselves first, and thoroughly; have a definite object in view, and never lose sight of it; let your school education be such as shall best qualify you to discharge the duties of your intelligently chosen sphere; and never suffer yourselves to be deluded with the notion that a knowledge of Greek can be a substitute for Self-knowledge.

"This choosing one's pursuit or sphere in harmony with nature's demands is but choosing intelligently and knowingly, and this gives intellect the helm; and if intellect guides in this matter, it will be likely to in a general sense.

"There is a moral bearing in this matter. Success is favorable to education, religion and good morals. Dissipation, immorality, irreligion and crime are most likely to be associated with a want of success and prosperity. In fact, crime in general is mostly the result of a want of prosperity in business and disappointed ambition. Let every man, woman and child understand themselves thoroughly and choose their sphere in accordance.

"'Phrenology may be true, but it is of no use.' The man or woman who says that, is blind in more senses than one."

CHARLOTTE FOWLER WELLS.

—◆◆◆—
 "Fling wide the portals of your heart!
 Make it a temple set apart
 From earthly use, for Heaven's employ—
 Adorned with prayer; and love and joy;
 So shall your Sovereign enter in
 And new and noble life begin."

CHILD CULTURE.

GOVERNING CHILDREN.

5. THE PERIOD OF COERCION.

"Don't aim at controlling every detail of a child's life; leave him liberty in small things."—*Spencer*.

FROM the day the child steps from his cradle to the floor and begins to totter about the room he becomes the object of uneasy surveillance. This is partly dictated by a regard for his safety, but more by the desire to protect our possessions. The swaddling clothes of infancy were fetters of gauze compared to the restrictions now imposed on the eager little creature who stretches out his hands to touch, and so gain the only knowledge open to him, all the strange and beautiful things in his new world.

And at this instant we ought to stop and ask ourselves the scope and purpose of the certain warfare now to be waged between the little one, moved solely by natural instincts, and other people, controlled by all the complex and contradictory motives of civilized life. Is there sufficient reason in our preference for bewildering this new-born intelligence by numerous frail and costly surroundings, and thwarting its laudable curiosity by constant protest and restraint when it toddles forth to investigate?

I have seen a mother, who made essay toward culture, and whose taste ran riot upon the subject of bric-a-brac, pursuing her two-year-old around the parlor with a perpetual "No, no; naughty to touch that!" with no other object in view than to teach the child obedience, and "to let things alone."

If we could once see into the workings of the little mind, we would know that such trials are too hard, and they are premature. We do not subject our sons to the temptation of vice set forth in its most attractive forms, even when

some degree of judgment and self control have been attained. And yet, while arbitrarily establishing the code that it is wicked to destroy, even in the pursuit of knowledge, we place a baby in the midst of wonders and expect it to exercise the amazing fortitude of preferring to be "good" to following the strong instinct of nature, which is to touch, taste and handle all unknown objects. A certain amount of breaking is necessary for him to obtain a notion of solidity. He should no more be chided for it than for eating when hungry. Destructiveness in young children only means great mental activity. The most careless persons are usually those who have been continually repressed by over-careful parents. Dr. Edward Seguin gives it as his opinion that suffering develops contradiction. In his own words:

"Average men who oppose everything were compressed from birth in some kind of swaddling-bands; those who abhor study were forced to it as a punishment; those who gourmandize were starved; those who lie were brought to it by fear; those who hate labor were reduced to work for others; those who covet were deprived; everywhere oppression creates antagonism."

The simplest law of equity demands that we make virtue possible to our children. Place no overwhelming temptations in their way, and tenderly educate them into the faculty of self-denial before we make our mere command the impassable barrier to their chosen enjoyment. From the beginning we must address their intelligence. Present things to them in contrast. By the time he can walk a child should know the difference between *soft* and *hard*, elastic and brittle.

Is it not possible for a parent, instead of merely amusing himself by an hour's play with his child, to give him an occasional object lesson? He could be taught that china and glass will break by the sacrifice of a few old pieces, and from the sorrow of the parent he will comprehend that breaking is to be avoided, and such things handled carefully. It is not fair to give a child, during the first year of his life, a rubber doll that can be tossed about everywhere, and then expect him to hold a china cup or glass. Yet such absurd transitions are common in the thoughtless treatment children too often receive. A careful mother naturally follows the kindergarten system of training, whether she has ever heard of Froebel or not. And this method is to satisfy the innocent curiosity of children and make use of it for their welfare.

A contented child is an obedient child. If he has been treated with systematic consideration, and the natural wants of his mind as well as those of his body attended to, he has no feeling of antagonism to his guardians. He does not, as it has been said most children do, regard his parents as "friend enemies." The ordinary custom is to offset the attractions of self-will by making disobedience painful. And in cases where there is no equitable impediment to his taking his own way, he is prevented merely to educate him in submission—that is to gratify the self love, of parents. How much more just and kind it would be to make obedience attractive, not so much by the offer of gifts and rewards, although they have their uses, as by taking away some of its preventive character and making it apparently spontaneous. It could be done, just as morality is rendered attractive to us, by presenting it as an impulse of one's own higher nature. Every emotional prompting toward virtuous actions should receive prompt encouragement, and the more a child can be got to feel that in such acts he is doing what he wants to do, the

greater is his inclination toward them. A deliberate wrong act would then have added to the parent's prohibition the re-inforcement of the child's own self-disapproval. And the habit of associating disobedience with discomfort would be formed without any unpleasant association with the parent. It of course takes a tender conscience—one that has never been reproof hardened—to feel in this way. But even an ordinary child is very pliable when he loves his parent. I have seen a small boy, left to his own volition, while knowing that his mother disapproved of what he wanted to do, return on second thought, after setting out in pursuance of his plan, and give it up with the most cheerful acquiescence.

The great object in government is to exercise our physical power of coercion as seldom as possible. While children are small, during, probably, the first dozen years of their lives, they must feel that there is an authority vested in their parents which is incontestable. And it requires no terrible displays to make this impression. There is no such awe-inspiring character as a person who is at once consistently just and kind. He is "looked up to," and his influence is unlimited. On the rare occasion that such a parent would be obliged to resort to physical restraints he could effect far greater results with less force than an impulsive person whose constant bent was toward violence. Dignity and sweetness are entirely compatible. Says Abbott: "Let no mother fear that the maintenance of the best possible government over her children will curtail her power to promote their happiness. She may indulge them in all their childish impulses, fancies, and even caprices, to their hearts' content, without at all weakening her authority over them."

The most beautiful relations exist where a mother is the comrade and chosen confidant of her children. They like to feel, with all their respect, that she is human like themselves; and if fallible

sometimes, it does not hurt her in their eyes. We have no right to pretend to be perfect to our children; only let them see that we are striving toward perfection. They are keen observers, and there come times when every parent displays himself in an unlovely light. Rather than be false, let him acknowledge that he is not always able to conform to his own standard; but he regrets the lapse, just as every one must who tries to do right. Children are very tender with the faults of grown people when the latter have not repelled and disgusted them by a harsh show of perfection. In our querulous moments it is as plain to them as to us that we are wrong. But how quickly the explanation of "a headache" or of being "worried" turns their vexation into sympathy. Would we were as forgiving and sweet toward their foibles as they are toward us!

In dealing with the problem of family government it is necessary to recollect that the tendency of our age is strongly toward liberty of the individual, and in no other country is the bias so determined as in our own. The Germans are a nation of soldiers and philosophers. The one practice makes them submissive to discipline, and the other renders them cheerfully indifferent under hardships.

Consequently the heritage of German children is obedience, and they are the most docile and easily governed of any others. But their repressed powers of self-will have the most violent outbreaks in later years, just as our own Indians develop from their cruel confinement in their board cradles the most ferocious activities of incessant war.

There is little phlegm in our constitution, and our babies show in their earliest movements a sense of individuality springing from generations of self governing men. Repression causes them more suffering than it causes less nervous temperaments, and harshness brings about very grave mental disturbance. Decision is a matter of first importance, but don't make unnecessary restraints. "We must follow and assist nature," and bear in mind that with every succeeding year our commands should be fewer, our restraints lighter. A child who has been well trained usually shows touching confidence in the judgment of his parents. He will bring to them his perplexities and disputes; and insist upon their saying whether he is to do certain things. The less arbitrary a parent is the more real power he possesses, for it is a power which penetrates beyond action into the spring of action, the heart. FLORENCE HULL.

THE CHILD QUEEN OF HOLLAND.

EUROPE boasts now several child sovereigns. The early deaths of the late kings of Spain, Servia and Holland have left as nearest of kin and successors to their thrones mere children, for whose development the loyal people must wait ere the full authority of ruler can be assumed. Egypt has very lately experienced a change of sovereigns by which a mere youth has entered upon the Khedivate; but in spite of his tender years he seems to propose to show that he will be ruler in something more than mere title, and his method has disturbed the resident English offi-

cial somewhat. Child sovereigns, especially feminine, have an interest for us Americans, and much publicity is given to their life. We read a good deal of the doings of little Alfonso, and it may be that when later he becomes a king in fact, his conduct of affairs will not receive half as much earnest attention from our people at large as now.

The King of Holland died not many months ago, and a little woman who is expected to take up the scepter of that small yet not unimportant country is but about ten years old. She is named Wilhelmina Helene Pauline Marie, and

in the portrait she appears to possess an active temperament, a rather spirited mental constitution, and a fair founda-

all over. Her arms and legs should be well protected against cold drafts, and the feet covered in such a way that the



THE CHILD QUEEN OF HOLLAND.

tion for health. We deprecate the manner of dressing, for a little girl of her physique should be warmly clothed

blood can circulate thoroughly without becoming chilled. Dressed as Wilhelmina is, the temperature should be

well up toward the "nineties," and the weather dry.

We should think her quick of perception, with capacity for remembering well what she reads and sees, a good-natured lively child, yet not so plastic and subservient that those who surround her can do as they please with her. She will show a good degree of Dutch firmness and have her own opinions, when the time comes for her to speak for herself—and she will not want other people to dictate what she must do; especially will she wish to control her own personal affairs. She has an affectionate face, and will be deeply concerned about her friends and home relations.

It is said that she is under wise discretion, having a mother and tutor, who do their best to keep her fresh and unsophisticated. She leads a life of the utmost simplicity, happy among her pets, her toys, and her studies. Her home is in the castle of Het Loo, which is not far from the Dutch capital, The Hague, and surrounded by extensive gardens, in which bloom the beautiful tulips in which the Dutch have taken great delight for centuries.

Seven is Wilhelmina's hour for rising. After she has said her prayers at her mother's bedside, she is dressed and goes to her studies and her music. From nine to twelve she is at her lessons with her English governess, Miss Winter. She is apt at study, being already mistress of four languages. After her simple noon lunch of milk, fruit and eggs, she goes out of doors, no matter what the weather, to visit her pigeon house, and feed its one hundred and fifty inmates—an occupation especially dear to her heart. Until eight o'clock, which is her bed-time, she amuses herself with riding on her little Shetland pony, or playing with her dolls.

Wilhelmina is unaffected and sociable in manner, having been brought up without any notion that she is superior to other children. Snow-balling is a

favorite sport with her in winter, and once, when out sleighing with her mother, she asked permission to get out and play with some street children who were merrily pelting each other. The sleigh was stopped, and the Queen joined the other children, and after a delightful half-hour in the snow she drove off, followed by the cheers of her little playmates.

Another anecdote is characteristic of sociability. The daughter of an upper servant stood watching a fete given by Wilhelmina to her friends. The young queen noticed that the little spectator's hair was untidy, pounced on her, and without any further ado whisked her up to her own private boudoir. There with her own hands she plaited the child's hair, and tied it with one of her own pretty ribbons; she gave the girl the comb she had used, and both skipped down stairs and rejoined the other children. When reproved by her governess for leaving her guests, Wilhelmina responded: "It was not proper for Sophia to look like a fright, so I fixed her up. Now she can enjoy herself as she never could have done with that head!"

If the little queen carries this democratic spirit into her maturity, monarchy will have an unusual progress in Holland toward that liberty that places the people on the equal footing of humanity.

"TOO MANY OF WE."

"Mamma, is there too many of we?"
The little girl asked with a sigh,
"Perhaps you wouldn't be tired, you see,
If a few of your child's should die."

She was only three years old—this one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were a half-dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood,
And fight with the wolf at the door.

For a smile or a kiss no time, no place;
For the little one least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
 And pondered, in childish way,
 How to lighten the burden she could not
 share,
 Growing heavier every day.

Only a week, and the little Clare,
 In her tiny white trundle bed,
 Lay with her blue eyes closed, and the sunny
 hair
 Cut close from the golden head.

"Don't cry," she said,—and the words were
 low
 Feeling tears that she could not see,—
 "You won't have to work and be tired so,
 When there ain't so many of we."

And the dear little daughter who went away
 From the home that for once was stilled,
 Showed the mother's heart, from that dreary
 day,
 What a place she had always filled.
 —*Woman's World.*

THE FIRST SCHOOLS ON MANHATTAN ISLAND.

IN *Goldthwaite's Geographical Magazine* a brief account is given of the early establishment of schools by the first settlers in the island that is now New York City. We are told that the first schoolmaster in New Amsterdam was a man named Adam Roelandsen, who had a house built for his purpose on what is known as Stone street. This house cost him \$140, and he moved into it on the first of May, 1632. For some cause, perhaps because "people did not speak well of him," his school did not prosper, and he could not make his living by teaching. To help out his expenses he took in washing, and in this he could not always collect his pay. He did some washing for a man named Gillis de Voocht. On the 20th of September, 1638, Adam asked for his money, and Gillis made no objection to the price he charged, but refused to pay until the end of the year. Roelandsen appealed to the court for help, and the court decided that Adam should wash for Gillis during the time agreed upon, and then collect the pay. On the 17th of December, 1646, he was tried for a very grave offense, found guilty, and sentenced to be publicly flogged, and banished from the country. In this manner did the first schoolmaster in America come to grief, and so far as we can learn his misfortunes were due mainly to his own indiscretions.

In 1645 there came over from Holland a man named Arien Jansen Van Olfendam. He opened a school, which increased in numbers after Roelandsen's banishment, and prospered as well as

could be expected, considering the condition of the country. We are not told what Adam Roelandsen charged for teaching, but at Olfendam's school a boy or girl could get a whole year's schooling for two beavers' skins.

Three years after this a man named Yan Stevenson opened a small private school, which was tolerably well patronized. The families who could afford it sent to England for tutors and had their children taught at home. There were, however, enough pupils to support the school, and he found his time fully occupied.

Peter Stuyvesant, who was Governor of New Amsterdam at that time, was very earnest in the matter of providing means for "the education of every child in the colony." He was anxious to establish a public school, which he said ought to have at least two good teachers. He sent several appeals to the West India company, and told them how for a long time they had passed round the plate among themselves, but "had only built the school with words, for the money thus collected was always used for some other purpose." He dwelt upon the great necessity for instructing the youth, not only in reading and writing, but in the knowledge and fear of God.

Finally his appeals had their effect, for in April, 1652, the first public school in America was started in one of the small rooms of the great Stone tavern, of which New York history has a good deal to say. A Dr La Montagne offered to teach until a suitable master could be obtained from Holland. As the chil-

dren increased in numbers a larger building was procured. William Verstius, who had been the teacher, was succeeded by Harmen Van Hoboken, who was also a famous singer, and acted as church chorister. After teaching five years Harmen was discharged because he was not attentive enough to his pupils. Evert Pietersen succeeded him, and was paid for teaching a salary equal to fourteen and one-half dollars per month, with an extra fifty dollars per year, which paid his board. As time went on the people became dissatisfied. The schools were imperfect, and it was difficult to remedy the evil. The better class of people wished a higher grade of schools. Now and then some enterprising schoolmaster would open a private school without the consent of the govern-

ment, but he was immediately ordered to close it. Finally the prominent men wrote to the company, petitioning for a suitable master for a first-class Latin school. They agreed that the city should build a schoolhouse if the company would pay the teacher's salary.

The company consented, and sent over Dr. Curtius, a physician of some note, who was allowed to practise medicine when not engaged with his pupils. At the end of two years he resigned his position on account of ill health, and Domine Ægidius Luyck, who was a private tutor in the Governor's family, was employed in his stead. He soon had twenty pupils. The public school was continued, and two private schools, making in all four schools on Manhattan Island in 1664.



HINTS ON THE CARE OF THE SICK.

THE comfort and prospect of recovery of the sick is dependent in a great measure upon their surroundings and treatment. For the well-to-do invalid, the presence of trained attendants is a great advantage; but the majority of sick persons must look to a member of the family or a kind friend for the ministration of necessary things. Rarely do we find, however, the person who is to the nurse-manner born, and when we do, the convalescence of a sick one may be predicted with con-

fidence. For the treatment of invalids generally, then, the following advice will find application, and it is valuable enough to be posted up for reference on occasion.

In the first place, the most cheerful room in the house should be that of the sick. A change from a gloomy, dark apartment to one where there is warmth and brightness is better in its effects oftentimes than medicine. The sun should come in at the windows, and there should be blinds and shutters also,

whereby too glaring beams may be tempered, or, if necessary, shut out altogether. But the sun should still be allowed to shine upon the outer casements, for the thought of his golden beams is cheering to a sufferer. A dull room, where the sunlight can never penetrate, is depressing to even a well person. Invalids are even a bit childish, and a new object now and then does infinite good. Change the objects in the room as you have the chance, and do not be afraid to allow the patient rosebuds, if no other flowers.

Never begin to change the clothes of the sick until you are sure that you have everything requisite in readiness. The garments of weak bed-lying patients should be changed twice a week at least, and in many cases oftener than that. Observe carefully before beginning to change a patient's clothing that no draughts can touch the bed. Let all the linen be properly aired and warmed beforehand—too much caution in this case cannot be observed. In changing the clothing do not move nor uncover the patient more than is absolutely necessary.

Begin by removing all sleeves from one arm, then, without moving the patient, put on all that is to go on this arm. Now raise the head and shoulders, removing the soiled and adjusting the clean linen well down under the shoulders. The patient may now lie down again and the other arm be dressed. After this the hips can be slightly raised, the soiled clothing removed and the clean garments arranged. Never let a very feeble patient help too much; as such action is very exhausting; on the other hand, see that they do such things as they can and ought to do themselves. After the change in linen has been made, enforce strict quiet for a time; then interest them with some pleasant bit of news, some rumor that will cheer; never bring ill-tidings to a bedside.

In giving to any one who is sick a drink of water, when the draught should

be limited, hand the patient a small glassful. This, be it ever so small a quantity, does fail to satisfy thirst. It is much better to limit the draught than to present a thirsty person a large goblet of water and direct that only "so many swallows" must be taken. The patient will not be so well satisfied as if he could drink all that was offered.

Never keep anything eatable in the sick-room. This is one of the greatest mistakes made by nurses. The sight of fruit always before the invalid robs it of its novelty, and the capricious appetite refuses to enjoy it; besides, the impure atmosphere of any sick-room renders the fruit kept therein unfit for use, as it is more or less an absorbent. If you would have it eaten, remove it and fetch it to the patient in different shapes and dishes.

Keep company out of the sick-room. More harm has been done by such maltreatment than has resulted from wrong medicines given by experimenting physicians. Let quiet reign—not the suppressed quiet so fear-inspiring, with bated breath and stealthy footfall, but a cheerful quiet that is full of tranquility. When addressing an invalid do not lower your voice to an affected whisper, or put on a solemn countenance. The more nearly an invalid is treated as though he were in health, the sooner will he reach that condition. Speak to the ailing in a gentle, cheerful, usual voice; converse briefly upon every-day topics, as if he were an interested member of society still. Keep his thoughts from dwelling upon himself as much as possible, yet do not weary him with too much chatter. A bright smile is better than a loud laugh in a sick-room—but the laugh is infinitely to be preferred to the lachrymose sympathy shown by tactless, if not useless, friends of the afflicted. These few admonitions show the necessity of intelligent, thoughtful care in the room of the very sick—care that can scarcely be found outside of disciplined experience.

A TEMPERANCE TEXT.

“**B**UT Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, therefore he requested that he might not defile himself.”

And further on we read that “God gave Daniel knowledge and skill in all learning and wisdom.” With this 8th verse of the 1st chapter of the book of Daniel for a text, could not an eloquent and useful sermon be preached from many a pulpit on some fine Sabbath morning, that would bring conviction to many hearts of a prevailing evil and be an inspiration to better things?

“Daniel purposed in his heart.” How many persons are living without a definite, decided *purpose* in the incidents of their every-day life to know God's will and to do it. The conscientious prophet thoughtfully considered such an every-day matter as that of his daily food, then with promptness and decision he did the very best thing; never once breaking his purpose, never saying, just for this once will I taste the king's meat and wine? Without any display of dogmatic assertion, but in a manner that showed his true-hearted gentlemanliness he “requested” to be put on trial and see if at the end of certain days he and his companions would not be fairer and better in appearance than those who ate of the king's provisions; and it was so.

Daniel would not defile himself with the king's meat and wine. The choicest viands that the kingdom could afford were placed upon the king's table, and yet Daniel thinks of it as *defilement*. To eat the rich foods and drink the fine wines would make his blood thick and impure, his brain would feel clouded, and the lower appetites and passions inflamed to action. Daniel was a hygienist with strength of character and moral courage enough to live as he believed.

With one's life blood foul and clogged by over eating and drinking, the mind is

always, to some extent, muddled, and the lower nature much more readily responsive to excitation, making it a fearful warfare to try, in this condition, to live a spiritual, elevated life. It is wonderful how a strictly temperate life sweetens the disposition, clears the brain, and makes it easier to be a Christian.

How was Daniel rewarded for his abstemious and prayerful life? He not only was *kept* from sin, but we are told “God gave him knowledge and skill in all learning and wisdom.” With pure blood flowing in his veins, and his habit of heavenly communing, he gained a spritual insight that enabled him to have a quick, keen discernment of right and wrong, and his intellect grew clear and strong.

The king acknowledged his ability and “made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and the chief of the governors over all the wise men of Babylon.”

And was not Daniel's wondrously successful life owing to his thoroughly earnest, purposeful spirit, that enabled him to resist doing the thing that was not entirely right?

The application of this text I would make to our daily habit of eating and drinking enormous amounts of unwholesome food and drink. To find a family that is not, in some measure, suffering from this prevailing sin would be a rare exception. The newspapers teem with advertisements of “pills” and “blood purifiers,” and the manufacturers of such nostrums are making fortunes — making fortunes mainly because the masses of the people persist in gluttonous habits. In trying to escape immediate death and spells of sickness, vile purgatives are swallowed to the detriment of stomach and nerves; life is shortened, and the people do not live out half their days; their children do not grow up with sound, healthy con-

stitutions because of wrongs in daily living.

Health Reform missionaries are in demand all over the land to teach the people how to live; they need enlightenment and to be brought into better

ways of doing, so that to "not feel well" will be the exception and not the rule, as it now is. As surely as suicide is a crime the gospel of hygiene ought everywhere to be proclaimed.

LISSA B.

SIR PROVO WALLIS.

ADMIRAL OF THE BRITISH NAVY.

FOR a man to live long enough to serve his country almost ninety years is a rare experience indeed, and he who thus illustrates his vital tenacity and adaptation to the pursuit of his youthful choice is deserving of mention. Sir Provo William Parry Wallis was

letter that he had sent to a friend. This piece of pleasantry well accords with the nature that is indicated by the broad forehead of the portrait.

Entering the navy when a mere boy, he was a midshipman on board the *Cleopatra*, a thirty-two gunner, some time



such a man, and notable not only as the senior officer of the Royal Navy, but for having survived the anniversary of his hundredth birthday, which occurred April 12, last year. He died February 13, at his residence, near Chichester, England, "lying in Blanket Bay, under Cape Rug," as he himself said in the last

in 1804. That ship was captured by the French *Ville de Milan*, after a long action, in 1805, but was retaken in a week. Provo Wallis was then a naval cadet; he served in the *Triumph* and *Bellona*, and in November, 1808, obtained his commission of lieutenant, with the command of the *Curieux*, in the West In-

dies; in 1810 he performed the gallant action of cutting out an enemy's vessel in St. Anne's Bay, Gaudalupe, but the Curieux also was unlucky, being wrecked on a hostile coast. He next served on board *La Gloire*, taking part in a notable engagement with two French frigates and the batteries at Anse la Barque, and was present at the surrender of Guadalupe. After this, he became second lieutenant of the *Shannon*, forty-four gun frigate, commanded by Captain Broke, the celebrated ship which, on June 1, 1813, in the brief war between Great Britain and the United States of America, challenged and fought a naval duel with the American frigate *Chesapeake*, off Boston harbor. In this action Captain Broke was dangerously wounded, and Lieutenant Watt, the senior lieutenant, was killed, so that Lieutenant Provo Wallis succeeded to the command. He carried the *Shannon* and her very dearly won prize, the *Chesapeake*, a much smaller vessel than the *Shannon*, into the harbor of Halifax, Nova Scotia, which was his native place, having been born in that town, where his father, Mr. Provo Featherstone Wallis, in 1791, was chief clerk in the Royal Naval Yard. Lieutenant Provo Wallis received a special letter of thanks from the Admiralty, and was immediately promoted to the rank of commander, besides being given other tokens of honor. The severe losses that the British navy had sustained in the naval conflict with the United States warranted this expression of gratitude. He afterwards commanded the *Snipe*, but was not again personally engaged in any fighting to the end of the French war. Made captain in 1819, he commanded successively several other ships, one being the *Madagascar*, with which, in 1838 and 1839, at Vera Cruz, he watched the operations of the French fleet on the coast of Mexico, and was thanked for his protection of British merchants and their property; again, in 1844, when the *Prince de Joinville* bombarded the towns of Morocco,

namely, Tangier and Mogador, Captain Provo Wallis, commanding the *War-spice*, rendered similar services; and he next year commanded a ship of Admiral Sir Charles Napier's squadron on the coast of Syria, at the bombardment of Acre. From 1847 to 1851 he was a naval aide-de-camp to the Queen. In August, 1851, he was made a rear admiral; in 1857, vice admiral, and placed in command of the squadron on the South American coast; his later promotions were, to be Admiral of the White, in 1863; Rear-Admiral of the United Kingdom, in 1869; Vice-Admiral of the United Kingdom, 1870; Admiral of the Fleet, Dec. 11, 1877. He enjoyed uniformly good health during the whole of his long life.

DO NOT DRINK TOO MUCH.—When people drink, if they would imitate domestic fowls, or the birds of the air, they would escape a vast deal of ill feeling and suffering. Observe how philosophically an old goose and her goslings take their beverages. They take only a swallow of water at a time, and thus give the beverage time to wet and cool the parched throat. When one feels uncomfortably warm, and his pulse beats like a steam pump, the stomach is not always in need of a beverage. In most instances, when one is suffering on account of the sultry weather, filling the stomach with any beverage will only render one more uncomfortable. It is not the stomach, but the mouth and throat that need water. When I was accustomed to work in the harvest or hay field, and the men at my side would drink a quart or more of switchel every hour, I took only four swallows of water at a time; and even this small quantity was sipped, as the birds drink. Four swallows of water, as I drank it, refreshed me far more than a quart poured down the throat as quickly as it could be swallowed. Apply a little water to the hands and face; then sip a swallow; and avoid the in-

jurious practice of pouring quart after quart of water, milk, switchel, beer and other beverages into the stomach, as if that delicate organ was the swill receptacle of a distillery. I have always found that it is far better to suffer a little inconvenience from thirst than to endure much more pain and suffering in consequence of pouring unnecessary and injurious beverages into the stomach.

ESS E. TEE.

SYMPTOMS IN THE TONGUE.—A good deal has been written of the tongue as showing states of the body in disease. Somewhere we once met with a chart or table that contained a long list of signs of which the tongue was made the bearer, and of which a great variety of pathological states were predicated. We could not but regard many of these signs as purely fanciful, or an unnecessary elaboration of indications that were recognized by the experienced physician. For popular use a few well understood conditions of the tongue are sufficient as a guide to an appreciation of ailment, and the following can be taken as trustworthy, bearing in mind that a healthy tongue is of a deep pink color, clean and moist, lies easily in the fossa of the lower

jaw, has no prominent papillæ, and is rounded somewhat at the edges. It is to be said that when there is "fur" upon it, or a coating of exudation, it may arise from local causes, as congestion of the neighboring parts, throat, tonsils, etc., or from sympathy with disorder of the stomach, intestines or liver.

The dry tongue occurs most frequently in fever, and indicates nervous prostration or depression. A white tongue is diagnostic simply of feverish condition, with often a sour stomach. When it is moist and yellowish brown it shows disturbed digestion. When dry and brown a low state of the system, possibly typhoid, is indicated.

When the tongue is dry, red and smooth, look out for inflammation, gastric or intestinal. When the papillæ on the end are raised, and bright red we call it a strawberry tongue, and that means scarlet fever. A sharp pointed, red tongue, will hint of brain irritation or inflammation, and a yellow coating indicates liver derangement. Thus much can be gained from an examination of the tongue by any intelligent person, and if its warning is heeded and precautions taken for the correction of the probable state, much suffering may be avoided.

MIDNIGHT OIL OR MIDNIGHT SLEEP.

PHYSIOLOGICAL resources, although they are very elastic within limits, yet have limits which are sharply defined. There is no overstepping of the limit which is more dangerous than that of doing work which curtails sleep. Sound and sufficient sleep is the most indispensable of all the conditions of a sound and efficient brain. The miseries alone of the sleepless man are creditors which the most stoical may dread; his incapacities are such that great work and great success are generally as hopeless for him as the possibility of riding through the air without a balloon or wings. Ten years

of such sleeplessness as some men have endured would cure the most ardent medical enthusiast in the world of his passion for the midnight oil. The greatest and highest success in life is achieved, like the winning of a long race, by him who has the greatest staying power. What is the best of all possible kinds of brain for a man who has to follow throughout his life an intellectual calling like that of the higher walks of medicine? It is a brain that is at once clear and strong. Undue and prolonged mental exertion in the student period may give great clearness of intellect; possibly even an abnormal clearness; but it can

never give strength. Clearness without strength can no more win in the long and arduous race of life than speed without staying power can win in a foot race of ten miles. Unintelligent and impulsive medical professors—and there are many such—may urge men to competition for the highest college honors, even at the risk of a total breakdown in brain and body. Such professors are among the worst enemies young men could

have, and they are among the worst enemies the medical school and the medical profession can have. What the medical profession demands is men of clear and strong intellect, full of practical resources, not mere dilettanti speculators in incomprehensible medical hypotheses. The day is the time for work; the night for sleep; sleep sound, quiet and peaceful as death.—*The Hospital.*

NOTES IN ANTHROPOLOGY.

An Ancient Arabian Literature.—Gradually the literature of ancient Oriental countries is coming to light under patient research and skillful use of the spade. The spade has become a valuable aid to archæology and history of late years, and is doing good work in the way of unearthing long forgotten and buried treasures, which time and the decay of dynasties have entombed beneath their wreck for thousands of years.

The discovery and laborious deciphering of the cuneiform tablets, cylinders and bricks of Western Asia, and the more substantial hieroglyphic inscriptions of Egypt and Palestine, have been the grandest achievement of scholarship in modern times. To this may be added the inscriptions found by Dr. Edward Glaser in Southern Arabia, completing the circuit of Oriental literature, and proving a veritable storeroom for Biblical and Oriental research. These findings furnish valuable corroborative testimony to the tablets found recently in Tel-el-Amarna, from which it appeared that the knowledge and practice of writing or the development of a literature throughout Western Asia must be ascribed to a period centuries earlier than the data scholars had possessed before, entitled them to adopt. One of these Minaen inscriptions, as is clear from the name of the king who expelled the Hyksos—of which fact mention is made in the inscription—dates from the time of the eighteenth dynasty.

That is accordingly to be dated about 1600 B. C.; as this is one of the younger and later inscriptions, the whole can safely be dated 1900 or 2000 B. C. From this the important historical fact is gained that at this early date, even before the days of Abraham, the nomadic tribes that wandered about on the territory between Babylonia and Egypt, and to whom the primitive Hebrews themselves belonged, or with whom they were connected by tribal relations, were at that time in possession of an alphabet, even if, as appears from the inscriptions, the priests only seemed to make general use of letters.

The Tel-el-Amarna finds have shown that in the year 1400 B. C. there was an extensive correspondence by letter carried on between Assyria, Babylonia, Northern Syria and Palestine, between such cities as Tyre, Sidon, Ashkilon, Lachish, Megiddo, etc., on the one hand, and the Pharaohs of Egypt, Amenophis and Amenophis IV. on the other, at a time when the greater portion of the Hebrews were settled in Goshen.

We learn from the tablets that in the fifteenth century before our era—a century before the exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Western Kapperdokia. This intercourse was carried on by means of the Babylonian language and complicated Babylonian script.

These discoveries are especially valuable and important, as they remove the wrong impression that the ancient Semitic race was wholly without literature. However, there is no people of antiquity which had, with the Hebrews, so many points of contact; consequently there is none whose history is so useful to study, as they really formed a link between the hieroglyphic and cuneiform literature of Egypt and Assyria.

The cuneiform inscriptions are the monumental records and literature of the ancient Assyrian, Babylonian and Persian empires. They are also called clariform, cludiform, arrow-headed and sphinograms. The writing is also called sphinography. All these refer to the form of the elementary characters. These elements are two—the one resembling a wedge, the other an arrow-head; but if we regard the latter as a combination of two wedges, all the characters were produced by different combinations and arrangements of these figures, the variations being hardly more than those in the handwriting of different persons. The use of this kind of writing seems to have ceased soon after the time of Alexander the Great, and for nearly two thousand years it had been utterly forgotten.—*Popular Science News*.

A Method for Excluding the Undesirable Immigrant.—Senator Chandler in an article on the "Methods of Restricting Immigration," in the *Forum*, makes several practical suggestions. He writes: "The greatest embarrassment in our present system of legislation being the painful necessity of often sending poor and miserable immigrants back three thousand miles, over a weary waste of waters to a lot hopeless and helpless. New legislation should be so directed as to tend to prevent excluded persons from ever leaving their own country. Therefore heavier responsibilities should be placed upon the steamship companies. Laws and regulations should be so framed and enforced that before long it may appear that no immigrants will have to be sent back, for the simple reason that the steamship companies will not dare to bring any about whose right to admission there is the least doubt. For futher pur-

suance of the exceedingly meritorious order of stopping immigrants on the other side of the ocean, instead of forcing them back from this side after their long and weary journey to the land of promise, there ought not to be any objection to allowing persons intending to come to the United States, to prove to the satisfaction of our consuls or special officials abroad that our laws do not prohibit their immigration, and to obtain certificates accordingly. Such a bill is now before the Senate. Under this, a certificate does not give any person the right to enter, but further inquiries may be made by the inspection officers on this side. Neither is the immigrant compelled to obtain this certificate, but in case of his coming without it, the inquiry here will be more rigid.

Concerning naturalization, the present laws passed in 1802 and 1824, allow aliens to become naturalized after five years' residence. If they come when over eighteen years of age, they must make a preliminary declaration at least two years before receiving their final papers. Whatever difference of opinion there may be as to the wisdom of adding to the above provisions an educational qualification or imposing other new conditions, there should be a general argument that an alien seeking his final papers shall give three months' notice in the court from which he asks such papers, so that the case may be inquired into, and opposition made if the facts warrant it. The greatest abuses in naturalization grow out of the absence of such a motive. The aliens are not heard of a single minute before they appear with their witnesses; nobody is prepared to represent the other side, and in a moment the valuable franchise of American citizenship is conferred, practically, irrevocable, even if fraud or falsehood is subsequently discovered, while a presidential election may have been divided by the votes of a few among the thousands of such aliens.

Degeneracy in Persia.—In the *Contemporary Review*, Sheikh "Djenoal-ed-Din," a Persian statesman, scholar, orator and reformer gives a most graphic and pitiable account of his country's condition now. The Shah, who is represented as be-

ing completely dominated by his Vizier, who is the son of a former cook, is "the careless spectator or interested perpetrator of the worst crimes that sully human nature and defile the page of Eastern history. In former times, the Grand Vizier used to stand between the Shah and the people; he represented, and, to some extent, respected the interests of both; he was a high noble, and sometimes a great minister and a great man; he mixed on equal terms with the high Persian aristocracy, who exercised a kind of feudal authority, and he lived in a sort of patriarchal state on their cultivated lands. Now all that is changed; the Shah has ruined the nobles, seized their wealth, crushed their authority, scattered their people. The Vizier respects no one, and is respected by none; he robs openly for the Shah and himself. Underground dungeons, torture-rooms, devils in human shape, greed, avarice, unbridled lust, unscrupulous violence are part of the horrors now going on in Persia. The Shah is hardly to be held responsible now, for his life and his excessive use of brandy and hashish have rendered him weak in mind and in body. The condition of the land and the people is pitifully told. Persia with her coal mines, and none to work them; Persia, land of the date, the pommegranite, the barley and the wheat; Persia, with the wealth of iron, and none to smelt it, of copper, of turquoise; her milk of virgin petroleum, her arable land, so fertile, that one has but to scratch the soil, and harvest after harvest springs as fast as one can reap, and her so called deserts, which need but the restoration of her irrigation works. But all is undone, blackened, ruined, cursed." The population is rapidly decreasing, through emigration, and death. "Poor and mean, squalid, timid, secret and panic-stricken is the small remnant of Persians who remain." The article ends with a most eloquent appeal to the English government to use its influence toward bettering this terrible state of affairs in Persia.

The Blind Shampooers of Japan.—At a recent meeting of the Asiatic Society of Japan at Tokyo, a paper on the condition of the blind in Old Japan was read by Professor Dixon. In early ages

the blind were regarded as uncanny, and their condition was very miserable until one of the imperial princes was born sightless. This prince was from his birth surrounded by fellow-sufferers, and when he grew up and was appointed Governor of three provinces, he chose blind men as his subordinates, and for three centuries the administration of these provinces was in the hands of blind officials. The Whirligig of time, however, brought a sad change in their condition; they were cast out from their seats of authority, and once more fell into the greatest distress. Nowadays the blind in Japan receive the care and education usual in civilized countries. In the lower ranks of life their chief occupations are music and shampooing; of the latter, they have a monopoly. All towns and villages in Japan have their blind shampooers, who go about after nightfall with a strange musical cry. The art of shampooing as practised by these artists takes nine years to learn. The pupil for the first three years practises on his master, a plan which even the most ardent advocates of the apprenticeship system in medicine might object to. Next, three years are spent in acquiring the art and mystery of acupuncture, or the cure of ailments by running needles into the parts believed to be the seat of disease. For the three remaining years the student is on probation, which appears to mean that he practises under "cover" of his master, the latter taking half the receipts.

Archæological Research.—In the new world, interest is growing with regard to the people that lived ages ago, and left such mighty evidences of their capacity in different regions, especially in Central America. Several parties are now at work among the ruins of the Incas and Tolters. Recently, Harvard College has sent an expedition to Honduras to explore the ruins of Copan, now thought to be the oldest on this continent. The work of uncovering these ruins, upon which the dust of many centuries has fallen, is now being conducted at the southern end of the main ruin near the large pyramid. The city of Copan is about two miles long, and all about it are fragments of ruins. Great monoliths covered with glyphs of all sorts have been erected in

many places about the city. The sides are covered with carvings of grotesque figures. Molds of these monoliths are being taken, so that casts of the large and singular carvings can be set up in the Peabody Museum at Harvard. It is expected that the expedition will continue the explorations for the full time allowed—ten years. No one has yet been able to interpret the meaning of the inscriptions found. The President of Honduras has promised to make a fine display at the World's Fair.

The Gorilla at Home.—In an interesting talk on the gorilla by Dr. Nassau, a missionary recently returned from Africa, at a meeting of the Philadelphia Academy of Science, it was stated that the distribution of gorillas was very limited, and that they were only known in a region of Africa 600 miles square. This region is 300 miles north and the same distance south of the equator, and 300 miles eastward toward the interior. Where the gorilla is found is the only part of Africa where there are no lions.

Gorillas are gregarious. They are often seen in pairs, and several are sometimes together. The male is very brutal and selfish, and, in order to save their offspring from cruelty or death, the females, after they become mothers, desert the males.

The gorilla is not carnivorous. Its food is wild berries, nuts and fruits. These do not satisfy its hunger, so it makes depredations on the plantations. Dr. Nassau described the great strength of gorillas, their breadth of chest, stretch of arm and development of muscle. Their preferable mode of attack is in a half sitting posture, extending the foot, with which they can grasp a man's leg and then crush him in their arms and tear him with their teeth.

The women most frequently see the gorilla. They are the laborers and watchers of the plantations. Often the women are unsuccessful in their efforts to frighten the gorillas away, when they visit the plantations, and flee, sometimes being pursued by the animals. This probably gives rise to the stories of the abduction of women by male gorillas—stories which never have been verified. They are more difficult to hunt than the elephant, antelope or chim-

panzee, as they seek the densest part of the forest and tunnel beneath the undergrowth. They have all the alertness of other wild animals, and something fearfully like a devilish human being. In no other animal is there such a look of ferocity in the eye.

The Moral Fault of Civilization.—Thus far of the two great discoveries of this age—conservatism of energy and biological evolution—the first only has been made practical in human affairs. If the future of man's mechanical industry lies under the shadow of the laws of energy, the future of his whole bodily nature, its health, beauty and organic purity, its strength of muscle, nerve and brain depends upon intelligent obedience to the new talk of biological commandments. In his ignorance of human biology, man has done little or nothing to protect society from the fatal percentage of disease, crime and incompetence. Like a patient beast of burden, humanity has staggered since Eden under a load of ills, nearly all of which might have been prevented by a rigorous application of scientific biological restraints. We have been quick to adopt railways, but we can not realize heredity; we have eagerly put our ear to the telephone, and been wilfully deaf to the voice of science, which is offering to tell us how to make our children strong and fair. Whenever a quickened sense of moral responsibility brings us to resolve to improve the human body, biology will furnish all the details of procedure. We accept the army of incompetence, of insanity and disease as a burden from Providence, and think ourselves very virtuous for liberally wasting the pound of cure, when the ounce of prevention is utterly neglected. This is the age of energy; next, will be the age of biology.—Clarence King, in *Forum*.

The Late President Porter said: The Greeks possessed one quality in language and diction, in sentiment and in reasoning, and that is the gift of perpetual, exuberant youth. The freshness of life's morning was always with them. In their poetry, their oratory, their philosophy and their drama, clearness, directness, pathos, earnestness, frankness and consummate beauty are always dominant.



NEW YORK,
May, 1892.

“MORAL IMPROVEMENT BY HYPNOTIC SUGGESTION.”

A CORRESPONDENT sends us a clipping taken from a Harrisburgh newspaper, which states that “Dr. Kerby Hopper, of Sydney, Australia,” has made some studies in “Electro Phrenology” with very remarkable results. “Dr. Hopper” claims that the whole brain is open to the influences of Magneto-Electricity, and by a judicious application of the current the brain can be made to take on a different form; either of enlargement or depression. Thus “Dr. Hopper,” we are told, has secured some very marked results in the modification of moral character. One case, that of a young girl, is described as having been greatly changed on the side of her affections; an indiscreet fancy having been completely removed by the treatment; and certain weaknesses on the practical side of her character were considerably modified with resultant advantage. Another subject over thirty years of age was greatly changed on the side of appetite through application of the magnatic current to a certain part of the brain, and after three treatments the organic function was reduced to a respectable phase of activity, and the subject was no longer gluttonous or dis-

honest. The writer of the article states that Dr. Hopper's work has been very highly appreciated in France, to the extent of its being “crowned” by two French Academies, Tours and Lyons.

We think this whole matter is an invention on the part of some sportive member of the press, but nevertheless it is based upon positive principles. The extent to which hypnotic suggestion can be applied seems, in the light of modern observation and experiment, without limit. Day after day there come to us, from one source or another, creditable scientific instances of the excellent results following its application; and it has been noted in these pages that in the domain of moral improvement hypnotism has a legitimate field. Many cases of moral obliquity, seemingly incurable by all the methods known to education and discipline, have yielded to an intelligent application of hypnotism.

In a remarkable paper by F. W. H. Myers, with the title of “The Subliminal Consciousness,” published in a late number of the proceedings of the Society of Psychical Research, the potency of hypnotic suggestion in our conscious life (and unconscious too) is reviewed. Quoting from Prof. Del Boeuf, “in the hypnotic state, the soul is in part drawn aside from the life of relation, while at the same time it preserves its activity and power, and it can then, under the impulsion of the hypnotizer, employ those powers with regulated amounts, which, if they become irregular may injure the organization. In a word hypnotism does not depress but it exalts the will by permitting it to concentrate itself entirely upon the point where the disorder is.”

While delivering a lecture before the Pedagogical Department of the New York University, we were asked how hypnotism could operate in obtaining the desired results in the case of a pupil lacking in capacity for study. We answered that the effect to be produced was a strengthening of the pupil's will. Hypnotic suggestion would develop a stronger interest on the part of the pupil in his studies, and thus tend to fix attention where the character or disposition was restless, wavering and unstable. The authors, notably Krafft-Ebing, Bernheim, Berillon and De Jung furnish illustrations directly in point with reference to this in the *Hypnotic Review* for September, 1891. The case of a girl who was cured of a desire for theft is mentioned, and also the thorough reform of a boy who was looked upon as a moral idiot; "His character became so changed that it was no longer recognizable."

Whoever scoffs at or makes game of magnetism or hypnotism but exhibits a want of intelligence with regard to a very important matter, whose usefulness is beyond question, although we are only beginning to have some clue to its true nature. Very many things have been gradually wrested from the region of shadow and uncertainty, and are now well understood; why not this wonderful psychic state, which is not necessarily morbid or unnatural, but the manifestation of a group of perfectly normal powers. The danger in hypnotism is but the danger found in all our dealings with susceptible and excitable organizations, but intelligence and discretion and clear and rational purpose find in the exercise of hypnotic control a wonderful

use; and instead of danger, beneficent help.

PSYCHO-MOTOR HYPERTROPHY.

THE association of special motor and ideational centers of cerebral innervation to produce certain forms of mental expression is referred to frequently by scientific observers in their attempts to explain abnormal phenomena. Where phenomena of a special type are persistent, we look for a peculiar character of organization, and are not as a rule disappointed by not finding it in the living head. Persistence of mental excitement, in a certain line that becomes characteristic, intimates the tendency to alteration in the brain structure of a part, and this in time will render the mind abnormal or unsound in certain functions.

Dr. Luys, of Paris, has for some years accepted the localized relation of psycho-motor innervation, and from time to time gives to the world of science results of study and experiment. Not long since he stated in the *Journal de Medicine* (March, 1891), that he had found in examining the brains of persons who had suffered for many years from excessive mental excitement, a condition of hypertrophy or over-growth of special regions, viz.:—the paracental lobules. According to Luys' view, the part of the brain in which these convolutions are mapped on the mesial surface is a focal point where psycho-motor innervations specially accumulate. Hypertrophy there would indicate prolonged excitation, with its resultant absorption of vitality, while other regions of the brain were despoiled of their proper share of

blood, and necessarily on that account declined in activity and proportions.

The paracental lobule lies adjacent to the superior margins of the ascending frontal and the ascending parietal convolutions, a very important situation in the brain, whether viewed in respect to the motor centers or to the phrenopsychic centres. Any one who will examine the geography of the brain as given in the later works on anatomy and psychology, will note at once this fact. At that region we have the organs of faculties that relate to certain of the highest faculties of the human mind, and impart qualities of personality, decision and aspiration. For instance, there are firmness which imparts the sense of stability, self-esteem that contributes to calmness, self-poise, consciousness of power and adaptation to a given situation, hope with its sense of cheer and enthusiasm in action, etc. If Dr. Luys were an out-and-out phrenologist of the Spurzheim type, he could scarcely have expressed more pointedly the conclusions that his researches have warranted.

One interesting case of delusion to which he refers is that of a woman who insisted that she had a tape worm in her that came and went at pleasure. On all other topics she was "perfectly lucid and rational." On examining her brain the hypertrophy was found in one hemisphere only, and this Luys says, explained the coexistence of mental clearness and delusion, since she was insane in one hemisphere of her brain and sane in the other. The complete agreement of this reasoning with the views of phrenologists is refreshing.

UNIVERSITY EXTENSION.

THE past two or three years we have heard a great deal about "university extension," and it would appear to some that a new "fad" had been started by the restless Yankee mind. A word or two on this matter from our point of view may be acceptable to the reader, especially as it is in response to an inquiry from one of our constituents. "The university extension" idea, we take it, is an outgrowth of endeavor that has been prosecuted under private auspices for fifteen or more years to supply the means of a more or less liberal education to those who are or were debarred by circumstances from having such education in the usual channel—the school. Boston, New York and Chicago have been the headquarters of such endeavor, the "correspondence university" and the "Chautauqua" scheme prominently illustrating the character of effort, and being worthy of high respect on account of what they have done.

Taking the plan as formulated by the Regents of the University of New York and exhibited in a recent circular, it is contemplated to meet, as far as possible, the want of the people of the State for instruction and mental growth, and at the least expense to them. Circulars and pamphlets explaining the method will be sent to applicants, and all those who enter upon a course of study will receive the benefit of special instruction under competent teachers, by correspondence and lectures. Necessary books for home study will be loaned free or sold at cost price to the student. Centers are to be established in different parts of the State, where class work and other necessary facilities will be provided to

meet wants growing out of the undertaking.

"Well," one may say, "haven't we free schools and a great variety of opportunities for free study and mental improvement already?" Doubtless there are good opportunities in the larger towns available to those who would employ such leisure as they can find in effort to compensate for the defective education of early youth, but in the country at large the poor man or woman who would know something more than to read, write, and cipher in long division does not find the facilities suited to his condition. The university-extension plan contemplates coming down to his level and meeting his want and inspiring him with motives for self-development. As we understand it the person who expects to be benefited through the extension regime does not get its "good things" gratuitously, but must pay in a proportionate manner for what he gets. In this way the student's interest is demonstrated; he has not the excuse for lax or indifferent effort that it costs him nothing.

Somebody has indulged a vein of detraction with regard to this movement by saying that it is intended to furnish employment for a corps of incompetent teachers—or persons who don't find enough to do in the existing schools and colleges. We do not so read the plan of organization that lies before us, but do note that the element of self help is made very conspicuous, and that the centers will largely control the method of instruction, but be held directly responsible by the State commission for the character of the instruction afforded. As in every undertaking of a scientific or esthetic nature, the start at any point

must be due to those who are practically interested in the higher education of the masses.

We can not close this brief reference to a movement that promises to be very important without suggesting that the plan of organization, to be complete, should include a department of mental science not based upon old and impracticable theories, but upon the human constitution, and also make systematic moral development one of its most conspicuous features. To omit this will be to ignore a prime essential to social growth in those things that make a people really great and powerful.

CRIMINAL REFORM.

The Empire State has taken a long stride in the matter of prison management—on paper; for while the Fassett act is really a most admirable piece of legislation in itself, it seems to have been relegated by State authority to the limbo of dead letter, on account, as we may suppose, of impracticability. This act is based upon the sound principle that crime can not be reduced by *punishment*.

The criminal is a product of social conditions, and crime can be decreased only by stopping the production. Wise prison methods will result in the restoration of many who have fallen, but until methods are devised for keeping men from becoming criminals, little comfort can be obtained from statistics of crime. The Fassett law contemplates these methods, and furnishes a well-digested plan of action for carrying into effect such penal reforms as a wise philanthropy would direct. But the greater work remains to be done outside the prison in reducing the agencies that make men vicious; thus the solution of the problem will be comparatively easy. The responsibility for the increase of crime, when there is an increase, rests upon society, and not upon prison management.



Our Mentorial Bureau.



To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

WATER A NECESSITY OF LIFE.—Our respected correspondent T. W. appears to have misunderstood the statement in the PHRENOLOGICAL. It must be insisted that it is physiologically true, that if water be entirely withheld from a person he will not live but a short time. "Drink" in whatever form given is almost entirely water, and if the person eat nothing he must have it or suffer unspeakably in a few days. But if the food given is largely composed of water, and that is the case with nearly all the food articles in common use, the individual may get along without drink; especially will this be the case if one uses a vegetable and fruit diet. The ordinary fruits contain from 75 to 90 per cent. water, and the vegetables, excepting the potato, do not contain more than from 9 to 17 per cent. (Letheby) of solid matter. Potatoes have 75 per cent. fluid. To the proportion of fluid contained in the grains, wheat, oats, corn, barley, etc., a considerable amount is added in cooking. Thus, one who lives on the produce of the field and garden can go without "drinking," and have fair health. Much of the drinking by people is a matter of habit, but they who are given to eating the fries and broils and roasts of

modern society, with their accompaniment of seasoning, find it necessary to drink to allay the unnatural heat and excitement of the alimentary system. We have gone a considerable time without using beverages, not feeling the need of them, but our food meanwhile was of the vegetable and fruit class, which supplied our body with moisture sufficient for the purposes of organic function.

HEADLESS CHICKEN—J. F. H.—Another big Western yarn. That fowl which crows "without a head" is certainly an attempt upon modern credulity that can only be characterized as a bit of jocosity so eminently preposterous as to win the notice of the press. Doubtless there is or was a chicken somewhere that escaped decapitation with the loss of part of its head, say the part to which the bill is attached. This would totally alter the appearance of the fowl. A good part of its head, indeed, might be removed, and yet leave the brain intact.

BIRTH-TIME PHYSIOGNOMY—I. F.—We are not aware that there are any accepted signs in the organization that will enable an observer to determine the time of a person's birth. You may be assured that he who claims to be able to do this is canvassing for patronage in a manner not recognized in the legitimate walks of character study.

WHOOPING COUGH—**ANXIOUS MOTHER.**—This being a contagious disease, its cause depends upon the condition of the child, Medical treatment as such has little effect. Good hygiene, a careful diet and simple local or throat applications are about all that are necessary in most cases. Keep the child warm, out of draughts, and give it warm baths, a fruit and vegetable diet, avoiding flesh meats, greasy and hot things. Cresolene burned in the room with a proper lamp, does much toward relieving the severity of the cough. We have found that

cidar vinegar, or sugar is helpful in the same way. Of course in severe attacks with bronchial or pulmonary complications a physician's care is needed.

INTIMATIONS OF VOICE QUALITY—M. M.— We should not be inclined to insist upon the infallibility of the opinion, but we should expect to find that most people who have "a high, clear, silvery voice" possess a good degree of the mental temperament with the quick perception, active movement and susceptibility that such a temperament involves.

IMPROVING THE MEMORY—J. E. F.— Of the artificial systems for improving the memory, we think Shedd's is as practical as any other. Regular, systematic use strengthens the power of the faculties to retain impressions, the health being well-sustained, meanwhile. We think that the secret of the operation of any mnemonic method is its effect in promoting systematic effort for the acquirement of information.

DREAMS THAT DO NOT COME.—Question— "Why is it that we can not dream about something we may want to dream of, even after thinking about it all day?"—J. H.

Answer—At first sight this fact seems inconsistent with the theory of dreams as set up by some psychologists. Maury, for instance, has written much on the subject, and shown how dreams originate from impressions made in the waking state, or while one is in repose. We are of the opinion that in the case suggested above the brain centres fail to act because of weariness; the person has been so absorbed in thought about a certain topic that those faculties which have been specially active regarding it have become exhausted, and so they take the lion's share of the rest afforded by sleep; consequently the dream which the person may have desired does not occur, and indeed his visions of the night may relate to matters remote from the subject of his day's consideration. There may be impressions received that have their effect upon the sub-consciousness to appease in the experience of the night. We scarcely know how to answer our correspondent in any other way, and give what will be a rational explanation.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

An Organ of "Supplication."—Most authors on Phrenology, whose writings have come to my view, express their conviction that each phrenological organ desires such objects as will gratify their separate faculties. Thus, taken in groups, intellectual organs would desire knowledge and learning; moral organs, wisdom and goodness; aspiring organs, honor; social organs, home and family relations; and the selfish organs seek self and industrial prosperity. I beg leave to differ from such opinion in that I ascribe this wishing and desiring for either physical or spiritual objects to one distinct and separate phrenological organ. Its physiognomical expression we can read, I think, in the face of the little child who, with eyes uplifted, asks for some special object; and the same facial expression can be seen in the pious and devout church member praying for spiritual gifts. This manifestation has generally been ascribed to Veneration or Spirituality. The reason why is obvious enough if we consider the location of the praying faculty of the human mind. Being located in front of Veneration, with Spirituality on both sides, the combined actions of either one or both of these faculties with the organ of "Supplication" (as I would name it) have been mistaken as but the manifestations of either Veneration or Spirituality alone, or the functions of both together. To my mind the act of supplicating, wishing and praying is the manifestation of a distinct and separate cerebral organ which combines most effectually in its manifestation with those organs situated in the same group.

In Roman Catholic countries the professional beggar, having, as a rule, large Veneration, goes about addressing his prayers to the saints of the church while asking alms. Now I do not believe it to be Veneration that does the asking or supplicating, its function being to revere and adore; neither is it Spirituality, which deals with and is gratified by affairs of a spiritual

nature; nor is it Acquisition that does the asking or praying, it being only gratified by the possession of things.

As to the precise location of this new organ, I shall leave it to some practical phrenologist to demonstrate that by comparative craniology. Another argument for its location, as suggested, seems to me its association with Benevolence, the activity of which Supplication aims to arouse in others. J. G. R.

(NOTE.—We perceive the point of differentiation that the writer above makes, but do not agree with him in the necessity of a new organ for the manifestation of the feeling described.—EDITOR.)

PERSONAL.

WALT WHITMAN, the "good, gray poet," has at length been laid in his side-hill tomb at Camden, N. J. At his funeral many of the literary lights of the country were assembled; and a notable ceremony his burial was. Died poor in money, but what millionaire of the generation received so much notice in his death as old Walt? Eminent men of science, art and letters from the old world deemed it a rare opportunity to visit the old man in his little frame cottage on the Delaware and hold converse with him. Taken altogether Whitman was an original. No writer of verse ever employed such a method or handled English as he did. He lived and died a bachelor at nearly 72.

SENATOR PALMER, of Illinois, who confesses that he has chewed tobacco since he was a boy, tells an interviewer that he has never had a dentist care for his teeth, and they are still in an excellent state of preservation. This seems an interesting confirmation of the theory advanced by modern dentists that tobacco is unsurpassed as a dental antiseptic. One reason for the non-use of the dentist by the tobacco-chewer is the fact that nicotine renders him somewhat unconscious of tooth decay because it obtends nerve irritability. Yet we have seen the chewer who had very bad teeth and suffered with aches. As for the mouth of the average chewer, it can not be recommended as an attractive spectacle to people of delicate sensibilities.

It is well that wide publication be given to the Maynard case in the interest of improvement in affairs political. This case has produced a crisis in New York party circles, and we hope that the investigation ordered by the legislature of that State will prove something more than a farce. If it does not, the after results we are assured will have their moral effect upon the decent and law-abiding, irrespective of party.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

THE Lord gets his best soldiers out of the highlands of affliction.—*Spurgeon.*

ONE should never think of death. One should think of life. That is real piety.

"Who can not keep his own secret ought not to complain if another tells it."

"It's faith in something, and enthusiasm for something, that makes a life worth looking at."—*O. W. Holmes.*

THERE are a thousand hacking at the branches of evil to one who is striking at the root.—*Thoreau.*

IN all things, but proverbially in mechanism, the supreme excellence is simplicity.—*James Watt.*

TRUTH comes from the full red lip, the kindling eye and earnest voice of sincerity! Falsehood creeps through the pale, half-open lips of duplicity and base design.

WHAT an ornament and safeguard is humor! Far better than wit for a poet and writer. It is a genius in itself, and so defends from the insanities.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

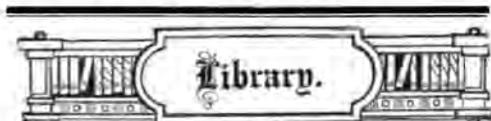
IKEY (slipping a ring on her finger)—
"Now we're engaged, Rebecca, ain't we?"
Rebecca—"Not till fader examines the ring, Ikey."

NEIGHBOR—"Well, Patrick, I'm glad your master is dead. He was an old skin-fint, anyway." Patrick (indignantly)—
"Faith, and Oi bet if he wor alive you'd not be after sayin' you wor glad that he wor dead."

SHE was a crank on the subject of music. A gentleman knocked at her door and asked, "Does Mr. Smith live here?" "No, sir; his room is an octave higher—in the next flat," she replied.

"My father's an Odd Fellow!" boasted a little boy. "My father's a Free Mason!" replied the other; "an' that's higher, for the hod fellows wait on the masons."

"WHAT shall you give me, pa," she said,
 "Upon my wedding day?"
 And pa with gravity replied:
 "I'll give you, dear—away."



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

CONSUMPTION: How to Prevent It, and How to Live With It. Its Causes, Its Prevention, Mode of Life, Exercise, Clothing Necessary for Its Cure. N. S. Davis, A. M., M.D., Professor of Principles and Practise of Medicine in Chicago Medical College.

A book that can be read in about three hours, furnishing a fair account of the important subject of its title. The author takes a very different view of the curability of consumption than that warranted by most of our physicians. Discussing the different relations of his subject, as enumerated in the title, he gives some excellent common sense advice for the observation of consumptives. We are pleased to see that the opinion of the elder Davis is largely respected by the younger in his remarks upon the employment of alcohol in the treatment of pulmonary disease. The doctor at large has yet to learn that stimulation by whiskey and wine can not take the place of food. Alcohols over-excite and irritate the heart, the blood-vessels and the nervous system in general, with a resultant tendency to depression and exhaustion. Alcohols may reduce cough, but at the loss of the positive nervous energy of the patient; the sensibility is dulled, but the tissue degeneration that sets up the cough is by no means retarded.

The hygienic suggestions are very much of the same character that we find by other

hygienic authors, and, as a whole, the book is free from the peculiar phraseology of a professional text-book, and so it is quite satisfactory to the lay reader, who wants some advice that he can follow.

ENCYCLOPEDIA OF HISTORY. In two volumes. Alden's Dictionary and Encyclopædia.

The second volume, which includes topics from Hanover and Zululand, completes this positively useful work. In very compact form the type is, perhaps, a little too condensed for most readers in middle life—but it is nevertheless a very appropriate work to have at hand for quick reference. A cursory examination shows that the countries discussed receive a fair degree of attention, for, while the subject-matter is necessarily condensed, those more pertinent things that a reader of experience would expect to find mentioned have a place in the resume. J. B. Alden, New York.

PRACTICAL CARRIAGE BUILDING. By M. T. Richardson, editor of the "Blacksmith and Wheelwright," "Practical Blacksmithing," etc. Illustrated. Vol. I. M. T. Richardson Co., New York.

This well-printed and compactly put together book furnishes in considerable detail information upon the minor matters pertaining to carriage making. A great variety of short articles by practical writers are woven together by the editor, so that the book will serve workmen as a mentor. The topics bear upon plans for factories and shops, bench tools, methods of work, peculiarities of bent timber, repairs to wheels, frames and mortises, etc., etc.

PUBLICATIONS RECEIVED.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH, February '92. Contents as interesting as usual. An elaborate article by F. W. H. Myers, Esq., Hon. Secretary, on "The Subliminal Consciousness" considers the phenomena of hypnotism, mind impression, etc., etc. New experiments in "Thought Transference" are detailed, etc. Society Address, 19 Buckingham street, Adelphi, W. C., London, England.

HOW TO MANAGE A HUSBAND. Containing the opinions and expression of more than one hundred women. Published by J. S. Ogilvie, New York.

A veritable melange to be sure of good, sound, wise and otherwise advice and suggestion. Some of the statements tend to make one think that a husband is a kind of putty to be molded and managed according to fancy. Now, friend Ogilvie, give us a book on managing a wife, just to balance the account.

UNIVERSITY EXTENSION BULLETIN No. 1, showing the purpose and methods of this recent movement that has been taken up

by the State. Those who would inform themselves with regard to the subject have but to address the Regents' Committee at Albany, N. Y., and send 10 cents for the circular.

THE SEATTLE SCHOOLS, 1890-91. An interesting pamphlet from the City Superintendent of that far northwest city. The views in half tone of several of their school buildings show that the inhabitants are fully up to the mark of any eastern town in their estimation of education.

RHEUMATISM AND ITS TREATMENT BY TURKISH BATHS. By Chas. H. Shepard, M. D.

The view of the writer on the beneficial effects of systematic treatment of rheumatism at the hands of a skillful bath attendant may seem rose-colored to one unacquainted with such hygienic means. but we are quite ready to approve it in most respects, and heartily commend a trial to the sufferer from congested tissues and racked nerves.

MONISM AND ITS IMPORT. A review of the work of *The Monist*, a quarterly magazine of philosophy, religion, science and sociology. By the editor of *The Monist*, Chicago. The Open Court Publishing Company.

5th Month.		MAY, 1892.		31 Days.			
MOON'S PHASES.		INTER-COLONIAL.	EASTERN.	CENTRAL.	MOUNTAIN.	PACIFIC.	
First Quarter.....	D. 3	H. M. 3 11 ev.	D. H. M. 2 11 ev.	D. H. M. 1 11 ev.	D. H. M. 0 11 ev.	D. H. M. 11 11 MO.	
Full Moon.....	11	6 59 ev.	5 59 ev.	4 59 ev.	3 59 ev.	2 59 ev.	
Last Quarter.....	19	10 52 MO.	9 52 MO.	8 52 MO.	7 52 MO.	6 52 MO.	
New Moon.....	26	1 49 MO.	0 49 MO.	25 11 49 ev.	25 10 49 ev.	25 9 49 ev.	
Day	of Year.	Day	of Month.	Day	of Week.	Day	of Week.
122	1	1	S	1	S	1	S
123	2	2	M	2	M	2	M
124	3	3	W	3	W	3	W
125	4	4	Th	4	Th	4	Th
126	5	5	Fr	5	Fr	5	Fr
127	6	6	Sa	6	Sa	6	Sa
128	7	7	Su	7	Su	7	Su
129	8	8	M	8	M	8	M
130	9	9	Tu	9	Tu	9	Tu
131	10	10	W	10	W	10	W
132	11	11	Th	11	Th	11	Th
133	12	12	Fr	12	Fr	12	Fr
134	13	13	Sa	13	Sa	13	Sa
135	14	14	Su	14	Su	14	Su
136	15	15	M	15	M	15	M
137	16	16	Tu	16	Tu	16	Tu
138	17	17	W	17	W	17	W
139	18	18	Th	18	Th	18	Th
140	19	19	Fr	19	Fr	19	Fr
141	20	20	Sa	20	Sa	20	Sa
142	21	21	Su	21	Su	21	Su
143	22	22	M	22	M	22	M
144	23	23	Tu	23	Tu	23	Tu
145	24	24	W	24	W	24	W
146	25	25	Th	25	Th	25	Th
147	26	26	Fr	26	Fr	26	Fr
148	27	27	Sa	27	Sa	27	Sa
149	28	28	Su	28	Su	28	Su
150	29	29	M	29	M	29	M
151	30	30	Tu	30	Tu	30	Tu
152	31	31	W	31	W	31	W

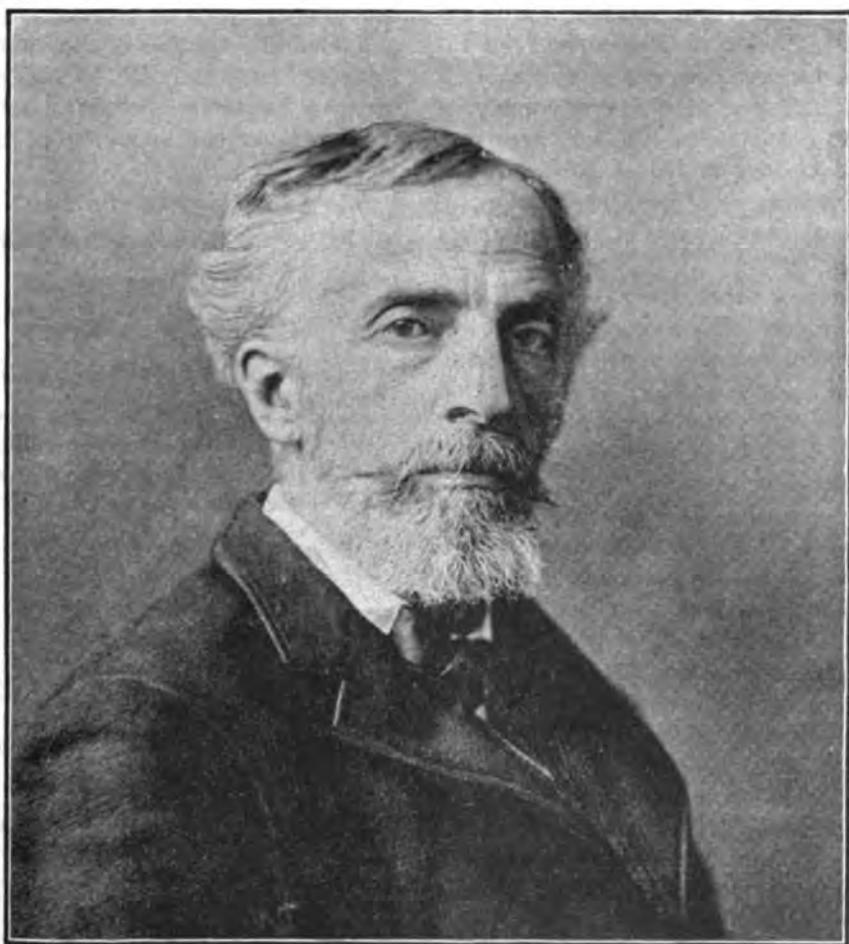
BOSTON; N. ENGLAND, W. Y. STATE, MICH., WIS., Ia., and OREG.
 N. Y. CITY, PHIL., CONN., V. J., PENN., OHIO, IND., and Ill.
 WASHINGTON; MARY-land, Va., Ky., Mo., and California
 CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 6.]

JUNE, 1892.

[WHOLE NO. 642.



CHARLES A. BARRY,
ARTIST AND TEACHER.

CHARLES A. BARRY.

THE subject of this sketch was born in Boston, Mass., July 14, 1830. His mother, Mary White Barry, who lived to nearly ninety years of age, was a lineal descendant of Thomas White, a Massachusetts Bay colonist, who was made a freeman in 1634, and who filled many places of trust in the Colonial Government. He was one of the jury (1637) that banished Anne Hutchinson from the colony.

Charles Barry, the father of Charles A., who died in Boston a few years ago, at 80 years of age, came from an old Boston family, whose ancestry is easily traced to Norman soldiers and land holders. The name was originally Du Barry. Charles A. Barry received his earliest education in the public schools of his native city, and very early in life manifested a talent for drawing. His school days ended at the age of 14, at which time he began the usual experiences of the city boy in trying to get a living.

A dozen or more attempts were made by him to do office and store work, but failure followed in every case, owing to the fact, as he now clearly sees, that he ignorantly tried to fit his natural abilities into places where they were of no use whatever.

We find that he was drawing book illustrations for engravers, and pictures for the illustrated papers and magazines of Boston and New York in 1852 and 1853, and learn that he was an architectural draftsman in 1854, in the studio of Hammatt Billings, who designed the Pilgrim Monument at Plymouth. From 1854 to 1858, he was constantly employed drawing on wood for engravers. Louis Prang, the now eminent print publisher, has engraved many of his drawings. In 1858 he began to make portraits and ideal heads in oil colors and in crayons, one of his very best pictures being a portrait of his wife, who died two or three years after the likeness was taken. It was at this period that

his much admired picture of "The Motherless" was made, of which many thousand copies were sold.

Seth Cheney was fully renowned and completely successful as a crayon artist at that time, and Samuel W. Rowse was just beginning to show the wonderful work in crayons that he could do.

One day "The Motherless" stood upon an easel in a well-known picture store in Boston as the maker of it entered the place.

"That gentleman," said one of the salesmen to Mr. Barry, "has been standing in front of your picture for ten minutes. Why don't you speak to him?"

The silent beholder of the picture was found to be John G. Whittier, who, turning to leave the store, said very pleasantly to the artist: "I like thy picture very much."

A few days later the following beautiful poem appeared in the daily papers:

THE SISTERS:

A PICTURE BY BARRY.

(See Whittier's Poems, as published.)

The shade for me, but over thee
The lingering sunshine still;
As, smiling to the silent stream
Comes down the singing rill.

So, come to me, my little one,
My years with thee I share,
And mingle with a sister's love
A mother's tender care.

But keep the smile upon thy lip,
The trust upon thy brow,
Since for the dear one God hath called
We have an angel now.

Our mother from the fields of heaven
Shall still her ear incline;
Nor need we fear her human love
Is less for love divine.

The songs are sweet they sing beneath
The trees of life so fair,
But sweetest of the sounds of heaven
Shall be her children's prayer.

Then, darling, rest upon my breast,
 And teach my heart to lean
 With thy sweet trust upon the arm
 Which folds us both unseen!

In the years 1859 and 1860 Mr. Barry was occupied constantly doing literary and artistic work in New York City. He was employed by the Harpers, by Frank Leslie, by the *New York Illustrated*

Boston from Springfield, Ill., bearing with him a finished portrait of Abraham Lincoln, and studies of his face of great value for future use.

The reader's attention is now called to the following letter of introduction:

BOSTON, May 29, 1860.

HON. ABRAHAM LINCOLN:

Dear Sir—We desire to introduce to your favorable consideration the bearer, Charles



THE MOTHERLESS.

News, and by the wood engravers—S. P. Avery, Esq., the Orr Brothers, Howland, Whitney and others. He was detailed as a newspaper correspondent to witness the hanging of John Brown in December, 1859, and reported the doings of the Democratic Convention at Charleston, in April, 1860.

Six weeks later he was on his way to

A. Barry, Esq., an artist of distinguished and established reputation. He desires, and we shall be gratified if you accord him an opportunity, to make a crayon portrait of yourself for the Republicans of Massachusetts. Signed,

NATH'L. P. BANKS,
 JOHN A. ANDREW,
 WILLIAM SCHONLER,
 JOHN L. SWIFT,
 R. WORTHINGTON,
 and others.

The portrait made by Charles A. Barry of Abraham Lincoln was the first likeness ever taken of our now everywhere beloved Martyr-President. The first photograph Mr. Lincoln ever sat for was taken in Chicago in 1857. Hon. Charles C. Coffin, of Boston, the distinguished war correspondent during the rebellion, and the author of a large number of deeply interesting books pertaining to the affairs of the nation during President Lincoln's administration, owns the only copy of that photograph ever made.

Abraham Lincoln was nominated for the presidency of the United States by the Republican party, on the 18th of May, 1860, and Mr. Barry was with him at Springfield, Ill., by the 1st of June following. The portrait was made in the Executive Chamber of the State House at Springfield, and was pronounced a correct and striking likeness by Gov. John Wood, of Illinois, and "Long John" Wentworth, mayor of Chicago, and many others who knew the original well.

A small reproduction of the Lincoln portrait as taken from life by Mr. Barry is here shown.

Mr. Barry made two portraits from his many studies of Abraham Lincoln's face. One, the crayon drawing exhibited in Boston in 1860, is now owned by a wealthy lady of that city. The other, a painting in oil colors, is owned by Mr. Barry himself, and is considered by him to be the best of the two representations. The latter is now being reproduced by the photogravure process, and will be published shortly by Christopher Klackner, the well-known publisher of etchings and engravings, of New York and London. The two portraits of Lincoln made by Mr. Barry are exactly alike as to likeness and position. The only difference in them being in the materials used.

The oil painting will undoubtedly be considered the standard portrait of the illustrious Lincoln, as its colors are in close imitation of the natural ones, and

all the features of the face have been studied again and again by the artist from his original notes and sketches made in 1860. The following letter has been presented to Mr. Barry by the surviving signers of the original letter of introduction, heretofore printed :

BOSTON, MASS., }
April 23, 1892. }

As original signers of the letter of introduction, presented by Charles A. Barry, to the Hon. Abraham Lincoln, at his home in Springfield, Ill., in May, 1860, we once more, together, and with much pleasure, sign our names below, in testimony of our complete satisfaction, as to the accuracy of the likeness of Abraham Lincoln, made by Mr. Barry at our request.

NATHANIEL P. BANKS,
JOHN L. SWIFT,
R. WORTHINGTON.

Early in the year 1861, the subject of our sketch was appointed coastwise clearance clerk in the Boston Custom House, and continued in the service of the United States Government at that place until the close of the civil war. He declined several offers made to him by publishers to act as correspondent and artist in the camps and upon the battle fields during the time of the rebellion, as his services in the clearance of coasting vessels from Boston were considered to be too valuable to be cut off by a change of officials.

His first artistic work after the war closed was the making of illustrations for "Frank Moore's" celebrated book, entitled "Women of the War," 50,000 copies of which were sold with great rapidity. Later, he went to Paris and superintended the drawing upon stone by the eminent lithographic artist, Lemercier, of six female ideal heads, one of them entitled, "Before the Battle," a young girl with uplifted eyes and folded hands, selling faster after the picture was published than the lithographers could make prints of it. In 1870 Mr. Barry was induced to take part in the great movement then--and

now—going on in this country to put the studies of free-hand and mechanical drawing into the public schools, those of form, color and design also, and for eight years instructed the Boston public school teachers from the platforms of the schools, in order that they might impart the knowledge required of them to their pupils. We find him as head master of the Rhode Island School of Design in 1878 and 1879,

tached to the collection department of the City of Boston. He has published several books upon drawing and art matters, and one entitled, "What Shall We Do with our Children?" which has been most favorably received. We are pleased to inform our readers that Mr. Barry is thoroughly acquainted with all the laws and literature of Phrenology, as the subject matter of his little book just named above plainly shows. Within



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and his name appears upon authorized records as one of the holders of the certificates of the State Normal Art School at Boston, given by the State of Massachusetts for competency to supervise and instruct in all the branches of art education required to be taught in public schools. To this grand work the subject of our sketch will for the future devote his whole time and attention.

From 1883 to 1891 Mr. Barry was at-

a few months past a paper written and illustrated by him headed "Character Shown by the Configuration of the Head," appeared in the *New England Journal of Education*, and was copied in full by other papers.

He is, and declares that he always shall be, one of the most determined and studious helpers in that grand cause.

The photographs for the pictures published in this sketch were made expressly

for it by A. Marshall, of Boston, at the request of Mr. Barry, who informs us that the photographer is without any question one of the most skillful photographic artists in the United States.

The following sketch of Mr. Barry's character was made by Prof. Nelson Sizer in 1886, the artist being unknown to the examiner at the time:

C. A. BARRY.

Your head is rather large for the size and weight of the body. You have frame enough to turn the scale at 155 pounds, and the size of the head, 22½ inches, is supposed to demand 155 pounds for its support, but your head is large in the upper section; consequently for that measurement there is more brain matter than would be the case if the head were of the ordinary form. The old-fashioned corn crib is built on posts, and narrow at the bottom, and flares out, so that they can have the sides open and not have the rain drive in. Well, your head is shaped that way, and the crib holds more corn because it widens as it rises, and if you could turn the scales at 160 pounds it would be a means of grace to you in more ways than one.

You have energy enough for a man twice your strength. Your Combativeness and Destructiveness are strongly enough marked to make you a great worker. You feel impressed with the idea that you must do what you have found to do as early as you can, and it doesn't make much difference whether you are working for yourself or another, you are always in a hurry, and you have so much anxiety you are always on the *qui vive*. Now you have the temperament, the mental development and the type of thought which is very largely represented in New England—are hungry to get knowledge. You have a desire to talk, explain, educate others, and you would recommend to young people, above all things, to grind their ax on the grindstone of scholastic industry—whatever they fail to do, not fail to get an education.

You also have Constructiveness that would give you Inventiveness and the ability and tendency to study the laws of mechanical economics. You have taste for ornamental and elegant things. You would make in-

ventions in the way of plans and patterns.* If you were connected with manufacturers you would make new styles of furniture or carpets, new patterns for wall paper that would be above that which was in vogue. It is natural for you to invent, and if you were a preacher you would be about as original as old Dr. Bushnell, of Hartford, was; and, by the way, you look more like him than a good many men would look like each other, that widening out of the head as it rises giving you Causality--the tendency to study laws and facts.

You have Mirthfulness, which gives you a sense of the absurd as well as the mirthful; Ideality, which gives you relish for the beautiful and new; and Sublimity, which gives you widening thought to take in more. Your Caution is so large you are always on the alert for such dangers that may environ you, and it would be like you to invent something to fasten windows or doors wherever they were slammed shut; and this is a gratification of your Cautiousness.

No matter where you figure in the world's work, you will contrive means by which security and safety shall be enjoyed along with comfort. Whatever you may invent or take pleasure in constructing should have in it elements which are born of Caution to save people care and trouble, wear, danger and overwork. If we go through the mechanics' shops, for instance, in Meriden, Conn., and New Britain, we find numerous things to make house keeping convenient, simple, available, cheap, and indispensable after we have once seen it, and you would interest yourself in each thing. If you kept a hardware store you would be likely to have more of these nice little things in your stock than most men would, and you would know how to show them off in such a way that most people would be grateful for the opportunity of having something, and would forget the fact that you might have made ten cents out of it.

You have rather large Acquisitiveness, which gives you wisdom in many matters, and you would be likely to contrive things or establish ways and means that would serve the economic idea, that costs so much less labor, and is quite as efficient. The cost-

*I have been a maker of designs all my life.—C. A. B.

ing less or being more effective at the same cost is an economic idea, and you would always work the economics in. Secretiveness qualifies you to appreciate any little method that would head off villains. If you were a house builder you might say to the man you were building the house for, that you could put in somewhere in the house a secret place for him to put his silver or any other valuables he might have in case he wanted to go away, and you would contrive a place somewhere that nobody would think of looking, and it would gratify your Secretiveness and Mirthfulness to think that you had conferred on the gentleman a method of heading off the rogues.

You have strong Approbativeness. You have always been too sensitive to the good opinion of the people whom you know, and it is not great people that you cater to, altogether. Of course, a man with influence and fine culture has better judgment of what is right, and if he approve us we feel that it is worth a whole host of others. Nevertheless, you don't want a boy or a dog to feel that you are to be distrusted, and if you go up a neighbor's door steps and ring the bell and the dog welcomes you as if he knew and believed in you, you have a feeling somehow that the people within think well of you. But if the dog walks around you and seems to discuss the subject to himself and protest, it makes you feel uncomfortable—"What have I done, or what is there about me that makes a dog suspect me?" You want children and dogs to think well of you, as well as the minister of the parish and the squire, and if you were a teacher or preacher or parent you would try to inculcate in the pupil, especially the young, the idea that "A good name is to be chosen rather than great riches."

You have Hope enough to throw before you the head-light, as it goes from the locomotive, to illuminate the path of the future. You believe in to-morrow and next week, and no matter how much darkness and doubt has hung over the past, you say, "This can not last always, we have sunshine as well as showers; it will be fair weather now quicker than before this last rain;" and you would promise to pay, with all your Cautiousness, a larger amount of your income toward any debt that you

might owe than almost any man of your circumstances. When you are talking of the future you say, "I have to pay this, that and the other; but if my income is equal to what it was last year I may hope to pay you so much at the end of three months;" and if at the end of the three months you found you were not going to be able to pay as much as you hoped and encouraged the other to believe you would, you would let him know beforehand, and take away half of the disappointment. We believe that you have had as good credit in the community where you live as any other man of similar circumstances, because you are sensible enough to see what is possible.

You have faith, you have sympathy, you have fair reverence. We would give you if we could a little more Self-esteem and more Continuity. You are adapted to change from one thing to another if necessary to do so, without friction or loss of time, and if you were in a store and the customers came flocking in, you would speak to one while you were doing service for another, would find out what each wanted and make them cluster around you, thinking that you were the man to dispatch them early. There are some gruff people that will study over a customer and hear nothing but what he is saying, and until he is finished and dismissed no courteous attention is bestowed upon anybody else. You would say "Good morning" with the corner of one eye to one person and the corner of the other eye to another person, and they would feel that their turn was coming pretty soon, or they would feel, at least, they were being cared for.

Self-esteem a little larger would help you, because it would make you a little stronger in your power of reproof. When you shake your head and say, "No, I do not think I can see it in that light," they never renew the appeal. There are men who if they shake their heads a little it crushes all appeals, and the pleader goes off with his wings hanging down. If you are obliged to decline you say, "Keep a good courage; I may be able to do something for you yet; I will keep you in my mind, and if I hear of anything that will serve you I will let you know at once:" and you have sent more

than one postal card to people that wanted work and you have interested yourself to speak to somebody that might give it, and in that way you have rendered service where you could not do it directly.

You make your friends and hold them. The old schoolmates will remember you and are friendly with you if they live in the same neighborhood. It would hurt you awfully to lose an old friend, even if he were not worth a cent to you.

You love life, and would be likely to hold on to it a good while. You encourage people to believe they are not half finished and used up yet. You love life so well for yourself and try to encourage other people to hold on to it. Men are likely to live longer with this organ large, and they have such a desire to live that they do not entertain the thought of the encroachments which shorten life. One thing is favorable to you, you have rather large Alimentiveness, and that makes you enjoy your food. You may eat too fast—you may unwittingly eat of food not the best—but we think you enjoy the food, and there is a great deal of vitality in that direction.

You were born to talk your way to success, and if you were the commonest mechanic with the commonest school education, and living in a religious and civilized neighborhood, you would be a debater in the lyceum, a talker in the Sunday school and prayer meeting and in the town meeting. You have naturally a good memory, and if you had only fifteen pounds more flesh there would be more retentiveness to your memory. Once in a while it lets go and you have to fish it up again.

You have the faculty we call Agreeableness, which renders you able to say things that are not pleasant to people in a way that is not grievous. You can reproach people for things that are odious and do it in a way that does not crush them, and yet they feel the full force of it; consequently you would be a first rate man in a church to go and converse with an offending brother. You would not let up on the man at all, but might simply say, "Every one does wrong sometimes, and we all have our weaknesses and our extra strong points, and sometimes we go too far and sometimes fall short." Now, if we live together we have

to make some concessions one to the other. People are finding fault about you in a certain matter, and I have said they were too hard on you, and that I believe that there need not be any acrimony; that you meant to do right as a general thing, and though you might sometimes do wrong, and when you knew it you would feel as sorry for it as anybody, if you were not tantalized and fought and scolded at." The man might break right down and say all that was necessary to be said, and you would report that there was nothing further to be said; that the man had chosen the proper spirit and wanted to have the thing settled and wiped out; and yet he would not remember that you had tried to make the matter less than it was, only you knew that human nature was not perfect, and, he being human, it was right to consider his imperfections and make allowances. Thus you would earn the man as a friend and a brother, and do a service in the community.

WORK AND REST.

Weary! Who should be weary! Not he who has life to live.
 He to whom aught is given must still have something to give;
 And man is made for the battle, and the sword is girt on the thigh,
 And the purpose of God is thwarted if we only linger and sigh.
 Ay, and we all have been wounded, some more and others less,
 And the sorrows our hearts have suffered have taught us tenderness.

Scatter the seed in the morning, and at eve stay not the hand,
 Morning and noon and even, there will still be open land!
 It may be but a cup of water, but a gently spoken word,
 Above the gift is noted, the faintest accent heard;
 And the good we do to another comes back to us ever again,
 As the moisture raised from the ocean returns in the gentle rain.

For blessing works in a circle, and the faster that circle goes,
 As it wheels around the throne of God, ever in strength it grows;
 And life is the coinage of heaven to be spent in the purchase of love,
 Till all the realm of the earth below, is as pure as the realms above.
 Then weary not in the struggle; God ruleth all for the best.
 And at last the wings in the circle shall bear the soul to its rest.

PHRENOLOGY AND SUBSTANTIALISM.

EACH separate truth is but a part of a common whole. Each fact in the universe helps to support, strengthen and uphold every other fact in Nature. There can be no conflict of truths. Each must glide smoothly, evenly and without friction into the common ocean of Truth, as do the rivers into the sea. Each true hypothesis, each theory even, in accord with facts, goes to help every other true theory. There is a beauty, a completeness, a perfection about all true hypotheses which mark them as divine, as emanating from a common fountain of divine Truth.

It is the object of this brief article to show how Substantialism, as taught by the later philosophers, is in perfect accord with that system of mental philosophy which is the outgrowth of the valuable discoveries of Dr. Gall made about one century ago; and how Phrenology is, in truth, as Horace Mann said, "the aid of philosophy."

Phrenology struck the first blow at materialism from a scientific standpoint, and walks hand and hand and shoulder to shoulder with Substantialism in its crusade against materialistic error, and in favor of a substantial, personal immortality without the body—a life beyond the grave.

The first and fundamental principle of Phrenology is **THE BRAIN IS THE ORGAN OF THE MIND**. How strange that with this basis truth some have accused Phrenology of being materialistic. Materialism teaches that mentality—life—is a product of undulations in the brain, and that, therefore, when these cerebral vibrations cease, mentality—life—will cease. But Phrenology has long time been saying, "The brain is the **ORGAN** of the mind, the material instrument which mentality uses to manifest itself in this world." What does this imply? Simply this: Mind is something—*something* back of and

prior to brain. Brain does not produce mind, it only serves to manifest it. This body of our flesh does not give us life, but life gives us it. Life is something higher and shapes our bodies.

So mental faculties produce cerebral organs for their manifestation. Material organism does not produce mental faculties—mind—but they it. Brain development does not give character, but is a sign of character to be "known and read of all men." Mentality works through material organs, and is dependent on them for its manifestation, just as is sound, magnetism, gravity, etc. There is no other explanation of the various phenomena of human life. The hand that does this writing is not merely a hand of flesh. The hand of flesh is the material which takes hold of the material pen, but behind this and moving it is the substantial, mental hand which does the work—the force that moves this hand of flesh, that gives it its shape, its power, its life. And thus Phrenology and Substantialism explain life. Between them there is perfect harmony, beautiful unity. Substantialism in the physical sciences leads up to Substantialism in mental science, which is Phrenology.

No theories ever worked out by man can begin to solve the problem of human life as do these. Since men began to think human life has been a study, but students have been too widely apart. At one end stood the materialists asserting that this body of flesh is all there is—that mind, thought, action and life itself are all the products of material vibrations. At the other extremity stood the idealists trying to study life and mind, thought and action, character and conduct, without any reference to fleshly bodies. As well try to study sound in a vacuum or electricity without a conductor; but Phrenology and Substantialism bring these two opposing fac-

tions to one, and unite them in admiration or both mind and body. Both are the works of God, and serve a righteous purpose.

But many do err in trying to place that which is the servant in place of the master. Yet no true Phrenologist can be a materialist any more than can a Substantialist. He sees beyond the body, looks beneath the brain for the moving force. Life, then, according to these systems of philosophy, *inheres* in mentality—in other words, mind is life, was life ere it found this body of flesh and must continue to be life when this body is laid down.

There is a beautiful similarity between the forces in nature, heat, light, odor, magnetism, sound, etc., and the mental

entity, human life. Just as men have mistaken the conductors of these physical forces for the thing itself, just as they have imagined the forces produced, created, by the vibration of material molecules, so have they imagined mind to be a product of brain action, cerebral vibrations. Yet as men accept the truths of Phrenology and Substantialism they see the light along these lines, and behold in these simple explanations of mental and physical phenomena the unity of God's laws. It therefore becomes the duty of all educators to teach these sciences to the rising generation of thinkers. For he who disseminates the truths of Substantialism and Phrenology is indeed a "public benefactor."



PROF. EDWARD A. FREEMAN THE HISTORIAN.

THE world of letters has been surprised by the announcement that Professor Edward A. Freeman, of Oxford University, and distinguished

among the foremost in English letters as a historian, was dead. Not yet seventy years of age and in the midst of work, he goes away with honors thick upon him.

Dr. Freeman was endowed with an excellent organization, especially with powers inclining to industrious, persevering activity. His intellect was of the acquisitive order, earnest to find and garner—to look into origins and causes. He was ever on the watch for fresh facts and new matter, and as a writer very desirous to “cover the ground”—to fill out the details so that there would be no need of further investigation. His mental make up was such as to inspire him with ambition to know for himself everything that was necessary to the prosecution of a purpose, and not feel dependent upon others for even incidental help. In studying, therefore, the history of a people he would know their language and customs and mode of life for himself, as thoroughly as possible, and so obtain very important aids in the interpretation of their civil career. The sign of large firmness is apparent. The historian was a man of great determination and had the spirit that imparts strength to the utterance of opinion. He was frank also in acknowledging an error, and owning ignorance where he was ignorant. One of his characteristic statements was: “I never could understand why any one should be ashamed to confess his knowledge of what he does know or his ignorance of what he does not know.” He never yielded to the temptation which so often besets men in literary circles, to seem to know something on every subject that is talked about.

The expression of the eyes is that of the keen and critical observer, one accustomed to close analysis and wise discrimination.

Edward Augustus Freeman was the son of John Freeman, and was born at Harburne, Staffordshire, in 1823. His father was a scholarly man of leisure, and the boy spent an ideal youth of preparation in the family seat, Pedmore Hall, Worcestershire. When he was 18 years old he entered Trinity College, Oxford, and at 22 was elected a fellow.

He spent his vacations in long rambles in the old cathedral towns of England, following his antiquarian instinct. As a result of these rambles he published several books, the first, “Church Restoration,” appearing in 1846. Then there was the “Essay in Window Tracery” and the “Architectural Antiquities of Gower,” the “Architecture of Llandoff Cathedral,” and the “History and Antiquities of St. David’s.”

After leaving Oxford he went into Spain and southern France and traveled about in small and unfrequented towns. The traces of the Saracens, which he found everywhere, had for him the same fascination they had had for Washington Irving, with the same result. Freeman’s lectures on “The History and Conquest of the Saracens” were published in 1856.

After 1863, when he published his “History of Federal Government, from the Formation of the Achaian League to the Disruption of the United States,” Freeman was devoting himself to the gathering of material for what was to be the greatest work of his life, “The History of the Norman Conquest of England, its Causes and Results.” He wrote magazine articles on various historical themes at the same time. The first volume of this history appeared in 1867. Nine years afterward, in 1876, came the fifth and last volume. Scholars everywhere recognized the work as the standard, while it also had a great and increasing popular sale. In it all Mr. Freeman’s historical abilities are at their best. During this period Mr. Freeman also wrote a “General Sketch of European History” and edited an “Historical Course for Schools.” The first had been more widely read than any of his other works.

The books he edited were written by men whom he selected, and his part of the work is so completely done that he might justly claim most of the credit. His work on “Disestablishment and Disendowment,” his “William Rufus,”

his "Impressions of the United States," "Lectures to American Audiences," and "George Washington," and a hundred or more magazine articles, all show the same masterly vigor and accuracy. In fact he covered almost every field of European history and wrote much on historical themes outside of Europe, and always wrote so that he commended himself both to the scholar and the general reader. Within the past year he has written much upon Homeric subjects and his pen showed no sign of weariness. A complete list of his works would fill a half column, of this magazine, and each title would represent a contribution to knowledge and to literature. Ten years ago Mr. Freeman visited America and lectured at some of the leading universities, Cornell being the chief one.

His death on the 16th of March, was due to an attack of small pox, while at Alicante, Spain.

SELECTION IN MARRIAGE.—Has civilization advanced to that stage when it may be permissible to exercise intelligence and reason as well as affection, in selecting a companion for life?

There are very many ill assorted and hasty marriages in which it is evident that little intelligence or reason is exercised, and if affection dictated, then it must have been more blind than Cupid is generally reputed to be, to have thus been led away. Whatever else may be objected to in a proposed union, it is seldom that the ill health, or hereditary predisposition of one or other of the parties, is one of the objections. Consequently we see many marriages of persons in poor health, who bring into existence children inheriting their poor health, living in misery a few years and then dying, or, perhaps, in spite of disease and suffering, struggling on to manhood, little to the satisfaction of themselves or any body else. Is it right for persons in ill health to assume the responsibilities of married life and par-

entage only to entail on their offspring a miserable existence? Is such a course just to the innocent offspring? Would it not be better for all concerned for such persons to refrain from entering the married state and becoming parents? Better for themselves, as the added burdens of parentage almost invariably increase their own diseased condition and shorten their lives. Better for their children to be unborn than to come into this world burdened with diseased bodies.

This principle may be carried further. Not only should the diseased not marry, but those who are strongly predisposed to hereditary disease should refrain from marriage. For instance, take the case of a person in whose family there is a strong hereditary tendency to consumption, marriage usually hastens the development of these hereditary tendencies. The wife is pretty sure to fall a victim to that disease in a few years, and often the same fate, and sooner or later, the children follow, or even go before the parents. Thus a great deal of sickness, suffering and death follows in the wake of these marriages of those hereditarily predisposed to consumption. Such persons if they remain single are much more likely to live longer than if they marry. Should not this and other considerations be sufficient to keep them from marrying? If those who are hereditarily predisposed would refrain from marrying the ravages of consumption would soon become greatly restricted, and, in time, nearly obliterated from the death record.

It would be well if men when selecting wives would have regard to the health, physical development and mental qualities of the women they select from. Marriage with a woman of good health, vigorous physical development and a good degree of intelligence will be quite as likely to result happily as one with a doll-faced woman, who happens to please the fancy for the moment, but who has no health, or soon loses it.

H. REYNOLDS, M.D.

"fearfully and wonderfully made." Why do we not begin to labor as much with our intellects and equalize the strain, double our enjoyment, and treble our usefulness. The ill effects produced by dancing are very noticeable. Great and continued exertion in overheated rooms, breathing poisoned air, loss of sleep, show the next morning aching limbs, lassitude, indisposition for work, glazed eyes, and a face the appearance of which reminds us of the skin of a pig after the scraping process and half a day's hanging in a cold, damp cellar.

The how and why to obey the physical laws would prevent many "ills that flesh is heir to," most especially with regard to the fuel needed to generate and keep up steam in our human engines. The world in olden time needed commandments beginning with "Thou shalt NOT," and the present world demands millions of pamphlets on "Thou shalt NOT eat rich and greasy foods; thou shalt *not* eat more than thou needest because thou lokest it," etc.

The councilors of a city, having a busy time in considering some proposed improvements, thought they lost by each one having to go home to dinner, and one of the number suggested spending three shillings per man each day till the rush of the business was over at some hotel near. But one honorable gentleman said: "Neaw, I shanna; I'se noan agree to nowt ut sooart. A plate o' murphies and buttermilk awhoam are good enough fur me. Heow mony o' yur rate-payers ull want to find yut money?" The writer smilingly remembers his broad and solid frame, and he looked like the successful farmer he was. His numerous sturdy sons were no discredit to the potatoes and buttermilk. If this favorite science of ours and that of eatandrinkology were taught as a part of physiology, and the laws applied which act and react on each other, we know, experimentally, that there would be fewer pimpled or pale faces, more mental vigor and more vim and zest would be shown and felt by the whole school or college.

I once visited the steamer Archer while she was lying in Princes Dock, Liverpool, and remarked, "You have some sailor-like men aboard, captain; you could not improve them much had you a choice of all

the port." The captain replied, "Are you a phrenologist, too?" "Not exactly," I answered, "but a student of human nature." He said, "All who want a berth I examine, and if I see excellence of fitness a few questions soon settle the matter." The men were made of the sterling stuff which tells in emergencies. The ship was a trim craft and noted for making successful voyages, and we left it with the impression that the "old man knew his business," as said one of the boys.

An overseer of a cotton-weaving department praiseworthy spoke of the aid that practical phrenology had been to him. Studying the character of each weaver, he placed them at patterns of cloth agreeing with their tastes and apportioned the number and sizes of looms to the relative strength of the body. Grievances were few, cloth was rolled off, good wages earned, satisfaction given to all, and he had several acknowledgments of \$100 passed to him out of the large profits the company realized. Another weaver attributes his speedy success to knowing what faculties to concentrate on the work in hand. He does not believe in the word "failure."

Phrenology alone can give a man the ability to examine minutely proportions, actions and their motives from every standpoint which a human being can take, and such a view is the only successful way by which a man can win the respect of his fellows. A jovial, company loving, warm-hearted person, reflecting on the secret of his success, said: "If I hit a man in the head, he can retaliate; but if I hit him in the heart, I master him outright." So it would seem to unphrenological people who speak of touching or winning "the heart." To us it was nothing more than his well-developed social feelings entering largely into his sermons and conversation and appealing to the same emotions in his congregation.

Its value in the selection of a life partner will confer on unborn generations blessings not yet thoroughly understood. A dear brother student of the art, whom we have intimately known from boyhood, was visited six years ago by a cousin and her lady friend. Well versed in phrenological lore, he was struck with the admirable adapta-

bility of her mental and bodily nature to his own. The more he reflected the more he felt a growing respect for her, which quickly ripened into love. His only capital was brain; his outlook was hard work. He aimed so high as to require years of continuous effort to reach the goal. She had large Conjugality, Adhesiveness, Continuity, an abundance of Hope, Benevolence, Veneration and Ideality for his encouragement. He, knowing how to use all his faculties to the best advantage, succeeded beyond expectation. Lately they were married, and we prophesy confidently that fifty years hence people will add, "lived happy ever after."

In canvassing for orders we have gained much by quickly noting the temperament and general shape of head of customers, and then, by pointing out and speaking of those things which they would most care to know, we have made greater sales than if we knew nothing of their likes or dislikes.

The above rapid method of reading character by a few glances reminds us of childhood days when a would-be nurse applied personally for a situation. Her bright and pleasing looks, vivacious and intelligent manner of speaking were decidedly in her favor. She had rather large Philoprogenitiveness and Benevolence, which made her love the baby boy, and her mistress was pleased. Had Mrs. H. been a phrenologist, she would have seen that Mary possessed large Amativeness, Friendship, Hope, Mirthfulness, Suavity, moderate Continuity with very small Conjugality, the combination of which made her a flirt. For long periods she would stand and chat with men servants anywhere. One day she was inattentive as usual to her charge. It crawled near the horse's feet in the stable and being delighted with something cried out; this startled the animal which lifted

its foot and set it down on an ankle of the child, crushing it badly. Twenty years have passed but our chum is unable to walk long distances, although he enjoys perfect health. His mother has learned much of Phrenology through him, and often regrets that she had no means of knowing till too late the character of the person she employed to take care of her boy.

We long for the time when this new mental science (yet in its principles as old as creation) will be made an object lesson in the nursery; when its elements will be taught in the primary schools, its further development in the grammar schools, Physiology and other kindred sciences with their practical bearing on and application to each other in the high schools; when every law reader will make a study of how to read his client, the opponent, jury and judge at sight, and so appeal to each one's leading faculties to win their approval and his righteous case; when every student of medicine will find no difficulty in being able through the aid of Phrenology to apply such treatment of whatever kind as to insure success; when the preacher can persuade men to believe the gospel, and when he can build up and encourage faltering ones in those faculties which are weakest and most liable to be the means of their going astray; when free school teachers will have no more worried and wearied-looking faces because of their bad management of unruly scholars and their failure to instil reason where there are no logical brains, or teaching by experiment those who want first to know why.

We prophesy for it a universal use. The march of progress will establish a bureau with a list of fully qualified men for the various trades and professions in every centre of population. That is, we believe, the best solution of the problem of labor and wages.

JOHN WM. FOSTER.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

PHINEAS LYMAN BUELL.

MR. BUELL was born in Granville, Hampden Co., Mass., February 20, 1809. His father's name was Martin Tinker, a lineal descendant of Thomas Tinker, who came to America in the Mayflower. His grand-

father, Phineas Tinker, removed from Lyme, Conn., to Granville, Mass., when that town was in its infancy. His mother's name was Spelman, a descendant of Sir Thomas Spelman, of England.

Mr. Buell's father died when Phineas was three year's old, leaving a widow and six children. His mother afterward married Mr. Asa Seymour, with whom Phineas lived, working on the farm summers, and attending school in the winters until he was about 21 years old. In the winters of 1831 and 1832 he taught

the winter of 1837-38, by his request, the legislature of Massachusetts changed his name from Tinker to Buell.

In 1837, while teaching in Cabotville, now Chicopee, Mass., Mr. Samuel Kirkham, the grammarian, who had been associated with O. S. Fowler in lecturing on Phrenology and in writ-



PHINEAS LYMAN BUELL.

his first school in his native town. At the close of his school engagement he was employed in a hardware store in Troy, but soon found that mercantile life was not suited to him, and the next winter he resumed teaching and followed it until the autumn of 1838. In

ing, gave a course of lectures which Mr. Buell attended. It was also about this time that he obtained from Mr. Kirkham an examination of his head, in which his peculiar idiosyncrasies were described so accurately that he concluded to make Phrenology the

study of his life. He read Spurzheim's works and soon found the practical application of the science was of great service to him in teaching and governing his pupils. In the autumn of 1838 he joined Mr. Wm. H. Gibbs in giving public lectures on Phrenology.

After a few weeks he went alone on a lecturing tour, with a firm determination to place Phrenology as far as was in his power on a moral, intellectual and truthful basis. This first trip lasted eighteen months, during which time he lectured in Pennsylvania, Delaware, Virginia, Maryland, Ohio, New York, Connecticut and Massachusetts. His course was a complete success in all respects.

In February, 1841, he met Mr. Nelson Sizer, the phrenologist, in Washington, D. C., with whom he formed a partnership which lasted two years. In September, 1841, Buell and Sizer lectured in East Granville, the former's native place, Mr. Sizer making the most of the examinations, because it was supposed that Mr. Buell knew everyone in town, and might be influenced by his knowledge of them in making examinations. On this account it was suggested that Mr. Buell should make some examinations blindfolded, which he did to the satisfaction of all. These were probably the first blindfold examinations he ever made.

After giving long courses of lectures in Washington, Georgetown and Alexandria, they traveled and gave lectures in Virginia, Maryland, New York, Massachusetts, Connecticut, Vermont and New Hampshire.

The partnership closed in the spring of 1843, though renewed for a few weeks or month at a time, until November, 1845, when it ceased finally.

In August, 1851, he purchased one-half interest in the *Westfield News Letter*, and continued working with his partners ten years, after which he became sole proprietor and editor of the paper for ten years longer. In 1870 he

was appointed librarian of the Westfield Athenæum, which place he has held for many years.

During the travels of Messrs. Buell and Sizer, they made the acquaintance and secured the friendly co-operation of Dr. Harlow, who was the physician in the celebrated "Crow Bar Case," three years later. They also occupied the same room in the same hotel where the poor patient, P. P. Gage, was quartered, and, as they received the facts of this remarkable case direct from headquarters, it may not be amiss to give in brief the details for the benefit of our readers, who may not be acquainted with them.

The man was tamping a charge for blasting, with an iron bar, round in form, and tapering to a point at the upper end, the lower end being about 1½ inches in diameter. The blast exploded, and drove the tamping iron, or "crowbar," as it has been erroneously called, upward, and through the face and head. It went in under the cheekbone, nearer to the nose than to the ear, passing behind the eye, cutting off the optic nerve, and passing out at the top of the head, in the neighborhood of Benevolence, and in the front part of Veneration. As the iron was tapering, it separated the matter of the brain, and also the matter of the cheek and bones, somewhat as a bodkin or skewer would separate the fibers of meat, dividing the fibers without seriously lacerating the parts. The bar was 3 feet 7 inches long, and weighed 13½ pounds; and after passing through the head, it went high in air and fell to the ground, perhaps 150 feet from the injured man.

The man had a good constitution, and recovered, but, during the course of his illness, he was profane, irreverent, disrespectful, and extremely coarse and vulgar in his remarks. These traits had not been manifested by him previously. His organ of Veneration seemed to have been injured, and the profanity was probably the mental result of its disturbance.

As a phrenologist, Mr. Buell was governed by the eternal principles of truth and justice, and embraced the study for the love of truth, not merely as a means to obtain money.

His aim was progress, not in the science, merely, but in everything that perfected and ennobled man. He has always labored to improve society, and to devise ways and means to ameliorate the condition of the human race.

Though deeply religious, his reason has been the guide of faith, and has guarded him against embracing many errors. He does not believe in condemning without investigation everything new in science and philosophy. He has always taught that a good moral education is the best legacy a parent can bestow upon his children—far beyond wealth—and that any system of education, which does not have an influence to make men moral and good, as well as wise, must surely be faulty.

He spoke, wrote and lectured most emphatically against the foibles and follies of fashionable life; against the use of tobacco and alcoholic drinks, and against all habits and evils that would lead to a perversion of the primitive

mental faculties, and has endeavored to teach man to live in accordance with the laws of his being. He urged the young to improve the time and talents conferred upon them in such a manner as to become a blessing to society and the world.

Mr. Buell had not naturally a strong constitution, and it has only been by the greatest care, and by observing the laws of physiology, that he has been able to live to the present time.

In the days of his lecturing activity he was a frequent writer for the PHRENOLOGICAL JOURNAL, and in conjunction with Prof. Sizer, was an enthusiastic supporter of it in its hours of trial and uncertainty.

We quote from one of his articles, the following sentence, which may be taken as the key-note to his life:

“There is no way to gain a correct knowledge of ourselves, mentally and physically, but by the aid of Phrenology and physiology. These sciences commence at the fountain head of all knowledge, and cannot, if studied aright, lead us astray.”

CHARLOTTE FOWLER WELLS.

J. L. A. de QUATREFAGES,

THE DISTINGUISHED ANTHROPOLOGIST.

THE world of science has parted with several distinguished investigators within a few months, the death angel calling them away from the scene of their earnest and fruitful labor. One of these, eminent in Anthropology for a generation and more, and known almost as well in America as in Europe, is M. de Quatrefages, who since 1855 has been known as Professor of the Natural History of Man at the Museum of Paris. It was indeed not until about that time that he devoted himself to Anthropology, but his studies previously were a good preparation for the important work he was to do hereafter for Anthropology. The por-

trait, derived from *Progres Medical*, is that of a bright, prompt, inquisitive and perserving man, good-natured, somewhat irritable, thorough-going, ingenious and interesting. The breadth of the lower forehead is remarkable, especially in the central region, giving him remarkable capacity in the discrimination of form, a quality of observation that is conspicuous in his work as a naturalist and craniologist.

Jean Louis Arman de Quatrefages was born at Berthezenne, near Valler-augue, February 10, 1810, of a family Protestant in faith, and allied to that of the Publicist, La Baumellew. His father was a farmer of some influence

ing for the study of zoology. In 1838 the Minister of Public Instruction at Toulouse, appointed him professor of that science. He made some special studies of the Rodents, their dentition, etc. To the Rodents he adds the shrew-mouse, following the views of Goeffrey Saint Hillaire, views which, to-day, are not generally entertained in scientific circles. At Toulouse the young scientist did not find those facilities for work which suited his activity; so, relinquishing his chair, he went to the Museum of Paris, where he associated

with these studies, he considered the more intricate problems of geology, and showed not a little courage and sagacity in attempts toward their resolution.

In the Spring of 1844 he went with M. Milne Edwards and Emile Blanchard to Sicily. There the three naturalists found opportunity for a series of zoological and biological investigations that have become classic. De Quatrefages studied the *Amphioxus*, the *Pycnogonides*, the bone caves, and the volcanic phenomena. Later, in the Bay of Biscay, at



with H. Milne Edwards, who was then about ten years older than Quatrefages, and whose influence was a very important element in the young man's study. There M. Quatrefages gave himself to the study of marine invertebrates, especially the Annelids. He undertook a series of voyages, going to different points in search of fresh material, in the course of which he discovered a considerable number of new species, observing them in the living state and describing their habits in a series of memoirs of the first order. While pur-

suings these studies, he considered the more intricate problems of geology, and showed not a little courage and sagacity in attempts toward their resolution. In the Spring of 1844 he went with M. Milne Edwards and Emile Blanchard to Sicily. There the three naturalists found opportunity for a series of zoological and biological investigations that have become classic. De Quatrefages studied the *Amphioxus*, the *Pycnogonides*, the bone caves, and the volcanic phenomena. Later, in the Bay of Biscay, at Biarritz, at Saint Jean Luz, at Saint Sebastian, observations were prosecuted. On the coast of Saint Onge, the Termites and a curious marine *Sangsue* were noted. Means of travel and transportation in those days were very limited, so that the scientist who carried a varied stock of apparatus and materials for laboratory use, found himself often much hampered, if not annoyed. Discoveries made under such circumstances ought to redound more to the credit of the observer than anything of a similar character to day. As it is, the scientist

who labors amid difficulties is the man who makes discoveries of importance; while the young, and may-be aspiring savant, who goes off into the country in light marching order, perhaps with only a gripsack in hand, returns with but few prizes of more than common value. In France this has been the case, as noted by a writer, and lately scientific production has not made that progress which one would expect in consideration of the new and multiplied facilities that are afforded.

A varied list of the researches of M. De Quatrefages and their results might be given, which would fill a good space in our columns. One important work that is worthy of mention is his "Natural History of Marine and Fresh Water Annelids." In this work he describes the organization and classification of the Annelids. His work in this line, however, is incomplete, circumstances conspiring to turn him from the proposed course.

On returning from his voyage to Sicily he was appointed Chevalier of the Legion of Honor, and Professor of Natural History of the Lyceum Napoleon. In 1852 he was elected to the Academy of Sciences in the section of Anatomy and Zoology, taking the place made vacant by the death of Savigny. In 1855 he became professor at the Museum of Paris, having been appointed to the chair of Anthropology. His nomination to this place was received with a cordial welcome by all the friends of science, and its results can not be said to have been otherwise than happy. He devoted himself from this time to the new field; and his lectures, which have been published in the *Revue des Cours Scientifiques*, are characterized by close criticism and scholarship. In the spirit of the true philosopher he analyzes the relations of man with nature, showing the modifications that association, crossing, migration and so on, have exercised. An openly declared opponent of Transformist theories, he defends his

views with courtesy, skill and a rare intelligence. He believes in the unity of the human species, and holds the opinion that man properly constitutes a *fourth* kingdom in nature. His views in this respect find expression in his "Report of the Progress of Anthropology in France" in 1867, and in his later book, "The Human Species," published in 1876. The success of this book has been so great as to extend it to the tenth edition. He has written somewhat extensively on the subject of "Human Craniology," enlisting for the better and fuller examination of the subject distinguished collaborators, especially Dr. Hamy, and has done work that is unsurpassed in its line as a comparative study of the cranial development of the different races and peoples, ancient and modern.

In the ordinary current of his life, M. De Quatrefages was distinguished for his genial nature and kindness, his independence of all sectarian tendencies, and the readiness with which he could be approached, especially by the young, being ready at all times to give out of the fullness of his intellect and acquirements such aid as a student might need. His death is a positive loss to French science, and in the circle where he was a working factor it appears to be particularly regretted. D.

BALDNESS AND CRIME.—The bald-headed furnish comparatively few to the criminal class and offenders generally against the law. In support of this statement it may be mentioned that a count was made of the prisoners confined in the county jail. This count revealed the fact that of 158 male prisoners only sixteen were bald-headed. From the central prison, also, information of a similar satisfactory character was obtained. The total number was 231, among whom only nineteen were scant of hair.

DREAMS.

WHEN the king of Syracuse asked the first of the seven wise men of Greece, Thales, "Who was the wisest of the sages?" he replied, "Time, for it reveals all things." "What was the most beautiful?" "The universe; because it contained all that was beautiful." "What most resembled death?" "Sleep; for while a person slept he was unconscious of all that was going on around him." "What was the greatest knowledge?" "Know thyself," answered the great philosopher. "Who was the most tiresome of all persons?" "The fool who could ask more questions in a short while than the wisest man could answer in a life time." Whether men dream in death, or otherwise is a matter of speculation among the living; persons do, however, dream in their sleep. I have had an original idea of accounting for dreams which has never before the present appeared in print. When a person goes to sleep the blood recedes from the brain, causing mental inactivity and rest. When the blood returns to the brain we awake. The blood returns as naturally to the brain when we have had sufficient repose as the tide of the ocean ebbs and flows. To make a noise in the sleeper's ears, or to shake their persons excites the return of the blood and effects mental activity; then the sleeper awakes.

Dreams are caused by the action of blood in one or more of the mental organs when the senses are still asleep. Ere we awake the returning blood strikes the organ of Ideality, arouses the imagination before it reaches the nerves of sense, hence we have a dream capable of fixing all the incidents that strike our fancy, at the time, in our memories, so that we can think about them and relate them when we awake. Were the brain a unit capable of repeating a variety of operations no one of which is dependent upon a particular organ or faculty, then,

I hold, to dream when we are asleep would be impossible. This is, indeed, though never before expressed, the true theory of dreams, and proves, beyond all dispute, the truth of Phrenology. Dreams mostly happen when we are going to sleep, or when we are about to wake up; for at this time, though the senses still slumber, the blood having not quite retired from the brain, the faculties are still active. If the blood was, in advancing to, or receding from the brain, passing through the organs of Wonder, Sublimity, and Spirituality, which are located together in the mental economy, we would be likely to have visions of angels, ghosts, heaven, hell, or the devil himself. I have dreamed that I had his Satanic majesty after me myself. I once dreamed that I saw a woman walking in the heavens along a balcony of clouds. This must have been due to the action of blood in the organs of Sublimity and Wonder as it receded from the top down the sides of the brain, a little of it being active in Amativeness behind the ears. When the mind is disturbed by any cause whatever we are likely to dream when going to sleep; for then the flow of the blood is not uniform, and the organs and faculties more readily irritated. If the No. 1 organ, Amativeness, be disturbed by the blood and cause us to dream in our sleep, precisely the same thing happens that would take place under similar circumstances when we are awake. This is another fact proving the truth of Phrenology. We never dream of anything; but what we can associate with something else that we have a knowledge of. If we dream, for instance of a monstrosity there are always the legs, wings or tails that we can associate with something else.

JOHNSON LYSKE.

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 In the universe of man the greatest thing is the soul.

CHILD CULTURE.

THE PSYCHOLOGY OF CHILDHOOD.

MR. C. H. MCGREW, a teacher in California, summarizes the importance of understanding the mental development of children under six heads, thus:

The psychology of childhood teaches us the order and progress of the development of the special senses. It shows that the child learns to see, to hear, and to perceive through the touch, by many and oft repeated efforts—just as he learns to walk and talk. In each of these processes it takes thousands and thousands of efforts to accomplish the results, and especially in the unfolding of the senses and the development of the intellect these processes of sense perception are dependent upon each other.

2. *It teaches us that long before the child acquires language he acquires ideas, concepts and the capacity to think; that language does not develop primarily the intellect in the child, but that the intellect in the child and in the race has invented language; that language is an outgrowth of the intellect, and that every child is born with far more intellect than language, and that every child and every adult always has many more concepts than he has the power and means to express. This is a new and far-reaching truth. It is directly opposed to the traditional doctrines and the old methods of language teaching. It recognizes that language and all forms of expression are many and powerful means in forming concepts and developing the intellect, and is a central principle of the New Education.*

3. *It teaches us the order and character of the concept as it is developed in the child mind; that the child's concept is hazy, vague, indistinct and im-*

perfect, and that his capacity to analyze abstract, judge, reason, and form higher conceptions, is a very gradual growth from birth. His glimpses, his one-sided views, his lack of experience, the fullness of his sense-life, his quick and intense emotions, often give him queer and grotesque conceptions, and make him appear as a dreamy and imaginative being, but who is, in fact, the most typical of all realists, because he is ever seeking new experiences, new ideas, and attaining new developments. These facts are most vital in the science and art of teaching.

4. *It teaches us the great influence that the instincts and emotions of the child have over the development of his concepts, intellect and character. The influence of the emotions in the religious and social life of the race has been very great. The child is a living battery of instinctive and emotive force. This great fact is just beginning to be recognized in educational work and methods. The child is far more a feeling than a thinking being. The feelings are the shortest avenue to his whole nature, for the teacher, character former, and reformer. It will be a happy day for our schools when teachers are wise enough to see and apply this principle.*

5. *The study of the child mind teaches the influence that sex has over human development and character. Sex is one of the greatest facts in all nature and human development, and yet it has only a beggarly and sorry recognition in our best educational work and institutions. It is the exceptional school that recognizes it at all. Ninety-nine courses of study out of every one hundred appear to be formed for a sort of a wooden mind*

—neither masculine nor feminine—and it is the exceptional teacher *who remembers she is developing men and women.*

6. *The study of the child mind very clearly establishes the doctrines of heredity and environment,* and teaches us the fact that the child's nature is very plastic, impressible, and has a wonderful capacity for development. In the study of the child's nature, more than any other field, we see the capacity to form habits, and their influence in education and human life; and thus realize that character building is largely the forming of good habits—*habits of right thinking, right feeling, and right doing.*

Nor is this all the light the study of the child mind throws over the science and art of teaching. These are but

glimpses. In a word, the psychology of childhood is the basis of all scientific methods in teaching; and just in proportion as the authorities of our normal schools, colleges and universities recognize this fact, and act upon it by establishing chairs in educational psychology and scientific pedagogy, do they rise above traditional and empirical methods into the field of scientific education. One of the surest tests of whether an institution is doing scientific and progressive work or not is to be found in the simple evidence of whether it supports such a chair or not. I have never seen this test fail. Let such a chair once be established, and wisely filled, its influence will spread unconsciously to every department of the institution, and thus elevate the entire work.

GOVERNING CHILDREN.

VI. — THE TRANSITION PERIOD.

“Do not regret the exhibition of considerable self-will on the part of your children. It is the correlative of that diminished coerciveness so conspicuous in modern education. The greater tendency to assert freedom on the one side corresponds to the smaller tendency to tyrannize on the other. They both indicate an approach to the system of discipline we contend for, under which children will be more and more led to rule themselves by the experience of natural consequences; and they are both the accompaniments of our more advanced social state.”—*Spencer.*

THE rapid growth of a child's personality after he has left infancy behind is a constant surprise to the parents. Yesterday he seemed passive and dumb; to day he bursts forth into expression and tells us of ideas and opinions that startle us by their boldness. At first everything he says is treated with indulgence. His extravaganzas are repeated and laughed at. His airs of assertion are amusing because he has no real power. He is a dependent and a subject, and we divert ourselves by allowing him to strut around with his fancied assumption of manhood.

But the day comes for him to tire of

this feint. There is a stir of real ambition, a desire for free, untrammelled action, which makes his breast swell and his heart beat impatiently against his fetters. Ceasing to be slavishly imitative he begins to reason independently; he withdraws himself slightly from the family, and has little secrets and makes little plans. It is now that he is galled by the sense of constant oversight, that he does not like to feel himself an object of solicitude. He wants to be “let alone,” and if crossed is apt to say so.

The transition period between the docility of infancy and the independence of youth is the most trying time in the life of a child. He is swayed by contradictory impulses and perplexed by the ever changing relations matters present to his limited reasoning powers. At one instant he is loud in his confident conclusions, at the next, rebuffed and discouraged, he withdraws into the depths of his own consciousness and is inclined to be skeptical of everything.

Corresponding to this mental state of the child is the condition of the parents.

They see with surprise and concern a weakening of their authority, and are accused of rigor while exercising their natural prerogative of government. But let them consider. Vicarious government—the rule of one individual over another, is in the economy of nature a temporary makeshift, to be pursued only until such time as the weaker party shall have gained self-possession enough to manage his own affairs. The more highly specialized the individual the more general and less stringent becomes the external government. As fast as he grows wise enough to substitute self-rule for the restrictions imposed by others he earns independence, and takes his place in the world as a factor. If yesterday we corrected our child for stoning a cat, to-day he refrains in obedience to our wishes; but next year, having observed the evil effects of cruelty to animals, he determines of his own accord to treat his dog and his pony with peculiar gentleness, because sympathy and reason have been at work in his mind and he has evolved for himself a permanent rule of conduct, and he has gained so much poise and independence, and needs so much the less guidance and restraint.

The entire education of a child from birth should have in view this assumption of self government; and just as we permit him to use his muscles as he acquires control of them, we should respect his growing mental powers and resign our authority in each instance when he shows that he has attained judgment enough to decide any question of conduct correctly.

There is the greatest difference between children in the growth of capacity for self-control. Some remain timid and vacillating beyond the age of adolescence, and seem to shrink from the responsibility of decisions. How unhappy are such natures when they are confronted as they inevitably will be sooner or later, with a crisis requiring prompt and decided action, and where weal or woe will depend entirely upon

their ability to make a wise judgment. Others manifest at the age of eight or ten such *good sense* that they may be safely trusted to take care of themselves in minor matters, and by the time they are twelve or fourteen authority has become an obsolete quantity, and influence alone can be depended upon to aid them in such affairs as are yet beyond their range of experience and reason.

The last condition is the natural and ideal one. Parents should make it their constant aim to educate the judgment of their children, so that from year to year they may become more and more capable of perceiving the true relations of things and able to extricate truth from its overlying mass of fabrication and fancy.

What is the most obvious failing of the ordinary man or woman? Poor judgment. Inability to weigh the value of testimony and form conclusions based upon a just consideration of all the data at hand. Says Faraday, in a lecture delivered before the Royal Institution of Great Britain:

“Claiming, then the use of the ordinary faculties of the mind in ordinary things, let me next endeavor to point out what appears to me to be a great deficiency in the exercise of the mental powers in every direction. Their words will express this great want—*deficiency of judgment*. I do not wish to make any startling assertion, but I know that in physical matters multitudes are ready to draw conclusions who have little or no power of judgment in the cases; that the same is true in other departments of knowledge; and that, generally, mankind is willing to leave the faculties which relate to the judgment almost entirely uneducated and their decisions at the mercy of ignorance, prepossessions, the passions, or even accident.”

Are not parents responsible in great part for a defect so wide-spread and glaring? Does not the suppression of

curiosity, the contempt bestowed upon their early attempts to reason, and the prolonged exercise of an arbitrary government dull the faculties of youth and prevent the development of the highest and most important one of them—the judgment?

In their anxiety, often in their tender solicitude, parents forget that they and their offspring are separable units, that the time must arrive, as with the polyp, when the young will detach itself from the parent stem and go float-

ing away on the ocean of life to thrive or perish on its own merits. Mere commands, directions to avoid this danger, to embrace that opportunity, will never hold against an adverse inclination in the youth "old enough to judge for himself." How will it be with him, then, if he breaks away from authority with a heart seething with suppressed impulses, a will weak through lack of exercise, a judgment totally uneducated and incapable of independent exertion.

FLORENCE HULL.

KNOW THY CHILD.

"DO you realize what those words indicate? As if, Hetty Deane, parents did not know their own children!"

Yes, I realize; and I affirm that half of our fathers and mothers are as ignorant as the latent abilities, aspirations, and the real needs of their growing boys and girls, no matter how tenderly they may love them, as is the most distant Hottentot. They do not take the trouble to study the special faculties, gifts and limitations of their children, and yet in no other way can they adapt instruction or example to the children's highest good.

"But human nature is so complex, and children are often so slow in showing any special taste or inclination, or if they do indicate something in their earlier years they may drop it as they grow older."

Still the wise parent accepts all the helps within his reach for the discharge of his responsibilities, and in this generation he is not left to struggle alone. He has helps to self-knowledge, which is the first step, and helps to the discernments of his little one's capacities and limitations that were unknown to our grandfathers and grandmothers. Science, to-day, goes hand in hand with the moral teacher to train up a child in the way he should go—that is, science is equipped and waiting, if the parent

and the teacher have the wit to invite its co-operation.

The story of an elderly woman whom I met lately aptly points my moral. She said: "My earliest memory is that of always trying to do my little best in hope of its recognition by my mother. When she noticed and approved, the pleasure it gave me lasted for days and stimulated me to further efforts in doing all that was required of me. When praise was withheld my disappointment was proportionally keen, and when reproof or punishment, however gentle, was administered my suffering was much greater than my offences merited. Careless fault-finding about trivial things often made me a wicked and degraded creature in my own eyes, simply because I thought I was such in the eyes of others. I cried myself to sleep many a night from the conviction that I could never be good, because I was seldom told that I was good and so often told that I was bad.

"At a very early age I began scribbling verses and stories the simplest things, of course—hiding in my little bedroom for the purpose when I was supposed to be romping out doors. The blotted and crumpled scrawls were tucked away in the oddest places through my fear of ridicule should any one see them. When the crannies and cracks were all full I burned the papers

and wrote new ones. The habit continued with me till my marriage, when I had a large quantity of spoiled paper on my hands. I gathered it into a sort of literary pyre, and saw it go up in smoke, not without deep feeling; but the fear of criticism and ridicule could be allayed in no other way.

"Many years afterward I went with a party of friends to the office of Professor O. S. Fowler 'to have our heads examined,' merely for the purpose of a morning's entertainment. When my turn came, however, it proved to be an hour of revelation. The Professor's hands had scarcely touched my head, when he said:

" 'You live in the approbation of others, and you die without it. Your whole life has been shaped, I might say warped, in some respects, by the power of this one faculty—approbativeness. You have gifts which, had they been cultivated, would have given you a name among women, but which are dormant because you were not recognized and encouraged by your associates.'

"He then depicted my inner and hidden life so truthfully and forcibly that I could hardly restrain my tears, while I thought, 'Oh, if these words could have been said to father and mother!' My parents dearly loved me, but they did not know me."

That history is only one of many that could be recorded.

"Undoubtedly it is true in her case, but I know my child thoroughly, for he is just like me; everybody says so."

If you know *yourself* thoroughly, you are an exceptional woman, and the mother in your boy is modified, more or less, by the father, by the mingling of two temperaments. He has, also, in common with every created soul, his own individuality, the stamp and seal of the Creator. No individual is *just like* another. Each has his own possibilities, his own limitations, and the sooner these are discerned the better. Parents who are quick to believe in their chil-

dren's possibilities are sometimes slow in perceiving and accepting their limitations. I know a mother who taught her children from the text-books several years before sending them to school. All but the eldest were very bright in mental arithmetic. The mother, knowing there was a strain of stubbornness in her son, attributed his dulness to a determination not to learn the examples. Day after day she shut him into the school-room with the command not to leave his book till she returned, while she took the other children for an airing. They were good and should be rewarded; he was naughty and should be punished. Returning one day, however, she found her obstinate boy blind with headache and fever. In the illness that followed, his delirious repetition of these phrases of his lessons gave her a new view of his mental state. He *could not* see through the processes set down in the book. When he had recovered health he was allowed for a time to study as he pleased, and his progress in music, Latin and French was something surprising. Now, if that mother could have read, or would have listened to some one who could read, what nature had written over the brain of her boy, she would have saved him much mental and bodily pain, and herself a lifelong regret.

"Well, it seems as if there were no end to the responsibility of a parent."

How can there be an end? Why should you want one? When a parent has availed himself of all that science can teach in the way of self-knowledge and acquaintance with the mental tendencies of his child, let him proceed with caution, and with reverence for that something in his offspring that no tape can measure, no touch, however exquisite, can reveal. The training of children is something more than a pastime. It is a duty. But it is a duty which, many times, brings the sweetest and fullest reward.

SARAH E. BURTON.

TRAINING THE YOUNG TO CRIME.

IN the late April number of the PHRENOLOGICAL will be found a most interesting and valuable article on "Systematic Moral Education."

To me it seems a mystery why Phrenology, as a science, is so grossly neglected in our public educational establishments. In my own experience I have seen most woful failures in the management of boys and girls who had the misfortune to be placed under masters, whose only qualification was a high *intellectual* education. I remember many years ago passing a large public establishment, in front of which was an unfortunate boy, about 12 years of age, who had a heavy chain fastened around his leg, and a 56-pound weight at the end of it. On his head was a conspicuous paper cap, with *thief* printed in large characters on it. A few years afterward that boy was transported for house breaking.

Another case, in one of the largest establishments in England, all the boys and girls were to have a great treat. They were to be taken to one of the public parks for a whole day's enjoyment.

The baker belonging to the institution had instructions to make hundreds of pork pies for the occasion. He had a number of boys to assist him. It so happened that after the pies were made, three of these boys got into some scrape, and their names were stricken off the list. One of the lads said to the rest: "I don't care, I'll have my share of the pies," and, being an ingenious fellow, in the middle of the day, when all hands were away to dinner, he went to the joiner's shop, selected a long and light scantling, got a long nail, crooked it nicely, and fastened it into the end of the stick; then he took the pole thus made down to the basement, where the stores were kept. The door to the apartment where the savory pies were deposited was locked; but a short distance from the floor, a round hole had been cut for the admission of cats. Tom takes a sur-

vey of the interior through the hole, then he inserts his rod, and hooks down a pie, and draws it along the floor to the hole, and carries it off. About 10 days after, as I was passing through one of the wards of the infirmary, the head nurse wished me to look at one of her patients. On going up to one of the beds, she stripped the clothes from off a boy—and such a sight! Common humanity forbids a further description of that boy's condition than to remark that the author of the outrage was deemed a highly cultured, intellectual man.

Another case: A very benevolent gentleman and a philanthropist, was in the habit of giving a general feast each year to all the children attending his schools. On the present occasion after enjoying the roast beef, plum pudding, games, etc., Mr. C— requested the superintendent to arrange all the children in a circle; which being done Mr. C— stepped into the center, and said, "I am going to scramble some money among you children; I have counted the number, and there is in this bag one penny for each. Some of you boys are strong and active, and may perhaps gather up three or four pence, but no boy or girl is to keep more than one, and any who get more than one are to give to those who get none. All who understand me put up their right hands." Mr. C— then threw the money in every direction, and grand sport it was for all concerned. About the time they were dismissed Mr. C— saw a little girl crying, and on inquiry found she had no money. Mr. C— then made the children stand in line until the place was examined carefully. The lawn where the distribution took place was as smooth as a carpet, and no penny was found. Mr. C— said: "Any boy or girl who has more than one penny must give this little girl one;" but no one came out. He then called to the teacher to search the pockets of each boy and girl, and after ignominiously searching a few boys, the unfortunate

lad who had two pence was brought out. The poor fellow was dismissed in trouble and disgrace as a *thief*. About a year after, that boy was placed under my charge, and I found him a most excellent character naturally. He had inherited a high moral organism. The idea of a man putting his hand into a boy's pocket is low, vulgar and degrading.

By taking a phrenological course it would have been quite easy to redeem the penny and the boy's character.

For instance, the children are arranged in three lines. The teacher stands in front, where he can look straight into the eyes of each one, and says: "Now, then, we have had a grand day. We have enjoyed a famous dinner, and I am quite certain there is not a boy or girl present with a piece of roast beef or plum pudding in his or her pocket. That would be acting like the greedy animals. Mr. C— has supplied us with a number of games, so that all of us are quite tired, and, to finish up, he has scrambled a lot of money, and I am quite certain there is not a thief in this crowd. By some mistake a penny has gone astray, and I am going to find it. Let all throw their money up into the air, every one, *and then don't any one move until told*. I will collect it,

and I am quite certain it will come all right."

I quite agree with Dr. Maudsley that not only depraved and vicious children may be reformed, but adults also, if a proper course be adopted.

The proper place to train children is the play-ground and play-room. It is there we see the real character. We might as well expect to see horses properly trained in the stable, or dogs in the kennel, as children confined in the schoolroom. It is very pleasant and agreeable to engage in the training of children, horses, dogs, or animals of any kind, when we know how.

The proper time to commence with children is when they are infants; with horses, when they are young colts; with dogs, when they are pups; and, to be successful, the trainer should be with them—all the time they are receiving their education morally, intellectually and physically.*

I am thoroughly convinced that it would be most gratifying to all, and especially to those interested in phrenology, if some benevolent millionaire would bequeath a sum sufficient to build and endow a phrenological establishment for the benefit of future generations.

JAMES M'LEOD.

* See "Stowe's Moral Training."

APRON STRINGS.

"I PROMISED my mother I would be home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron strings—"

"My mother doesn't wear aprons," said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as

other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late”—and now there were tears in the old eyes—“when I would gladly have been made a prisoner, tied by these same apron-strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man.”

It was an excellent sign that both boys listened attentively, and both said “Thank you” at the conclusion of the stranger’s lecture, and they left the ball-grounds together, silent and thoughtful. At last the apron-string critic remarked, with a deep-drawn sigh.

“That old man has made me goose-flesh all over.”

“Oh, Dick,” said his companion, “just think what lovely mothers we have both got!”

“Yes; and if anything were to happen to them, and we hadn’t done right! You’ll never hear apron-strings out of my mouth again.”—*Harper’s Young People.*

HIS IDEA OF IT.

All over the carpet the red roses vined,
With fairest blue lillies their beauty en-
twined.

A lady was sweeping the dust all away,
And left every border fresh, blooming and
gay.

“It’s all clean for once,” she thought, “now I
trust.”

As into the fire-place was gathered the dust.

Little Will in the corner with great solemn
eyes,

“O, Mother, don’t waste it,” reproachfully
cries;

“Don’t waste that nice dust, don’t throw it
away,

For God wants to use it, to use it some day.
Just save it for him and leave open the door,

For then God can make one little boy more.”

—LYDIA M. MILLARD.



VALUE OF FOOD ANALYSIS.

AN article published in the *Journal of the American Medical Association* shows the unphysiological character of attempts to prove a food to be valuable because chemical analysis has shown it to contain some of the valuable elements of a food. One of the first of the artificial foods for infants was that

of Liebig. It was made by a master hand, so far at least as its chemistry was concerned. It contained the exact amounts of albumen, sugar, fat and salts necessary for the nutrition of the child; but an extensive use proved that it failed in its object. The lesson which it teaches is only slowly gaining ground.

That lesson is that the animal organism requires something more for its maintenance than so much albumen, so much fat, and sugar, and mineral matter. It requires that these substances shall be of such kind, and in such form, that they can be both digested and assimilated. The examination of the food of the properly nourished individual shows that he requires, for instance, a given amount of proteid. Certain foods contain the proper amount of proteids. It is thereupon assumed that these foods will answer the requirements of nutrition, which does not always happen. What is a proteid? Something which has certain definite chemical reactions. Certain differences in reaction enable chemists to separate in a crude but convenient way the proteids into several classes. But the separation of the proteids into classes, and indeed the very recognition of the proteids themselves, is by no means wholly artificial, and the several tests for these purposes give no idea whatever of the structure of these substances. The various proteids certainly are available as food-stuffs, but under what conditions each is most effective as a nutrient is not known. Moreover, this question is a biological one, and, at present, at least, far beyond the ability of chemistry to answer. It should therefore be clearly realized that the term proteid is a purely chemical one, and gives name to a group of substances which answer the requirements of indirect, almost artificial, chemical tests, and that the taking of the word in the broader biological sense, and making practical application as such, is liable to terminate in disappointment, as in the Liebig instance. Physiologists have shown conclusively that common salt is

the only mineral substance, iron possibly excepted, which has a direct food value. All other so-called mineral elements are available for food only when they form constituent parts of the complex molecules of the various organic food-stuffs. For instance, it has been attempted to supply the deficiency of lime in the bones in rickets by the administration of calcium phosphate, but without success. The animal organism is unable to build calcium phosphate into the bone tissue. It must receive its calcium and its phosphorus in some other combination. This combination, to be assimilable, must be an organic one, such as is found in the yolk of the egg, to give a single example. To destroy a cereal by heat, to obtain from the ash the phosphate produced, is an illogical procedure. Identically the same products can be formed in the laboratory at much cheaper rates. The condition which made this ash available as a food was its existence in organic combination in the grain, and this availability was destroyed with the destruction of the grain. A well-known member of the medical association once remarked that the chemical test of a beef extract, showing how much albumen it contained, was practically useless to the physician—that the only sure test of the value of a food was the clinical observation of its assimilability. It is not intended to deny that chemical analysis is of value in assisting in the selection of foods, but one must be guided in making these analyses by a clear and full idea of their scope and their limitations. Ultimate analyses of foods are of very little use in determining the nutritive value of these substances, and are often very misleading.

CATARRH AND DEAFNESS.

ONE feature of catarrh that should not be omitted from even a cursory sketch of its causes and consequences, is suggested by a recent case

that has come under my care. Miss K., a young lady apparently of better than average health, asked my advice with regard to impaired hearing. So far as her

ears were concerned, there appeared to be no cause for the deafness. She was, however, a sufferer from nasal catarrh that had obstinately refused to indicate more than a temporary halt in its persecutions when treated according to the advice of friends or her "old doctor." I found that her nasal channels were much obstructed with thickened membrane, one side being subject to complete blockade at times from increased inflammation. The pharyngeal vault was of child like narrowness and in a state of chronic congestion, with the effect of almost entire closure of the entrances to the eustachian tubes.

Here was the cause of the deafness, and I felt assured that by improving the breathing function of the lady's nose the congestion around the tubes would subside and they be enabled to perform their duty better in the aeration of the ear. A few weeks of nose treatment reduced the nasal stenosis, and soon after she found herself able to breathe with freedom through the nose her deafness began to diminish, to her very grateful surprise. This is but one of many cases in which deafness was but a result of an old catarrhal disorder, and I feel warranted in asserting that the great majority of people who complain of bad hearing have only to thank their noses for the unhappy condition of their ears.

An instance that was very interesting to me and my associates in the Bellevue clinic for nose and throat diseases, came under my notice about a year ago. An artist applied at the clinic for relief from nasal catarrh of several years standing. I found on examination a chronic atrophic trouble. It was very difficult to treat him because of his deafness, being compelled to speak in a very loud voice to make him understand my directions. In the course of my examination he said that he had been examined by several aurists in Boston and New York, and their general opinion was that little or nothing could be done for his hearing. We advised cleansing the nose with an

antiseptic spray regularly, and once a day after such cleansing to apply a solution of menthol in albolene to the reduced nasal membrane for the purpose of stimulating its secretive action, and inducing, if possible, return to a state approximating the normal.

After this treatment had been employed for a time, with decided improvement in the nose itself, I was led to try the effect of a solution of iodoform and ether upon the hypertrophied membrane in the post nasal area. This was, I will confess, an experiment, although the primary effect of ether upon tumefied membrane is to shrink it. On the first application the artist surprised me by suddenly clapping his hand to the right ear, with the exclamation, "It stops," referring to the roaring noise in his head which had been his constant companion for some years. After two or three applications of this solution, he said that the noise had quite stopped on one side of the head and was intermittent on the other, and he could hear very much better; at times he had no trouble in understanding ordinary talk. This was his condition when I saw him the last time.

Enlarged tonsils may have a similar effect upon the hearing, the post-tonsillar tissue being congested or hypertrophied enough to lock up the excretions in the post-nasal fossæ and so occlude by pressure the eustachian openings. Some one has aptly said that enlarged tonsils are a rich soil for the development of microbic forms that may give their owner a world of annoyance in the way of throat irritation, disturbed breathing, impaired voice and bad breath, all of which can be attributed to a catarrhal difficulty. I have had patients who had suffered in to middle life with what was considered a constitutional ailment, the whole trouble being resolved easily by a glimpse of their throat with the assistance of an instrument. If their tonsils had been removed in childhood they would have been saved a great amount

of suffering. Not only were they subject to constant annoyance from the accumulation of mucus induced by the chronic congestion of their throats, but every little cold added many degrees of discomfort to their condition.

The "grip" proved a veritable terror to those persons, as I have occasion to know, those of my patients who suffered most severely with the head and throat symptoms having abnormally large tonsils.

H. S. D.

TREATMENT OF THE INSANE AND EPILEPTIC.

ALL experience goes to prove that every country should have two types of asylums for its insane; one should be distinctly a hospital and the other distinctly a home, situated in a country district, and surrounded by ample lands. In an address delivered in July, 1890, Dr. Yellowlees said: "The accumulation of incurable cases is perhaps the greatest defect of all, for it causes or aggravates all the others. It increases the administrative worries, adds to the routine medical work, covers up from observation the new and curable cases, and tends to make the institution a place of residence instead of a place of recovery—a shelter for wrecks instead of a place where vessels are refitted for service." The influence of a great mass of insane persons, one upon the other, is harmful, and can only be overcome by their association with those of sane mind, and the more healthful influences surrounding them in detached cottages, scattered over a large acreage, whereby also a classification, upon a medical bases, almost unlimited in its sub-divisions, becomes possible, thus giving to medical superintendents the long-desired opportunity, practicable only when few patients are under one and the same roof, of individualizing the treatment.

About 24 years ago, a Lutheran clergyman believed it was possible to create a refuge where epileptics might be cured, if curable; where they might have a comfortable home, if recovery was impossible; where they could develop their mental faculties in the highest degree by acquiring trades, or taking part in whatever occupation they might select, finally developing into a community of

educated, industrious and contented citizens.

Actuated by these high motives, he purchased a farm near Bielefeld (Westphalia), and with four epileptics as a beginning, established a colony, which gradually expanded, for, in 1878, it contained 250 epileptics; in 1882, 556, and at the present time, considerably over 1,100. During this period, 2,407 have been received, and of these 156, or 6½ per cent. were discharged recovered, and 450 improved. The colony, with its gardens, farms and cottages, is scattered over 320 acres of beautiful woodland and meadow. The chief features in the management are the system of decentralization, the division of the patients as much as possible into small families, residing in cottages, the separation of the sexes, and of the feeble minded from those whose mental faculties are more or less normal.

Making and repairing garments, knitting fancy work, the laundry, etc., furnish employment for the females, who are also to be seen attending to the gardens. The men have a still greater variety of occupations—the printing establishment, book-binding, illuminating picture cards, leather work, floriculture, agriculture, fruit raising, a bakery, joinery, foundry, tailor and boot shops; in all there are over thirty different callings. There are amusements, in fact, everything to distract the minds of the patients from their unfortunate mental condition. The colony is a hospital for the cure of epileptics, a school for the education of epileptic children, an industrial institute for the adults, and an asylum for those who become demented.—*From the Journal of Mental Science.*

AT WHAT TIMES TO WALK.

WHEN one asks this question, the answer is plain : in every season as well as in all sorts of weather. In Winter, for then the exhilaration of a brisk walk over the well-smoothed or well-trodden paths of the snow, in the crisp, clear air, is inspiring ; in Spring, when all the forces of nature conspire to surround us with new and changeful beauties ; in mild evenings of Summer, along quiet brook sides ; in the Fall, that most delightful season for meditation or chat with the queer people encountered on the way.

Every phase of open air life has its charm. Even in a driving wind, so that one is away from the dust (the pedestrian's chief annoyance), the spurt, which the touch of a breeze sends to the blood, puts us in harmony with the impulses of nature, and stirs the heart with a sympathetic flow.

After one has become familiar with every phase and turn of some well-known path, which has been followed day after day, it may be very refreshing to walk that way (after one is well inured to walking), even in the midst of some sudden summer shower, pro-

vided a strong umbrella has been previously taken. To see what strange changes are occurring every minute in the aspect of the way ; where on the walk outward the intervale was a series of broad, low meadows, it has now, as by magic, become a widelake. The little house not far from the road, standing in the center of a low meadow, has been surrounded by a thin, broad sheet of water, and now stands upon a little island. Where the ditches intersected a green meadow, there extends a sheet of shallow water, bounded by strange coves and little bays. The next time the intervale is seen, the rain having ceased, all is restored to its old and wonted shape. Strange as it may seem it is true that such a walk, even in the midst of a pouring, driving summer shower is positively a pleasure. Somehow, when a walker has seen many phases of out-of-door life, he not only pardons but loves every mood of the landscape which any freak of the weather puts on. He likes all kinds of weather. Nothing disconcerts him who welcomes all moods, as tokens of the ever changing aspect of out-of-door life.

H. C.

RE-OPENING OF CORONAL FORAMEN FROM BRAIN ACTIVITY.

WHILE on a visit, in June, 1890, to friends in New Brighton, Pennsylvania, I became acquainted with Mrs. O—, a lady who was then very much troubled with pain in her head, owing to over-taxing of both brain and body. She kept house, and consequently had enough to do ; but, added to such cares, she was building a house a mile distant from her home, and every day, Sundays excepted, walked over on an average twice, to inspect the work that was done. Her mind was very much exercised about it, as many things seemed to go contrary to her wishes. A few months later, in September, 1890, as she was lying on

her bed one night trying to sleep, she heard a sound which seemed to her like the crack of a pistol, and at the same time her skull seemed to fly open. Strange to say, this proved to be really the fact, for the sutures parted on the top of the head about where Veneration is located. The pain that she had felt in that part of the head, involving Veneration, Benevolence, Hope, Spirituality and Firmness was probably owing to the straining of the cranial bones from blood pressure in the brain parts adjoining. From that time the pain in her head entirely ceased, but a severe soreness has continued. Being very much interested in the case, I recently wrote

to Dr. H —, of New Brighton, asking him about the pain in her head, if she had had any since, and he gives me the following account :

“The pains and pressure at the coronal region of the head seemed as if they would derange her mind, but after the separation the pain ceased, although the soreness continued, so much so that she could scarcely sleep, and even now it hurts if there is pressure on the opening.

“The sutures are slowly ossifying, but the process of bone making is very slow. The opening now is half an inch wide at Veneration, and tapers toward Firmness and Benevolence. The last named organ is quite large, as it has been as long as I have been acquainted with her, which is thirty-two years, she now being 45. I can say that mind as well as body was over-worked before the skull parted. She worked very hard all the time, and her mind was overtaxed with thoughts of business, and she feared that she should become crazy. I did not tell her that I also feared it before she had said so.

“Her head along the sagittal is higher by half an inch than before the suture opened. The coronal sutures were also spread apart considerably, though not as much as the sagittal, but the left side was a little the wider. For the last few years she has used her intellectual faculties more than usual. She has talked and reasoned with persons of intelligence, and thus accumulated a good share of knowledge. Her forehead is more prominent and her head perceptibly larger than it was three years ago. I believe the cause of the spreading of the bones was her intense strain of body and mind. It is a remarkable case, such as I never saw or heard of before.”

Thinking this will be of interest to your readers, I send it. C. F. W.

[NOTE.—A peculiarity of this case is the age of the person. At the same time it demonstrates the power of an intensely active brain to overcome the common effect of time on the growth and hardening of even cranial bone.—Ed.]

FINGER-NAIL BITING --This practice is a peculiarly uncomfortable one for the looker-on. As a lady physician is quoted as saying, it makes any one of orderly habits and sensitive disposition “nervous,” and whether or not it is true that many people die of effects due to the habit, one would be inclined to consider them deserving of such a consequence.

“It is said that this habit indicates a bad disposition; but the observation leads to belief that it is quite as likely to accompany nervous conditions as any defect in the temper. The habit is comparatively easy to break off if one goes at it in the right way. A middle-aged patient of mine, after having bitten her nails for almost her entire lifetime, broke herself of the habit by beginning on one finger. This she persistently left alone and carefully cultivated the finger nail, giving a certain amount of attention to it every day. When this finger nail had grown to the usual length she took up another, and so on, until all her nails except one were in perfect shape. It took months of the most persistent effort to break up the last remaining scrap of this tenacious practice. She said that she thought it was actually the greatest struggle of her life. The habit had become so fixed that after days of abstinence from even a single nibble she would find herself almost viciously gnawing away at the poor little finger, but after awhile the effort was a success, and although her hands never regained their symmetrical shape, they were vastly improved; and her health, which had been seriously affected, improved also. She had for years been subject to indigestion and kindred difficulties, but, for some reason or other, they almost entirely left her. She could not be persuaded to believe that the breaking up of the habit of biting her finger nails had anything to do with her improved health, but I always entertained a very decided opinion on the subject.”

NOTES IN ANTHROPOLOGY.

The Ancient Cave Dwellers.—Evidences are found in caves the world over of their use by prehistoric men from the stone ages down so frequently as to indicate that they were at one or more periods the usual dwellings of the race. The evidences of human abode are often found mingled with traces of animals, some of extinct species, which seem to have shared man's occupancy or contested with him for it, or to have possessed the caves alternately with him. The excavation of these caves affords valuable information concerning the condition and surroundings of the most primitive men, and incidentally as to the age in which they lived. The most noted localities where the earlier finds of ancient stone implements were made in France were habitations of cave dwellers, or in the immediate vicinity of such habitations. In Kent's Cavern, Torquay, which was one of the first of these palæolithic abodes to be studied in England, human bones or articles of human manufacture have been found in two or three different strata, the oldest ones under conditions betokening extreme antiquity, and in company with the remains of animals that were extinct long before the historical period. Similar remains have been found in many caves in all countries, and are among the several evidences of man's glacial and preglacial existence. In a cave at Cravan, France, were found beautifully ornamented vases, polished stone bracelets and a mat of plaited rushes. In the cave of Marsenlas, also in France, besides the usual instruments of silix, arrow points and the like, were found some peroxide of manganese, which was probably used in tattooing, and engraved designs; a piece of bone adorned with a regular ornamentation, and a piece of rib having a musk ox carved upon it, in which, according to the Marquis de Nadaillac, the design is treated with exact knowledge of anatomical forms, the relief is brought out by shadings, and the drawing is vigorous.

From an elaborate examination of the objects which the cave man has left, dis-

playing an art faculty, and from the study of the crania of the cave people themselves, it is argued that they must have possessed a high capacity for culture in all directions, and must have been as complete in their whole manhood as living Europeans.—*Popular Science Mo.*

Late Dream Data.—The Leipsic School of Experimental Psychology report the following as result of systematic observation on sleeping and dreaming:

(1.) With increase of age, sleep becomes lighter and dreams fewer. Children, however, dream but little, if at all, the maximum of dream frequency being reached between the ages of 20 and 25. The curve of sleep does not, as might be expected, run parallel to the dream curve, but in a straight line, sleep becoming steadily lighter from childhood onwards. (2.) The intensity of dreams increases with their frequency. (3.) Frequent dreaming and light sleep vary together, but not proportionally. A deep sleep is attended with but small decrease of dream-frequency. (4.) The more frequent the dreams and the lighter the sleep, the better is the waking memory of them. Women form a possible exception to this rule. Though their sleep is light, not much of dreams is remembered.

There is a very great difference between the sexes. Women sleep more lightly, and dream more than men. In men the frequency of dreams has no effect upon the duration of sleep. Whereas this influence is very large in the case of women, sleep with much dreaming lasting on an average an hour longer than dreamless sleep. Much dreaming brings with it, for women, the necessity of a longer period of sleeping, *e. g.*, of day-sleeping. Women who are light sleepers require half an hour less sleep than heavy sleepers. On the whole, women's sleep is more interrupted than men's. A suggested reason for this difference is that women can gratify their inclination in the matter of sleep more easily than men. The majority

of men questioned represented themselves as feeling tired on awaking; the women not.—*Mind*.

Inebriety Self-Limited.—The *Quarterly Journal of Inebriety* says that in most cases, inebriety is a self-limited disease. Remedies and means are frequently credited with being curative, whereas the real facts are that some organic brain change takes place, and the desire for alcohol ceases. Other morbid symptoms may come on, but this disease has subsided, or may take on new forms. The bark remedy, the mind cure, hypnotism or any of the so-called specifics that are followed by a cessation of the drink impulse are all examples of this change. Physicians of asylums recognize this and direct all their efforts to build up and bring the patient back to a normal physiological life, in expectation of the final cessation of the drink symptom and restoration of the organic processes. This result may come on at any time, and the object of all treatment is to encourage this and remove the conditions which seem to provoke the drink symptom.

Drugs or restraint which hold the drink symptoms in abeyance are never curative, and, when followed by a subsidence of this impulse, it is an accidental conjunction of the natural dying away or change of brain function and growth. When such change occurs, after long treatment in the best physiological and hygienic conditions, it is reasonable to suppose that these means have contributed more or less to this end. But when this subsidence follows in conditions opposed to this, and from means inadequate to change or alter organic action, clearly some other forces are at work. The self-limitation of inebriety, and natural history and progress of the disease are yet to be written.

On Flying Machines.—While many "flying machines" are at this moment being built in entire or partial ignorance of it, those are probably nearest success who have built so far on nature's plan as to use rigid supporting surfaces, but have wisely added a fund of power in a different form from her's—that of engines and propellers.

Mr. Maxim, whose name is widely known as that of a most successful inventor, is understood to have nearly completed, at Kent, in England, a flying machine on this principle, stretching over 100 feet from tip to tip of the so-called "wings." These are really comparatively rigid, kite-like supporting planes, supplied with twin propellers, like those of an ocean steamer, and actuated by engines of almost the nominal horse power of those belonging to the first Cunarders which crossed the Atlantic, and probably those fitted with sufficient mechanical power to secure horizontal flight, if that power can only be rightly directed. With this machine Mr. Maxim expects to make an early attempt at artificial flight on the grandest scale. Where, however, every provision that ingenuity and fore-knowledge can suggest has been made against every difficulty, such as is ordinarily called "mechanical," there still remain immense difficulties in guiding the machine if it ever gets in the air. With the fullest confidence in the ultimate success of aerodromics, we may yet call him a bold man who steps first from the solid earth in such a vehicle into the element above. All the more credit to him if he succeed!—*Cosmopolitan*.

The Women of Japan.—Although not so welcome on her first appearance as her brothers are, the Japanese girl is sure to be dear to both father and mother; and in the latter of these she is equally sure to find a nurse and guardian truly semi-angelic. She will be born into an atmosphere of gentleness, grace, and kindness, and after five or six weeks of infantile existence, she will pass into the outer world upon the back of some sister or little female servant, where she will learn insensibly to grow up like other Japanese babies—demeaned, silent, restrained, polite, and self-respectful. She will never be slapped or put into a corner or told "not to do so and so." The sternest possible moral medicine of reproof will be administered to her with the sugar of gentle voices and tender faces; but, at the same time, she will be instructed daily and hourly in the duty of suppressing herself, and absolutely obeying her elders and betters, as well as of being ready on all occasions to sacrifice herself for the sake of others. Of

course, the English or American idea would be that abjectness must result from all this, but positively that is not at all the case. The Japanese woman, like the Japanese man, brings out of all such early education, in a marked degree, the virtues of self-respect, high spirit, and resolution, the fact being that she sees in all this the ideal of her duty, and that which ensues—the submission of her whole life to her father first, to her husband next, and then to her grown up male children—is the willing and accepted submission to a duty, not the acceptance of a bond. Japanese history is full of the most heroic proofs of the nobleness of soul possessed by the women of the land. In private life also the Japanese woman displays no qualities of the slave; she is steadfast and heroic in sickness, danger, or poverty. Always a lady in whatever rank of life she may be born, she permits herself no expression of impatience or revolt. She can die as well and bravely as she can live, and the daughter of the Land of the Rising Sun might pass, I really believe, into a higher state of existence with very few changes of nature, manners, or heart, and find herself, and be found there, quite at home.—*Sir Edwin Arnold.*

The Throwing-Stick in California.—The British Museum has lately acquired a collection made by Mr. George Godman Hewitt, who acted as a surgeon's mate on board of the "Discovery" during Vancouver's voyage in search of the Northwest Passage, from December 1790 to 1795. Mr. C. H. Read, of the British Museum, lately read a paper before the Anthropological Institute on these specimens, and has been able to add materially to our knowledge of the throwing stick. The most interesting novelty among the objects described is a throwing-stick from the Santa Barbara Islands on the Californian coast, the length being given as $5\frac{1}{2}$ inches. Now, if the shaft of this specimen could be elongated to 20 inches, and the projection between the finger holes extended to about 4 inches, the specimen would be absolutely identical with one lately sent to the National Museum by Capt. John G. Bourke, U. S. A., from Lake Patzcuaro, Mexico, and used at present for hurling a trident spear among a

flock of waterfowl. Putting together the papers of Mason, Uhle, Bahnson, Seler, Zelia Nuttall and Mr. Read, we are now able to trace this curious apparatus, all the way from Greenland, round the Arctic regions to Sitka, in California, thence to Patzcuaro, in Mexico, and note its reappearance in South America. The Indians of Washington State attach to the butt end of a long retrieving spear a piece of wood to aid in throwing which answers quite nearly in shape to the Santa Barbara specimen, only the wood is cut away behind the finger holes. If this is a fading relic of the throwing-stick, there will be another connecting link in the series. The Santa Barbara specimen was evidently adapted to a very short spear.—*American Anthropologist.*

Time Sense in Animals.—Time sense is very highly developed in domestic fowls and many wild birds, as well as in dogs, horses and other mammals, which keep an accurate account of days of the week and hours of the day, and have, at least, a limited idea of numerical succession and logical sequence. A Polish artist, residing in Rome, had an exceedingly intelligent and faithful terrier, which, as he was obliged to go on a journey, he left with a friend, to whom the dog was warmly attached. Day and night the terrier went to the station to meet every train, carefully observing and remembering the time of their arrival, and never missing one.

Meanwhile he became so depressed that he refused to eat, and would have died of starvation, if the friend had not telegraphed to his master to return at once if he wished to find the animal alive. Here we have a striking exhibition of time sense as well as a high example of all-absorbing affection and self-renunciation likely to result in suicide.

Intellectual Progress in Australia.—Francis Adams, writing on "Australian Men of Mark" in the *Fortnightly Review*, says: "Only two forms of the national life are yet strong enough and have sufficient volume to produce men of mark, and those two forms are politics and trade, and in politics is included journalism." Among the journalists, several are mentioned as being peculiarly gifted, of

interesting personality and great force of character; but the writer continues: "In literature, science and art, the men of mark do not exist. One poet of mark—Adam Lindsay Gordon—one writer of delightful prose—Marcus Clarke—formed, but the brilliant dawn of a cloudy, colorless day. Mail steamer and cable have brought England too close. Her popular literature has swamped all native originality, and exotic and specialized culture is not yet possible in a community vulgarized throughout by the headlong race for wealth. Young Australia has not yet found its voice, and who shall prophesy the words which it presently shall utter, not to say the deeds which it presently shall do?"

A Fresh Aztec Discovery.—One of the strangest of the old Aztec cities has recently been discovered by a party of Mexican laborers while they were digging in the extension of the Santa Cruz Canal. Several ruins of these wonderful buildings of the Aztecs were found. The first ruin was struck while cutting through the desert

about twenty feet below the surface, where it had, doubtless, been covered up by sandstorms, which are very severe in this district during the summer months. The main building was of stone, made in sections and held together by a kind of cement. The first building consisted of a triangular structure about 300 feet in length and 200 feet in width. The roof, which had, doubtless, been thatched, had caved in, but the wooden pieces by which it was held together were as sound as when put in there hundreds of years ago. They were pulled out of the old wall, and are on exhibition at Tenson. In the main building were eighteen mummified bodies, all of medium size. They were wrapped in a kind of cloth made from the fibre of the *cholla* cactus. Their attire consisted of a mantle and leggings, and they had bone bracelets on their wrists, and near where one of them was lying the laborers dug out a beautiful turquoise, handsomely polished, and in another portion they found an idol.—*Illustrated American.*



NEW YORK,
June, 1892.

SYSTEMATIC MORAL EDUCATION.

NINTH PAPER.

A VIEW OF THE MENTAL ECONOMY.

It has been intimated already that excuse could not be alleged for the neglect of moral training on the ground of a lack of information with reference to the nature of the faculties that constitute moral nature. The study of metaphysi-

cians and psychologists for ages has embraced ethics, and fully as much light has been thrown upon man's moral attributes as upon his intellectual. The past hundred years has been especially fruitful in definitive results concerning the function and sphere of the mental powers. Physiology and Anatomy, through the research of earnest observers, have aided in demonstrating the brain principles on which mental phenomena rest. So that philosophy on one hand, and science on the other, have, by mutual confirmation, furnished the teacher with an available equipment for the work and duty of developing and training the whole mind of children and youth. Seventy-five years ago—in the 88th number of the *Edinburgh Review*, of which he was then editor, Mr. Francis Jeffrey attacked the

phrenological system with all the force and acuteness of which he was the well-known master. In the course of his essay, he repeatedly denied the existence of a plurality of original and independent faculties in the constitution of mind, just as he denied most emphatically, the division of the brain into organic centres. One was a unit, and indivisible, just like the other, in Mr. Jeffrey's opinion. The letter in which George Combe replied to the reviewer is one of the most thorough and masterly views of metaphysical criticism in existence. Taking up the points of objection, one by one, the eminent phrenologist showed that the reviewer was, in many respects, unacquainted with the facts of science and the principles of philosophy, and occasionally inconsistent with himself. The denial of a plurality of independent faculties was shown to be singularly out of harmony with the spirit of Scottish metaphysics, as by many quotations from the leading authorities, *e.g.*, Stewart Reid, Thomas Brown, Lord Kames, Cudworth, Hutcheson. It was shown that upward of twenty five of the faculties in the phrenological scheme were already admitted as primitive or original principles. Among these the moral sentiments or affections are distinctively included, the functions or powers of which are identical with our recognition of them to-day.

The morality of an action is determined by the character of the motive that prompts it; and to know the character of the motive, we must analyze it, and trace to the source the attribute or attributes that underlie motive. Nearly all motives are composite, *i.e.*, two or

more faculties, feelings or principles, enter in each of them, and to the experienced observer, as a rule, little difficulty offers in the way of resolving motive into its primary elements.

Let us for the moment consider the essential nature of some of the more potential factors of moral conduct.

First--There are the appetites and propensities, among which are alimentiveness, the desire to acquire, the social feelings, cautiousness, self-defense, the sexual sentiment, the desire for life, for authority and control, etc.; these relate to the individual, are selfish.

Second--There are the sentiments, such as the desire for the esteem of others, the feeling of benevolence and sympathy, respect and veneration, hope, imitation, trust in a Superior power, the sense of humanity, etc. These relate to others; have their welfare in view; are, to use a term of modern socialism--"altruistic."

In the conduct of children, the action or stimulus of the faculties is clearly seen, the manifestation being comparatively simple. The little boy or girl shows the desire to indulge appetite, on occasion, when some nicely is seen. So the instinct of fear comes out in the presence of strangers, or in a situation new to the child's experience. We are interested by his artless affection for parent or friend, and amused by the naive imitation of the manner and speech of his elders. He talks, sits and walks as they do; and while he exhibits in imitative fashion, the complex feelings of jealousy antipathy, disdain and invidiousness, the strongest element in the feeling, the faculty of the combination, which may be most influential in the

mind of the child, is pronounced and easily seen.

Some of the modern writers on psychology classify feelings or affections into *benevolent*, *i. e.*, those that impel to the doing of good, and *malevolent*, those that impel to the doing of harm. Such a division upon the natural foundation of human mentality is unjust and illogical, but as referred to the manifestations of perverted and debased faculty is correct. All the endowments of the human mind have a legitimate purpose and function in life, and are designed for the welfare of man. Properly developed, harmoniously correlated, they constitute a symmetrical and beautiful structure, in which the "selfish" elements are influential to the extent of stimulating industry for the provision of those things needed for simple maintenance and for rightful participation in the affairs of social and moral life.

The "selfish" or "propensitive" faculties are in a sense the purveyors of the "higher" faculties or sentiments; they are the executive instrumentalities through which sentiment and feeling express themselves in practical activity. In the little child the selfish feelings—as a primary manifestation of mental growth—are impressed by nature with a strong activity. The development of the child is for the most part physical, and it is therefore the selfish and personal interests of the young organization that are the chief consideration. We do not, however, impute a malevolent or vicious quality to the child's conduct because his desires or appetites are paramount, and for their gratification his conduct disregards the moral

code. No; the expression is but natural, and we wait for a later development, when the faculties of intellect and morals shall offer their controlling and compensating influence to render the selfish subordinate, which (these) having performed their important part in the physical development of the individual, shall subsequently take their proper place in the mental economy as aids and instrumentalities in the prosecution of the work and duty that belong to the matured organism. But if the selfish faculties continue to be predominant and controlling in maturity, we have the witness of a mind and character that are abnormal, that have not been wisely trained and regulated, with the inevitable consequence of unbalance and perversion.

Granted that the inheritance of the "lower" elements, the passions and propensities, was originally strong, the recognition of the past should demand such careful management of the child's conduct, such an ordering of his habits and associations that the inheritance would be modified, and the higher nature be made to exercise the best possible control. The great, strong nature that accomplishes deeds that the world admires inherited strong passions and propensities, and derived from them the energy and force that were transformed by high motive and a disciplined intellect into noble action. It is the training, the education, the environment given by judicious parents or guardians that saves the strong and wilful child from the degeneracy and ruin that would probably follow his being "let alone." When we hear a mother or father complain of a child's obstinate

"temper," that they "can not do anything" with him or her, we know that the child has a sorry future in prospect, and we can not but censure the parent for not affording him the opportunity to grow into manhood with the advantages of strong physical propensities regulated and enlightened as to their place in the life work.

As we have remarked before, the old writers laid much stress on "circumstances" in their analyses of human conduct, the majority of them supporting the doctrine of necessity as against freedom of choice or liberty. Spinoza refers all phenomena, natural and human, to the operation of fixed laws, while the only perfect freedom exists in God. That great philosopher, however, believed that in a career of obedience to the precepts of religion, in living an earnest and devout life man drew from Divine sources power to master self and to rise higher in moral or spiritual character. The true end of life is virtue, and that, according to Spinoza, signifies divine knowledge and spiritual capability, and the natural desires prompted by the sentiments and passions are designed for a broader, higher field of activity in the furtherance of human destiny than the common functions of physical ministrations. It is plain that the earlier the human being is brought to an understanding of the fundamental elements of his nature the fuller will be his power of self mastery and the more extended his culture in the excellences of the moral life.

THE DEATH OF CHARLES A. BARRY.

SHORTLY after the article descriptive of Prof. Barry's life and work had been

placed in the printer's hands, we were deeply pained to receive notice of his sudden death. As no particulars have yet come to hand concerning its cause, we can only assume that it was probable due to pneumonia or exhaustion. But a week before the editor had a letter from him which contained no intimation of illness, but, on the contrary, breathed that vivacity and reliance of spirit for which the artist had ever been remarkable. We regret his death, for the world's sake, as he seemed most earnestly alive to its needs in respect to instruction and progress in matters of practical usefulness. His lectures and contributions to the press had lately assumed a character and bearing that showed his interest in the moral development of the individual and society. He had spoken very earnestly to us on the necessity of personal culture, and his determination to do what he could to further the best interest of his fellows. Believing that phrenological methods were the best for mental development on all its sides, he was ready to use the influential position he held as instructor of art for the furtherance of these methods. New England has lost a valuable worker in the death of Prof. Barry, and that large circle of artists and designers in Massachusetts that knew and valued him as a teacher and representative must keenly regret his departure from their midst.

PRACTICAL INSTRUCTION AMONG THE POOR.

THE "University Settlements" which have been so effective in good work in England have recommended themselves to philanthropists in America also. In

the *North American Review* mention is made of "the Women's College Settlement" of New York, which for three years has been doing excellent things in its Rivington street house. Seven or more graduates of Smith, Wellesley, Vassar and Bryn Morre, one of them a physician, living at their own expense within its walls, and helped by frequent visitors, have carried on their quiet work for the neighboring women and children. The region is inhabited largely by Russian Jews, though many other races are represented. Clubs and classes teach the boys and girls of the district many things, from physical culture to political science, besides the good manners that they learn by example alone. A military drill appeals strongly to the boys. The girls are instructed in hygiene and household arts of the highest value to women of all classes. The Settlement's free library of 1,500 volumes has had within the past year, the astonishing circulation of 10,000. The baths in the basement do their share of civilizing, and are most heartily appreciated. On thirsty days the neighboring saloons are said to find a formidable rival in the free ice water fountain in front of the Settlement. A Summer home maintained by the Settlement gives children in groups of about twenty a series of fortnightly outings in the country. There are too many good things about the work to be related here, and publicity is rather shunned than sought.

This statement from a contemporary describes an excellent way of doing good among the lower classes. While it is remarkably suggestive of needs that public schools and public char-

ity do not meet, it affords very suitable field of valuable service in which young ladies of wealth may employ some of their leisure. But how is it that such worthy enterprises seem to be inaugurated and carried on by women almost entirely. Why do not our young men of wealth and leisure also engage in work of analogous character for the benefit of the children of the poor, especially growing youth, whose restrictions and forced street life make them an easy prey to vice. D.

A RUN SOUTHWARD.—We made a rapid trip down into the pine region of the South a few weeks since, feeling the need of a little change and the refreshment that is afforded by scenes new and interesting. On our way through Virginia and North Carolina we were impressed by improvement here and there exhibited in many of the towns, some of them having taken on a phase of development that confirms what we have been hearing of late concerning Southern growth. Down among the pine hills the evidences are marked at certain points that a spirit of enterprise akin to what we know at the North is at work for the utilization of the peculiar sanitary resources of that region. We spent a day or two at the new settlement of Southern Pines, and should have been glad to stay a week there. The mellow tone of the pure atmosphere, the aroma of the piney woods and of the blooming fruit trees were a delightful experience and their memory lingers fresh in our mind. We shall have more to say soon about the impressions that we carried away from that region.

OUR MENTORIAL BUREAU.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

STAMMERING AND MAGNETISM—T. D.—If the person who labors under this difficulty can be subjected to the magnetic or hypnotic procedure, he can be improved if not absolutely cured. When the trouble is due to a defect of structure in the larynx or throat—an unusual occurrence—we can not expect to accomplish much by any treatment.

NUTRIMENT IN AN EGG—H. P.—The statement that an egg is equal to a pound of meat, is untrue. The proportion of food in the egg is certainly large, but when compared with a quantity of beef or mutton eight times heavier, its food substance is not a quarter fairly of the latter. Comparing the food value of an egg with that of fruits, it has been found by Professor Fresenius to contain as much nourishment as a pound and an ounce of cherries, a pound and a quarter of grapes, a pound and a half of russet apples, two pounds of gooseberries, and four pounds of pears; of the common vegetables, a pound of potatoes does not quite equal an egg in nutritive substance.

BOVINE GRIEF.—Two correspondents write us in the following terms: "We should like you to explain, and give us reasons why a cow or any other brute of the same species

when they meet with any one of their dead, or indeed a single bone, act as if they were crazy or mourning. They never make a fuss over any other dead but their own kind, and there is no other animal that does the same, so far as we know."

If this be the case with the ox tribe, we should be pleased to have some of our correspondents, who are conversant with their habits, to give such an explanation of it as may be logical. We know that cows have the instincts of association and motherhood in a good degree, and will mourn the loss of companions and of the young in a striking manner.

THE WILL—H. G.—The will is a resultant of the combined action of the faculties, but in its action we note the influence of a certain faculty that exercises a predominant force. The metaphysicians speak of motives as affecting the will, giving special direction or color. Such motives have their origin in organic function, and their nature is but that of the faculties that inspire them. Will expresses the strength rather than the weakness of organism, therefore habit may be said to be a crystallization of strong faculties into routine activity, and in its relation to habit will shows an easy activity in any conduct that assimilates to the habit. The more removed the habit routine is from a contemplated act the more difficult the exercise of will may be.

VOICE WEAKNESS AND CATARRH—J. M.—We think that in most cases nasal catarrh is the cause of laryngeal trouble. The impaired respiration that is due to obstruction of the nasal passages has a marked and certain effect upon the larynx if steps are not taken to remove the obstruction. In those who use their voice a great deal, speakers and singers especially, the increased effort to breathe that the nose trouble induces finally produces a laryngeal hyperæmia or congestion that involves laryngeal catarrh with its danger of permanent vocal defect. The pharynx and posterior nasal cavities

perform a "sounding-board" function in the vocal expression, especially noticeable in the higher or head tones, and where these cavities are narrowed and shortened by abnormally thickened membrane, the singer finds to his or her mortification that the quality of the voice has lost in fullness and clearness. In most cases timely attention to the trouble, removal of its cause and suitable treatment will prove remedial, and the voice restored. The majority of cases of laryngeal catarrh or of laryngitis may be due to persistent nasal catarrh, but we can not understand the position of some laryngologists to claim that all laryngeal catarrhs are from nasal disease.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred

Why are the Chinese slant-eyed?—This question has puzzled me for a long time, and as I have not seen any reference to it in the works that I have read, and could think of no reason for it, I have finally concluded that it is due to many centuries of civilization, necessitating the looking at objects in a downward and inward direction, as in reading, writing, sewing, etc. The horizontal eye sockets of the Caucasian and most other races of the world, give a wide range of vision, horizontally, especially valuable in farming, traveling, hunting and fighting. The round orbit of the monkey gives him great facility in looking in every direction—upward as well as downward and sideways, of which he has great need in his life in the trees. In fact, all animals have not only their eyes so situated but their orbits so shaped as to be of the most service to them in their peculiar mode of life.

In no country in the world, outside of China and Japan, have the people maintained a high degree of civilization for more than a few hundred years. India may be an exception, but the civilization there seems to have been taken up, first by one people, then by another.

Therefore, I think that we may conclude

that when the European and American peoples have been civilized as long as the Chinese and Japanese, their eyes, too, will be slanting.

O. S. ADAMS.

PERSONAL.

AUNT BETSY MCKAY, of Taylorville, Kentucky, has reached the age of 106 years, and yet her eyesight and memory are remarkably preserved. She has 112 descendants living, and remembers many interesting incidents of early Kentucky life.

ROSA BONHEUR is said to have refused \$60,000 for a lately completed painting. It may not be generally known that it was to the Empress Eugenie that Mlle. Bonheur owed almost the first recognition of her talents, and it was from the Empress's hand also that the artist received her highly prized decoration of the Legion of Honor.

THE TRALL MEMORIAL FUND is a worthy attempt to give a remarkable man and medical reformer a worthy representation among the Americans of distinction who have passed away.

All donations in aid of the Trall Memorial Fund are and will be deposited with the Northern Saving Fund, Safe Deposit and Trust Company, Spring Garden and Sixth street, Philadelphia, by Henry S. Clubb, as trustee thereof.

Dr. Trall did far more for humanity than many generals whose names are perpetuated on marble shafts.

LOUIS KOSSUTH was 46 years old when he visited America, and lately his 88th birthday was celebrated. Long years of exile in Italy have not quenched the ardor of his patriotism, but at 86 he has necessarily grown feeble. For a long time he has occupied an ancient palace. There his chief companions have been his memories and his books, for but few people have visited him, and he has manifested but little inclination to mingle with the world.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

A MAN without enemies is like bread without yeast—he never rises.

IN its fancy levity is a beauty, in manhood a fault, in age a vice.

Faith is all, and that physician cures most who can best get people to believe in him.—*Hippocrates.*

I WILL listen to any one's convictions; but pray keep your doubts to yourself. I have plenty of mine own.—*Goethe.*

FOR organization to be efficient, you must have intelligent and honorable and unselfish men and women to organize.—*Chadwick's Rise of Man.*

THE guardian angel of life sometimes flies so high that man can not see him; but he always is looking down upon us, and will soon hover nearer to us.—*Richter.*

MARRIAGE is the best state for a man in general, and every man is in a worse state in proportion as he is unfit for the married state.—*Dr. S. Johnson.*

BACON: Comus, Duke of Italy, had a desperate saying against the perfidy of his friends: "You shall read," said he, "that we are commanded to forgive our enemies, but you never read that we are commanded to forgive our friends."

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

AN Irishman seeing a Chinaman reading a Chinese book backward, as is their custom, exclaimed: "Johnny, are ye left-handed, or only cross eyed?"

"How old are you, my little man?" asked a gentleman of a tot who was less than four years of age. "I'm not old," was the indignant reply; "I'm almost new."

A CUSTOMER called at a pharmacy in the Rue Grenelle, says a French paper. "Give me something to get rid of worms?" "Yes; what kind of worms?" "They are in my wooden leg, and are eating it away."—*Med. Surg. Rep.*

A PREACHER not far from Boston found himself at one time in a sad dilemma. He stopped in his sermon and said: "If I speak softly those of you who are in the rear can not hear me; if I speak loudly I shall certainly wake up those who are close to me."

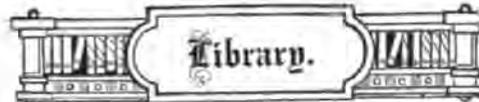
A DOUBTFUL COMPLIMENT.—Mrs. Smith—I fear I'm failing fast. Mrs. Jones—Nonsense! I only hope I shall look as well when I am of your age. Mrs. Smith (*sotto voce*)—When she is of my age! The hateful old thing!

MISTRESS—Nora, how does it happen I find you idling away your time in that rocking chair? Domestic—I'm not idling, mem; I'm reposing. I'm a Delsarshean, mem.

Pat went out a-hunting one day,
With a gun that was old and rusty;
At a bird in a tree he blazed away,
But was kicked in a style that was lusty.

He fell flat on his back, while the bird flew away
With a chirrup. "Bejabers," said Pat,
"At this ind av the gun, I'd vinture to say,
Ye wouldn't have chirruped like that."

T. A. C.



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

THE MEDITERRANEAN SHORES OF AMERICA: or, The Climatic, Physical, and Meteorological Conditions of Southern California. By P. C. Remondino, M.D., Member of the American Medical Association, of the American Public Health Association, etc. Illustrated. 176 pages. Philadelphia: The F. A. Davis Co.

This book is a description of the sea coast of Southern California in its bearing on health. The praise awarded to the climate seems to us a little excessive, especially in view of what the writer of this notice has learned from his own patients who have visited parts of the region. We are willing to concede much to the California climate. Probably there is no better in the world where temperature, humidity and variation of atmosphere here at night as well as day

are considered. The author classifies the climate thus:

"1. A purely insular climate; 2. A peninsular climate; 3. A coast climate; 4. A foothill and valley climate, 200 to 2,500 feet elevation; 5. A mountain climate, 2,500 to 9 000 feet elevation; 6. A desert climate, from 360 feet below sea-level to 2,500 feet elevation; to all of which he attributes distinctive properties."

The book is of interest to those who give attention to climatological studies, and to those who are looking westward for a residence that will afford good advantages for health and future development.

BAACTERIOLOGY AND PREVENTIVE MEDICINE.

By Stephen Smith Burt, A.M., M.D., Prof. Clinical Medicine and Physical Diagnosis, New York Post Graduate, Med. School and Hospital, etc.

This excellent paper was published in the *Post-Graduate* last year. Its nature renders it as seasonable now as then, although the Koch lymph sensation has altogether subsided. Dr. Burt might be called a "conservative," but we should not so term him—rather an advanced rationalist, seeing in enlightened hygiene a powerful prophylactic against germ diseases of every name. We like the attitude of the doctor, and consider his views on the bacterial hypothesis as lucid and logical, and worthy a man of education and medical experience.

PUBLICATIONS RECEIVED.

THE INTERNATIONAL MEDICAL ANNUAL FOR 1892, published by E. B. Treat, New York, is the tenth yearly issue of a deservedly popular compendium of medical advance. With a corps of thirty five editors, most of whom are specialists, the matter of the book is made of special value. Its comprehensiveness is indicated by the fact that it contains over 6,000 references to diseases and their remedies. For the physician who would keep abreast with the continuous progress of practical medical knowledge, this book furnishes a certainly economical aid to the ready acquisition of absolutely essential information concerning new remedies and recently introduced methods of treatment.

The price, in durable cloth binding, being but \$2.50.

THUMB-NAIL SKETCHES OF WHITE RIBBONERS—A little book containing brief accounts of the lives and doings of the women who are prominent in the temperance and reform work of the country, and members of the W. C. T. U. A number of portraits are given. The book comes from the press of the Women's Temp. Pub. Asscc'n, Chicago.

CASANOVA, THE COURIER, by David Staats Foster, author of "Rebecca, the Witch, etc., No. 55 of "Sunnsyde series." A rather mixed story of American travel and foreign life, with a good vein of incident. We note an element of advertising in it—a certain notorious pill-vender being given a page for the exploitation of his stuff. The mere suggestion of such pills militates, we think, against the healthfulness of the novel.

NEEDLES AND HOOKS, and what is made with them. Compiled by Marcia L. Watson, with illustrations.

This is the title of a convenient little manual that our lady friends who love home and its avocations would like to have in the work-basket. Price, 25 cts. W. H. Swett & Co., New York.

PRACTICAL PHRENOLOGY MADE EASY. By James Coates, Ph.D., F.A.S. 8vo.; pp. 73. L. N. Fowler, Publisher, London.

This pamphlet contains many suggestions of value to the student of mind and character, and should be read early in his course. Not, however, as an introductory treatise, but rather in association with the "first lessons" that a student of phrenology takes up. Mr. Coates speaks from the vantage ground of an old observer, and is therefore philosophical and somewhat dogmatic. Such additions to the literature of the subject are welcome.

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE. By H. L. Hastings, editor of *The Christian*.

This copy—one of the "second million" issued by the "Scriptural Tract Repository," of Boston—contains the lecture delivered by Mr. Hastings. The circulation of the

little book has attained a million and a half of copies, and a dozen translations into as many languages have been made, thus giving the essay a very extensive diffusion. The present edition includes a treatise on "The Corruptions of the New Testament." For our young people the book is useful as a frank discussion of important topics that now command the interest of the religious world.

THE SCIENCE OF PROLONGING HUMAN LIFE—Through Nervous Energy and [the Vitalizing Distribution of the Blood by Methods Accessible to All—is the leading title of a pamphlet by a veteran phrenologist and benefactor well known in England—Mr. E. T. Craig—who, now over eighty years of age, possesses excellent health. His views on ventilation, massage, percussion and rolling the tissues, bathing, exercise and so on, are certainly pertinent to most cases of physical debility. He speaks from the experience of a man who knows the virtue of his advice through personal trial of its methods.

Gluten in Wheat.—The important element of wheat upon which the nutritious quality of the grain depends is gluten. The amount of this in the grain is, of course, related first to the nature of the soil, and second to the variety of wheat raised.

The wheats of English origin are often poor in gluten. Those wheats grown from American and Australian grain raised on newly reclaimed soils are rich in nitrogen, and yield the highest percentage of gluten. The grain of wheat grown on virgin soils has a tendency to become deformed, and instead of being round is elongated. [The] cutting of wheat fifteen days before maturity does

not lessen the yield of gluten, but, on the contrary, augments it. M. Joulie has shown that between the fecundation and the maturity of the wheat some complex phenomena take place. There is a migration of the nitrogenous and the phosphate matters toward the ear, and a retrogression of potash from the ear to the soil. Hence, the importance of the period for cutting wheat as soon as the red or white color of the grain can be recognized. There is no inconvenience in cutting, but on condition that the wheat be left in starch till the complete ripening of the grain. In addition to the richness in gluten in wheat being dependent on the variety cultivated, the same remark bears on the thinness of the skin or bran, a very important question with millers.

But the question is more important to the user of wheat, meal or flour, because the miller by his process of cleaning and sifting may remove a large proportion of the nitrogenous or essential food substance, no matter what the proportion of gluten in the grain, and so deprive the consumer of what he needs most in his bread.

Interested.—Those books you sent me were received the 3d inst., and would say in reply, that I am very much pleased with them. I was struck quite forcibly with Mr. and Mrs. R.'s pictures, and thought how much education has to do with molding the face and the character. If they had been reared in a rough, hilly country, without advantages for culture, we would not see quite so much grace and beauty. Choosing a profession is of far more importance than the masses realize.

The principles laid down in those works are so plain that I find it easy to apply them.

S. L. J.



		6th Month.		JUNE, 1892.		30 Days.							
		MOON'S PHASES.		INTER-COLONIAL.		EASTERN.		CENTRAL.		MOUNTAIN.		PACIFIC.	
		D.		D. H. M.		D. H. M.		D. H. M.		D. H. M.		D. H. M.	
Day	of Year												
Day	of Month												
Day	of Week												
		SUN Rises.	SUN Sets.	MOON R. & S.		SUN Rises.	SUN Sets.	MOON R. & S.		SUN Rises.	SUN Sets.	MOON R. & S.	
		H. M.	H. M.	H. M.		H. M.	H. M.	H. M.		H. M.	H. M.	H. M.	
1	153	4 25	7 30	32	sets.	4 31	7 25	7 10	sets.	4 37	7 19	12	sets.
2	154	4 25	7 31	31	sets.	4 30	7 25	7 10	sets.	4 36	7 20	11	sets.
3	155	4 24	7 32	30	sets.	4 29	7 26	7 11	sets.	4 35	7 21	10	sets.
4	156	4 24	7 33	29	sets.	4 28	7 27	7 12	sets.	4 34	7 22	9	sets.
5	157	4 24	7 33	28	sets.	4 27	7 28	7 13	sets.	4 33	7 23	8	sets.
6	158	4 23	7 34	27	sets.	4 26	7 29	7 14	sets.	4 32	7 24	7	sets.
7	159	4 23	7 35	26	sets.	4 25	7 30	7 15	sets.	4 31	7 25	6	sets.
8	160	4 23	7 35	25	sets.	4 24	7 31	7 16	sets.	4 30	7 26	5	sets.
9	161	4 21	7 36	24	sets.	4 23	7 32	7 17	sets.	4 29	7 27	4	sets.
10	162	4 21	7 36	23	sets.	4 22	7 33	7 18	sets.	4 28	7 28	3	sets.
11	163	4 22	7 36	22	sets.	4 21	7 34	7 19	sets.	4 27	7 29	2	sets.
12	164	4 22	7 37	21	sets.	4 20	7 35	7 20	sets.	4 26	7 30	1	sets.
13	165	4 22	7 37	20	sets.	4 19	7 36	7 21	sets.	4 25	7 31	12	sets.
14	166	4 22	7 38	19	sets.	4 18	7 37	7 22	sets.	4 24	7 32	11	sets.
15	167	4 22	7 38	18	sets.	4 17	7 38	7 23	sets.	4 23	7 33	10	sets.
16	168	4 22	7 39	17	sets.	4 16	7 39	7 24	sets.	4 22	7 34	9	sets.
17	169	4 22	7 39	16	sets.	4 15	7 40	7 25	sets.	4 21	7 35	8	sets.
18	170	4 22	7 39	15	sets.	4 14	7 41	7 26	sets.	4 20	7 36	7	sets.
19	171	4 23	7 40	14	sets.	4 13	7 42	7 27	sets.	4 19	7 37	6	sets.
20	172	4 23	7 40	13	sets.	4 12	7 43	7 28	sets.	4 18	7 38	5	sets.
21	173	4 23	7 40	12	sets.	4 11	7 44	7 29	sets.	4 17	7 39	4	sets.
22	174	4 23	7 40	11	sets.	4 10	7 45	7 30	sets.	4 16	7 40	3	sets.
23	175	4 24	7 41	10	sets.	4 09	7 46	7 31	sets.	4 15	7 41	2	sets.
24	176	4 24	7 41	9	sets.	4 08	7 47	7 32	sets.	4 14	7 42	1	sets.
25	177	4 24	7 41	8	sets.	4 07	7 48	7 33	sets.	4 13	7 43	12	sets.
26	178	4 24	7 41	7	sets.	4 06	7 49	7 34	sets.	4 12	7 44	11	sets.
27	179	4 25	7 41	6	sets.	4 05	7 50	7 35	sets.	4 11	7 45	10	sets.
28	180	4 25	7 41	5	sets.	4 04	7 51	7 36	sets.	4 10	7 46	9	sets.
29	181	4 25	7 41	4	sets.	4 03	7 52	7 37	sets.	4 09	7 47	8	sets.
30	182	4 26	7 41	3	sets.	4 02	7 53	7 38	sets.	4 08	7 48	7	sets.

C. F. WELLS, NELSON SIZER, H. S. DRAYTON, ALBERT TURNER,
President. Vice-President. Secretary. Treas. and Bus. Manager.

FOWLER & WELLS CO.

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Letters of Inquiry requesting an answer should inclose stamp for return postage, and be sure and give name and full address every time you write.

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Our premium List, giving complete descriptions of the Premiums offered to subscribers, sent on application.

Our Descriptive Catalogues or our new List of "Books for Women" will be sent to any address on receipt of stamps for postage.

Vacation Time.—One of the principal objects in taking a vacation is that there may be a recuperation of mental and physical strength, and experience has shown this to be not only pleasant, but even necessary. The human system can not stand continual strain without change or rest. That there are many who receive benefit from this change is undoubted, and it is equally true that there are others who do not, and it is also true that but a few receive the full amount of benefit they should get, and therefore, Dr Drayton's little work "Vacation Time; or Hints on Summer Living" will be found valuable. In a recent notice of this the *Rochester Herald* says: "It contains many hints on diet, exercise, bathing dress, etc., and is altogether well worth reading, before one begins to tire himself to death on his annual summer vacation. The book is not much more than a pamphlet less than one hundred pages, and a well invested quarter will purchase it." To such of our readers as have not seen this we would commend it whether the summer season is to be spent at one's home or in the way of change and recuperation, many of its hints are adapted to any or all conditions. Will be sent on receipt of price, 25c.

Health and Home.—In speaking of *The Hygienic Home Cook Book*, or healthful and palatable food without condiments, by R. T. Trall, M. D., says: "This is unlike any of the average cook books, since the author does not believe in seasoning food. The recipes given are based entirely upon strict hygienic principles as observed in sanitariums, and should be used in our homes if we expect to be "healthy, wealthy and wise." The author says, "Those who would try them, and who think they can not immediately change their habits, we have merely to say, and such seasonings or flavoring as you please, but keep in mind the fact that the rule of health is, the less of such things the better." We advise our readers to buy this book and try the recipes to see if they could not learn to do away with so much rich seasoning in their food." The price is only 25 cents.

CURRENT EXCHANGES.

Our Day.—June number has a good summary by the editor, Joseph Cook, in "Fresh Light from Ancient Monuments." A progressive religious monthly taken as a whole. Boston.

Harpers Magazine. June.—For illustrated articles of prominence we refer to Funeral Orations in Stone and Wood, chiefly from classical sources. A Honeydew Picnic. The Birthplace of Commodore Isaac Hull, The Austro-Hungarian Army, Social and Intellectual Condition of Eastern Peru, From the Black Forest to the Black Sea, Part V. Harper & Brother. New York.

Medical Tribune. June number. Notably a practical issue. New York.

Christian Thought, bi-monthly. June number at hand. Discusses the live questions of modern theology. W. B. Ketchum. New York.

Food. June. This new monthly seems to have made a good impression. Its field is popular instruction. Clover Publishing Co., New York.

Lippincott for June. A Kentucky Tale of the Olden Time, complete, Murat Halstead relates Early Editorial Experiences, The Great American Desert, on the Idaho Trail, La Crosse, The Woman of the Plains, The Struggle for the West, Curious Mixtures, and With the Wits, are the illustrated articles. Philadelphia, Pa.

Scientific American, weekly. Specially an expositor of the industrial arts, well illustrated. Munn & Co., New York.

The *Century* for June has an excellent portrait of its originator, the late Mr. R. Smith, and some account of his rather interesting career. Among the more notable and illustrated articles are Budapest, or the Rise of a New Metropolis, Mount St. Elias Revisited, The Chosen Valley, Early Political Caricature in America, The Chatelaine of La Trinite, Capaccio, one of the old masters, A Simple Case, Thumb nail Sketches, Christopher Columbus' Search of a Patron. New York.

Harpers' Bazar, weekly reporter of Society and Fashion. New York.

Truth, weekly. Toronto, Can.

Sanitarian. June number has a portrait and sketch of the energetic and capable editor, Dr. A. N. Bell, in the course of which not a little information concerning the rise and progress of modern sanitary science is given. New York.

Illustrated News of the World, American edition, weekly. New York.

St. Louis Hygienic College.—We have received the sixth annual announcement of the St. Louis Hygienic College of Physicians and Surgeons, being for the year 1892 and '93. This institution is based on the treatment of disease with Hygienic Agencies, and without Drug Medication. It well deserves the support it is receiving from the friends of hygienic medication. The announcement will be sent free to any of our readers who will apply to the Dean, S. W. Dodds, M. D., 2826 Washington ave., St. Louis, Mo.

The New York Association of Graduates of American Institute of Phrenology.—At the June meeting of the New York Association of Graduates of the American Institute of Phrenology, Mr. C. E. Cady, the vice-president, and a graduate of the class of '85, read a very interesting paper on the "IMPORTANCE OF A KNOWLEDGE OF PHRENOLOGY TO YOUNG MEN." It was shown that much of his success would be influenced and affected by a knowledge of this subject and its application to the affairs of life. At the close of the lecture Mr. Albert Bausch, of the class of '87, made a practical application of Mr. Cady's remarks by the examination of two young men of contrasting character who were present. The July meeting coming on the evening of the 4th will be held on Thursday evening, June 27, when Dr. Drayton, editor of the JOURNAL, has accepted an invitation to make an address on the "BEST METHODS OF MENTAL RECOVERY." Those who can attend this may certainly expect some good practical advice from the author of "Vacation Time."

The August meeting, to be held on the first Monday evening in August, will be devoted to the consideration of the best lines of work for the Association to follow during the coming year.

At the September meeting Mary T. Hayward will read a paper on the "RELATIONS BETWEEN HEALTH AND THE MENTAL TEMPERAMENT." On Thursday evening, Sept. 8, the Association will give a reception to the students of the class of '92. These meetings will all of them be found of interest to as many as can attend.

The Phrenological Game.—Our new Phrenological Game, published under the title of the "Perfect Man," will be found interesting at this season when many people have leisure and are together at seashore or mountain resorts; its introduction will afford means of interest and amusement, and withal a good deal of instruction. We hope our friends all have obtained this set of cards, and will be sure to take advantage of the opportunity that may be presented for introducing the subject. The Game is played in a manner similar to the well-known game of "Authors." Three or more persons can play at one time, and even children can appreciate and enjoy it. Will be sent on receipt of price, 25c.

Phrenological Busts.—For a proper understanding of the location of the faculties there is nothing so serviceable as one of the phrenological busts. These are made a little less than life size in plaster paris at \$1, or in china-ware with the names of the organs printed on the bust, so it can be washed or cleaned without in any way injuring it. These are made in England, and on account of the cost of duty the price is high, being sold at \$5 each. We also make a smaller size in plaster, sold at 50c. The large busts go by express at the expense of the purchaser; the small size we send by mail postpaid. We commend these to all who are interested in the subject, and a very practical idea of it can be obtained.

SHORT TALKS ON CHARACTER BUILDING, by G. T. Howerton, M. S., Graduate of American Institute of Phrenology, Founder of the Phreno-Normal College, Buena Vista, Miss., 12mo., pp. 227. Cloth. Price, \$1.00. Published by Fowler & Wells Company, 27 East 21st street, New York.

We have many books that offer advice and suggestion on the formation of character, some good, others merely repetitions of the commonly received axiomatic wisdom of the day regarding duty and goodness, and the essentials of success. Mr. Howerton has taken up his pen as a practical observer and student of life. A teacher, he has been a student of the young, and with the aid of the best known system of observation. The reader is impressed on opening the book that the author is in thorough earnest and does not merely deal in words. He goes at once into the theme and shows how much society needs instruction and practical advice with regard to the development of character. He analyses the three fundamental elements of a true individuality—birth, education, regeneration, and transfers their relation to the future of the youth or maiden. How one may "stand in his own light" is pithily illustrated and what sort of work should be done by education for every boy and girl is set out in a sharp light. The constituents of character and disposition are defined at length, and their influences portrayed that make or mar the noblest attributes. What marriage has to do with us and for us, come in for a good share of consideration, and naturally enough the common habits of society are critically diagnosed for what they are worth. There is nothing prosy in the style of the book, and preachments are avoided, while the offhand conversational tone, numerous illustrations and frequent anecdotes make it pleasantly interesting. It is a book that we can commend to the parent and teacher, and to young people as a real help toward the understanding of character and toward its improvement in the most desirable lines.

Kodaks.—The enthusiasm that is manifested in amateur photography does not seem to be on the decline, but it is almost impossible to move about the country any place and not find people with Kodaks or some other outfit making "snapshots" at all kinds of objects. It has been noted that the owners of these tell-tale instruments believe that it is true that there is more of interest to be seen when their Kodak is at home than when it is with them; that is, if it is not at hand, they are always liable to miss a good chance, and it is undoubtedly the case that the owner of one of these takes much more interest in objects and sees many things that would or might have escaped attention under ordinary circumstances.

Among those who have made the subject especially popular, there are none who have done more than the Eastman Kodak Co., of Rochester, N. Y., who issue full lines of camera and other supplies, a catalogue and circular of which will be sent on application as above.

Announcement.—The annual meetings of the Alumni Association of the American Institute of Phrenology, to be held at the Institute Hall, No. 27 East Twenty-first street, New York, next October, will be of great interest and value to students, educators and those interested in reforms.

Papers are expected from the Rev. Mr. Greer, Wm. F. Rounds, Esq., Secretary of the New York Prison Association; Dr. John S. Capen, Dr. Drayton and others of eminence. More definite announcements will be made later. All students, educators, and those interested in phrenological science and human culture are cordially invited.

By order of "Working Committee,
J. W. SHULL, Chairman.

Liberal Appreciation.—A correspondent, in a recent letter, says: "After carefully reading 'How to Feed the Baby,' I have come to the conclusion that had I bought it five years ago and paid thousands of dollars for it, the investment would have been the best one I had ever made. I believe its teachings would have been the saving of the life of my son and my household much sorrow."
J. H. K."

This is a just tribute to the worth of this little work, which is undoubtedly the best work on the *HYGIENE OF INFANCY* yet published. Many parents have just cause to feel, as the writer of the above letter expresses himself, for what gives to parents greater cause for thankfulness than that which adds to the well-being of their children. The book is published in cloth binding at 75c., or in paper cover at 50c. Address this office.

Lectures Wanted.—We have received a letter from Mr. R. M. Orme, 140 Harris street, Savannah, Ga., asking that a first class man be sent to that city, where he says he will certainly make money in lecturing and making examinations. If some of the graduates of the Institute have that in their route, it might be well for them to correspond with Mr. Orme in regard to it.

Miller's Hotel.—In this number of the *JOURNAL* will be found an advertisement of Miller's Hotel, so long established, and so well known to many of our readers. It was opened to the public in 1870, and the present proprietor says that twenty-five of the present guests have been at the hotel an aggregate of two hundred and seventy-three years, making an average of nearly eleven years each, which certainly speaks well for its management. In connection with the Hotel there is a well conducted Turkish Bath, which the guests must certainly appreciate.

The Waukesha Sanitarium.—Our friend and patron Dr. J. P. Dargitz who was unfortunate in having his Sanitarium in New York State, burned, sends us an announcement of his new location at Waukesha, Wis., where he has a fine location with ample room for the accommodation of his patrons and guests.

Short Talks.—This is the very suggestive name of Prof. Howerton's new book on Character Building. The author is a graduate of the Institute of Phrenology and a successful teacher. The work is published in book form after a careful revision and much enlargement of a series of talks that Mr. Howerton gave to the young people in his school, including some added chapters, making a work of special interest to young people to whom it is heartily commended. It necessarily recognizes the value and importance of a knowledge of Phrenology in the building up and development of character. The illustrations are of a kind intended to teach lessons of themselves. We hope every reader of the *PHRENOLOGICAL JOURNAL* will become the possessor of this book, and no doubt in many cases copies will be found useful for presentation, as it is well printed and handsomely bound, and sold at a popular price, \$1. To agents who will take up this liberal terms will be given. Address this office.

Vegetarian Society Lecturers.—The course of lectures given under the auspices of the New York Vegetarian Society in our new hall were closed on Tuesday evening, June 14, by a lecture by Mrs. Le Favre, the founder of the society, on "Grace" which it was clearly shown could and should be cultivated; also that there is a language in our attitudes which, if studied, can be understood.

The American Del Sarte Association.—This Association has been organized here in this city with Mrs. Carrica Le Favre, the author of *Del Sarte's Physical Culture*, as President, and Mrs. M. L. Marsh, Secretary. The object is stated to be the study of the works of Francois Del Sarte and to gain for its members the advantages arising from unity, fellowship and concerted action on professional and social lines. There are active and associate members. Any of our readers who are interested may obtain further information by addressing either of the officers named above at 150 Fifth avenue, Room 14, New York.

The Royal Road.—Mrs. Le Favre's new book, "The Royal Road to Beauty, Health and a Higher Development as based on Diet and Proper Habits of Life," is now ready, and advance orders have all been filled. This work is likely to prove as popular as her *Del Sarte's Physical Culture*, the first edition of which there were 5,000 copies having all been sold, and a new edition is now ready. Mrs. Le Favre is the founder of the New York Vegetarian Society, and is also president of the New York Del Sarte Association. The price of this work is 25c. in paper and 75c. in cloth.

Vaccination.—We can send a copy of "The Story of a Great Delusion," by Wm. White, an English work of more than 800 pages, for \$2.50. It is a little shelf-worn but the only one we know of for sale here. Address this office.

Del Sarte's Physical Culture.—The first edition of this book has been exhausted, and a new revised and enlarged edition is now ready, including a portrait of Del Sarte, with some valuable matter in regard to his life and work. It is seldom a book is published that has proved more popular among the people than this. It is so arranged as to be well adapted for class use in schools, clubs taking up *Physical Culture*, and for personal use. Many letters have been received, thanking us and the author for the suggestions given, and the work is likely to become a standard one on the subject.

Our New Cabinet Rooms.—The Cabinet of the American Institute of Phrenology occupies the second floor of our building. Here the casts and crania are carefully arranged in cases and so catalogued as to be available for examination, and our readers and friends are cordially invited to spend an hour here at any time. A competent person will be in attendance to explain such points as may be of interest and to answer any questions.

Del Sarte's Medallion.—We have placed with us on sale copies of the medallion of Francois Del Sarte made by his daughter, a very faithful and lifelike representation of this philosopher. Colleges, schools, and individuals interested in the subject will be pleased with it. Copies can be obtained at \$3 each at this office.

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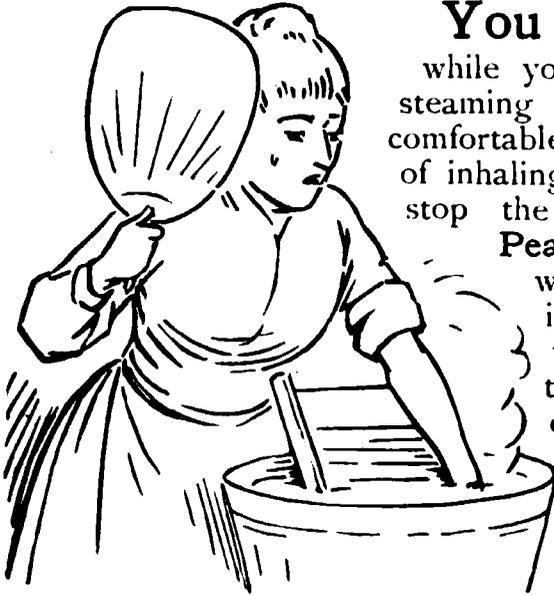
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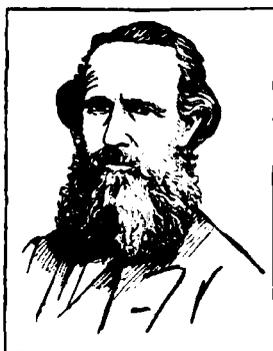
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THE INSTITUTE—NEXT SEPTEMBER.

ON the first Tuesday of September, the sixth day of the month, the regular session of the American Institute of Phrenology will begin. As the classes will meet in the new hall, which has been specially fitted up for the institute's permanent use, the students who will assemble and the lecturers who take part in the curriculum, will have advantages such as were enjoyed at no previous session. The arrangement of the cabinet collections and the furnishings of the hall are new and convenient, so that the students may prosecute their studies with the expectation of deriving the utmost benefit from their attendance upon the course. A large class is expected to inaugurate the opening year in the new relations. As a considerable number of former students have shown interest in the progress of the Institute, a good proportion of them will probably attend for a second or third course. An inquiry sent to the office of the PHRENOLOGICAL JOURNAL will receive immediate attention, and a circular furnishing particulars as to terms and curriculum, will be sent to the inquirer's address.

CURRENT EXCHANGES.

Eclectic Magazine of Foreign Literature, May, has an excellent variety of selections from the best current sources. A Word with Physicians, The Electrical Cure of Cancer, Latest Electrical Discovery, Chicago and Its Exhibition, are very suggestive to the modern optimist. E. R. Pelton, New York.

American Art Journal has entered upon its thirtieth year in vigorous fashion, and with a taking cover. New York.

Pacific Medical Journal shows enterprise in the medical profession of the Pacific coast. Monthly, San Francisco.

Georgia Eclectic Medical Journal—This practical monthly has in its May number the best address to a graduating class that we have seen in years. It is worth reading through.

Lippincott's announces for June a complete story, entitled "John Gray; A Kentucky Tale of the Olden Time Early Editorial Experiences," and among other topics the following—Smithers, The Great American Desert, On the Idaho Trail, La Crosse (in the Athletic Series), The Woman of the Plains, The Struggle for the West, and other topics. Philadelphia.

Popular Science Monthly, of which the June number has a new chapter in the warfare of science, discussing Galileo, The Survival of the Unfit; Ancient Civilizations of America, Korean Mountains and Mountaineers, The Animal View of Man, A Sketch of William Huggins, and other topics. D. Appleton & Company, New York.

Century for May has for its illustrated topics the following: A Sketch of the Period of Columbus, with a fine portrait of the explorer; Thomas Couture, the French humoristic painter; Coast and Inland Yachting; Licini, an Italian Old Master; Homesteads of the Blue Grass; Architecture at the World's Columbus Exposition; The Chosen Valley. Columbus fills a large space in our current literature now, and it is well thus to glorify the American celebration of his grand work. *Century Co.*, New York.

Boston Journal of Commerce—Well edited and broad in its trade views, and given occasionally to consider matters of public interest outside of its immediate province.

Education, monthly—An exponent of educational theories and methods of the higher degree. Karson & Palmer, Boston.

Harpers' Magazine for May opens with a New England novel, "Jane Field," well illustrated. An important literary feature is an article on "Robert and Elizabeth Barrett Browning." Portraits are given of Mr. and Mrs. Browning and of their friend Mr. Miland, also a view of the tomb of Mrs. Browning in Florence. "The German Army of To-day"; a strikingly interesting description of "The Dakotas"; "From the Black Forest to the Black Sea"; "The Private School for Girls"; "Amerigo Vespucci"; a humorous story, entitled "The Courtship of Jesseiah Brown"; a French-Canadian dialect story, "Malouin," are among the other notable features. New York.

"*Godey's Lady's Book*" is like new wine, improved by age; the June number is a gem worthy of the richest setting.

Our New Headquarters.—As this number of the JOURNAL goes to press we are fairly well settled in our new office. On the 16th a somewhat formal opening to the place was given, the cabinet of the Institute having been placed in the cases prepared for the purpose, on the second floor of the building, set apart for this purpose and the lectures of the Institute. During the day a number of the members of the New York Association of Graduates were present receiving and entertaining callers by explaining the specimens, and answering inquiries in regard to the subject. In the evening Prof. Sizer gave a lecture to a large audience on "Why a Knowledge of Phrenology Should be Extended," which was listened to with great interest.

We find our office to be bright and airy, and better facilities for the transaction of our business than we have ever had before, and the general opinion of our friends is that we have made a good move. It will take time to determine its effect upon our business interests. We heartily extend to our readers an invitation to visit us, and assure them of a hospitable welcome. The cabinet is so separated from our business department that better facilities are given for its examination and study, and the public are cordially welcome to the advantages which it offers freely.

Statuette Groups.—The popularity of those artistic works made by Mr. John Rogers is certainly a tribute to his genius, and one that is deserved, for each of these is a study in human nature that would please any one interested in this line. Mr. Rogers will send his illustrated catalogue to any one who will address John Rogers, 14 W. 12th street, mentioning the PHRENOLOGICAL JOURNAL.

Phrenological Meetings.—On the first Monday evening of each month the Association of Graduates will hold a meeting in the new hall where subjects of interest relating to Phrenology will be considered in a way that will prove both entertaining and educational. At the June meeting Mr. C. E. Cady will consider "The Importance of Phrenology to the Young Man," and the members will take part in a discussion of the subject. Our readers are invited to attend these meetings and bring their friends.

A Summer Dish.—Wheat may be well considered the king of cereals. Cereals the great summer foods and Wheatena the best of all "Summer Dishes." If there are any of our readers who have not tried it, we say do it now, follow directions on the packages, and our word for it, "you'll like it," and this is only one of the many good foods described in the pamphlet published and sent forth by the Health Food Co. (See adv't.)

Our New Home.—Our readers get somewhat of an idea of our new place of business from cut on fourth cover.

THE WORK OF THE INSTITUTE.

Those of our readers who have read "Phrenology a Science," which contains addresses by the class of 1891, will have noticed that we have a large number of people from different parts of our own country, and some from foreign countries, who are seeking to study Phrenology for the sake of the benefit which they may derive from it.

Some of these students have studied Phrenology alone without instruction and have practised more or less for years, and some of them have secured very fair success. There are several instances in connection with the Institute which show that a man, though he may give an acceptable lecture and an acceptable examination without instruction from the Institute, he will double his power and his income by the instruction which the Institute imparts.

If a man is to follow Phrenology as a profession, the more he can know about it, the better he can present the subject and himself to the audience or the patrons, the better it is for him and for the science as well as for the public.

There are hundreds of business men who need more knowledge of human character, how to read and to study it.

One of our students, when applying, said that he did not expect to become a public phrenologist or a lecturer, but he wanted to study it to aid him in understanding human character in business. He worked at the same business for six months after he graduated and he increased his income 125 per cent., and his test of improvement was not a freak of fancy or fortune, for he had been working in the same field, in the same business, alongside of a young man of more talent than himself, who could do month after month 50 per cent. more business than he could. The first six months after he left the Institute he doubled the matter right back on his competitor, and accomplished 50 per cent. more than he did, which amounted to 125 per cent. improvement.

A preacher in the West hungered for Phrenology, he desired a course in the Institute to aid him in his work; and after he graduated he returned to his pastorate, and his skill as a preacher to draw an audience and instruct it, his power with men, had been so enhanced that he crowded his house, his name found its way to the capital of his State and he received a call at more than double the salary, and thus broadened his field and his standard of ability for his work.

Teachers, perhaps, need to understand Phrenology and know how to apply it more than any other person. We have reason to believe that Phrenology would aid any teacher in instructing and controlling pupils, in gaining and holding their affections and their interest, and in extending the influence and power of those engaged in school work.

In some of the essays which have appeared in the JOURNAL within the last year on the subject of the utility of Phrenology, old teachers have told how they have been able to mould, master and manage the pupils under their charge. In one

case several pupils from the same family had been treated and taught by him according to each one's peculiarity of character and talent, and they were so varied as to be startling in their differences, but he managed one as easily as he did the others, because he could read them to start with.

If every pupil in a Normal School could have an opportunity of studying that which the Institute teaches its pupils, it would double the power of teachers so instructed; for really, without Phrenology a teacher goes into a schoolroom almost like a blind man in a drug store; he could open the bottles and taste and smell, and if he were a pharmacist he would know what he was dealing with, perhaps, but it would take a good while for him to find what he wanted, and there would be some risks of his making mistakes.

A man who wishes to be a merchant or traveling salesman, wants to be able to interest, guide and influence and succeed with every kind of a man he touches.

In a crowded school there is some degree of uniformity as to scholastic attainment of forty or fifty pupils in the school; but in traffic, in business and bargaining, people are ignorant, or they are well informed, or half informed; they have experiences in different fields of knowledge, and the trader or salesman takes the men, and in five minutes secures success or fails utterly, or partially, partly because he does not know what type of man he has.

We knew a canvasser in a commercial way, who desired to introduce a new article to one line of trade. A man had started with samples and had been gone long enough to get discouraged and disgusted; he had consumed \$65 in expenses and had sold \$85 worth of goods; his work tended to poverty in every way. The canvasser referred to was requested to take the samples. He did not know any more about the goods than the first man did who tried it. He went into the same community, in a single city where there were seventy-six dealers in that line of goods, and he obtained orders averaging \$8 each from 78 of those 76 dealers—in fact, he swept the field clean. But this canvasser happened to understand Phrenology; he could take in a man's make-up before he said a word, and present himself and his subject to him in a way to accomplish the work.

One man was accustomed to order every canvasser out of his place, and other men in that line kept suggesting to this canvasser that such a house was one of the leading houses in the city on purpose to get him to go there. He tried it and went in and canvassed the man easier than he had done any one of the twenty-three he had canvassed in his first day's work.

He instantly saw the man was as lordly as Philip Second of Spain, and at a distance he made his humble service, and the man came and asked him what he could do for him. He stated that he had called to show his samples and leave his card; he did not ask him to buy. When the man had seen the samples he said, "Do you supply the goods?"

All the canvasser had to do was to say, "Yes, at certain prices," and he instantly said, "We must have something of this sort," and he entered his name in the book in his own handwriting, to the great astonishment of the men who had wished to bring about a meeting between this canvasser and the man in question; for when he had mastered the situation he went back and inquired why they had sent him.

If a hundred men were to be sent out as canvassers on a salary, and they could have a course of instruction in Phrenology they would be able to read a man without listening to his remarks, for when a stranger comes in presumably to canvass men, sometimes they will put on methods of conversation and management that are merely do as a blind or to test the canvasser, and his comprehension of their spirit; but a knowledge of the true nature of man will enable him to touch upon his business and his customers as a pianist studies the score and touches the instrument.

Everybody seems to know there is a difference between men in their power of canvassing strangers for any object. One man has a natural instinct to understand men better than others, he is mellow and pliable, capable of using what he knows to better advantage than others, but it runs in certain lines. A phrenologist will understand a man who is utterly different from himself and will know how he should address him in order to secure success.

There are physicians who have graduated well, they understand their profession, but they lack the facility of moulding the people they meet in such a way as to awaken confidence and command respect.

One of our students who was a physician went back to his field of practice and reported that he was astonished at the increased facility to meet, mould and master those with whom he had occasion to deal.

Parents, or those who contemplate the probability of parentage, should study Phrenology and take what the Institute teaches as a means of convenience and facility in controlling the objects of their love and affection.

Many a mother wants to do her duty; she loves her children, but somehow she does not understand human character, and she and her children pull in contrary ways, and there is always more or less of bickering, heart-burning, sadness and failure.

A young mother who was for years a reporter of phrenological examinations in our office has several children one or two of whom are perhaps as difficult children to manage as could be found. She will take them in hand and work, through their faculties, in such a way as to make them seek to do and glad to do what she wishes, while they will be turbulent, disagreeable and uncomfortable towards everybody else. It is really amusing to see with what facility she meets and masters every case as it rises. What she learned in the Phrenological Rooms in regard to Phrenology, how to manage and mould people, is of infinite advantage to her in her home government.

There is no walk in life which would not be greatly enhanced in success and happiness if the factors connected with these pursuits and interests could understand human character better than they do.

Men who have learned to drive horses do it a good deal more successfully than those who have not. There are men who will buy horses that have been badly treated and have learned undesirable habits, and they will get the horses for a spoiled horse price, and in three months the horse will be as docile as a kitten under better management; but this man has spent half a lifetime in learning probably, and he has an appetite for it to start with.

If there could be a school to give instruction to men whose business it is to treat and handle horses, it would soon be seen who could manage a team wisely and favorably for the team; but human nature acting on human nature, being properly instructed in the laws relating to that nature, would show the benefit of the instruction even more than could be evinced by the one who would manage horses. Few men have much knowledge as to what a horse thinks and what little things may be done to his advantage.

The great point to be made in this matter is this: that men differ in their organizations, one is self-possessed, another is not; one is proud, another is not; one is firm, another mellow; one is cautious, another rash; one has love of gain and is eager to strain points to secure prosperity, another is indifferent to it; one has policy, another is too frank; one is affectionate, another seems to be deficient in that respect; one has memory, another lacks it. And these different traits are very readily manifest to one who is skilled in this subject, for if he meets a man who is lacking in particular respects he knows what other faculties to address to reach necessary results. If a man is deficient in memory, he will contrive some means by which to impress other faculties with the topic involved and thus bridge over this want of facility in memory.

If ten young men could be taken into an establishment, as young men average, and the manager could understand each one as Phrenology would teach him to, he would treat the young men justly but differently, and he would get the best service out of each one, but he would be able to bridge over their deficiencies, exemplify methods of treatment in given cases that would serve the common purpose better.

One of our last year's students from Mississippi, wrote an article in the *JOURNAL* recently, in which he related how he met his school after he had graduated, and it was an astonishment to the neighborhood to see the success he secured, and it was as pleasant to the pupils as to the parents.

In every walk and work in life we need to know the best methods of accomplishing certain objects and purposes with certainty and safety, and whoever deals with human disposition in any way will find phrenology a wonderful aid in his efforts for success.

An Artist's Testimonial.—The following letter, relating as it does to an important article in the present number, has a special application with reference to the practical work of the phrenological examiner. It is published at the request of the writer:

33 BALL STREET,
ROXBURY, Mass., April 23, 1892. }

PROF. NELSON SIZER:

MY DEAR SIR—As a brief addition to your well established and well deserved renown as a phrenologist, this letter is respectfully forwarded.

Nothing, it seems to me, can more thoroughly demonstrate your skill as an examiner of the phrenological quantities and qualities of the human head than the facts herein given.

I called at your office in June, 1888, being at that time in the service of the city of Boston as a tax collector, and requested you to make a full examination of my head, and to give me a written chart. We had never seen each other before, and nothing was said to you by me about myself. I simply handed my official card to you.

In less than five minutes after taking my seat in the examination chair it became perfectly clear to my mind that the organs of my brain were as an open book to you. Step by step—and unhesitatingly—you announced your decisions, and in every case they were in complete accord with my knowledge of myself. You received me as a tax collector, but your examination made me precisely what I was and am by nature. "Ideality" and "Sublimity," the two dominating qualities of being necessary to the full education of the artist, were marked 7 by you upon the table accompanying my chart; Form, Size, Color, all cultivated (6). In truth, with one or two exceptions, every one of the fifty and more spaces in the phrenological table belonging to the papers given to me by you, after your examination of my head, contains what seems to me the proper marking, a result in entire accordance with my forty years of self-culture.

Very truly yours,

CHARLES A. BARRY.

Vacation Time.—It has come to be a custom or habit in all people in cities and towns, and even many engaged in country occupations, to take summer vacations, and this undoubtedly adds to health and strength, ability to work, and a longer life but there is something to be considered besides stopping one's occupations. This Vacation Time must be spent in a way that will prove advantageous, and to promote this the editor of the PHRENOLOGICAL JOURNAL, Dr. Drayton, has prepared a little manual called "Vacation Time," with hints on Summer Living. It is full of suggestions, as to where to go and what to do, which are so practical as to be applicable to nearly all conditions of life, and many of the hints in regard to summer diet and methods of dress and exercise, are applicable to the season, and at home as well as while on a vacation. It is illustrated, and in its compact form readable and practicable. Will be sent to any address on receipt of price, 25 cents.

Its Purpose and Value.—In making a phrenological examination we first study the Constitution, Temperament or Make-Up of a person. Is it fine or coarse in texture, strong or weak, high or low? Will polish make it shine, or will it be wasted? Is the head large and well nourished, or is the body too small to make such a brain efficient. How is the head proportioned as to the different groups of organs? Are the animal propensities and passions too strong for the intellectual and moral powers, with a decided leaning toward irregularity or criminality of conduct? Is the man or woman, boy or girl, ingenious and skillful, with a tendency to mechanism, music or art, or is there merely plodding, working power, with little desire or talent to rise in the world? Is there a natural talent for study and education, and if so, in what direction—literature, science, law, theology, medicine, music, the drama or engineering? Or should some plain trade or business be selected, requiring vigor, strength and endurance? Is the person polite, pliable, mellow and smooth, or rude, plucky, imperative and overbearing, and inclined to be a master on a ship's deck, in a mine, quarry or lumber yard? Even such a disposition can be moulded by careful effort, so that force may be laudably and profitably used. Hard work is a means of grace to some—to others it sours and breaks down the spirit. Judicious training elevates and regulates wayward character—the want of it spoils thousands whose fire and force might bless the world. What are my son's strong and weak points? What are my daughter's excellencies and failings? How can I lead them to be all I wish and avoid all I fear? What can they best do to earn a living, or to win honor and happiness? What kind of temperament and disposition would be suited to them in Marriage? Phrenology and Physiology, or the laws of mind and body, properly applied, will light the pathway that leads to righteousness and success. Thousands attribute their honor, health, success and happiness to such guidance.

"Small Talk About Business." By A. E. Rice, a banker's business hints for men and women. Published by the Fremont Publishing Company, Fremont, Ohio. 60 pages. Price, in cloth, 60 cents; paper, 30 cents. Sent by mail, postage paid. Books upon business topics are common enough, but we have seen none so practically helpful to all classes as this. It appeals to the old, middle aged and young, telling them just what they want to know concerning every-day business affairs. It is receiving high commendation from many prominent men, and is a book that should be in the hands of every man and woman. The book has a pretty appearance, and is a gem of the printer's art.

Moses King, of Boston, the maker of many noted guide books is soon to issue "King's Hand-book of New York City," an elegant and elaborate history and description of the American metropolis. It will contain 700 new photographic views, embodied in 864 pages of text. Bound in cloth the price will be merely one dollar. 2

Music.—Having more room in our new building than needed for our business, we have rented one floor to Messrs. Francis, Day & Hunter, a large English music publishing house. This firm were the original publishers of very many of the popular songs of the day, "Annie Rooney," etc., and when the International Copyright Law was passed they were the first to open an American branch that advantage might be taken of it, and now their music is copyrighted both in England and this country. A large list is now issued and many additions are being made of the better class of vocal and instrumental music. Catalogues will be sent to any of our readers who will apply for it, and the gentlemanly business manager, Mr. Eycks, will be glad to see any of our musical readers who may give him a call.

Fruits, One Half Price.—Desiring to give as wide a circulation as possible to Mrs.



Poole's excellent work on the Use of Fruits, we have decided to issue at once a popular edition in paper cover, which will be sold at one half the price of the standard edition, only 50c. Not that it is not well worth all that was asked for it, but there are those who feel that even this amount is more than they care to spend for a

work that they have not learned to appreciate. If the reduction in price results in an increased sale and in an increased use of fruits we shall be well pleased, and it cannot fail to bring about this result.

In speaking of this work the *Eastern Argus* says:

"That altogether too little fruit is used in the family admits of no doubt, whatever. Every physician and other person who has studied the subject concurs in this conclusion. The use of fruit promotes health. This being so, the more varied and appetizing the preparations of fruit are, the more of them will be eaten, and the pleasure in the eating will be enhanced—both of which objects it is very desirable to accomplish. This volume, therefore, steps directly into this useful domain of cookery—a domain to which no other book is exclusively devoted, and gathers from every cuisine at home and abroad, hundreds of the best methods of presenting fruits of all kinds at the table—the apple, the most valuable of all fruits, having not less than a hundred different ways of preparing it. As we have already stated, amid the swarm of cook-books, this is the only one devoted exclusively to the preparation of fruits. It should be in every household."

The *Boston Globe* says:

"The use of fruits for health, which is being urged more and more by sanitarians, demands just such a large and varied collection of recipes to show the many appetizing forms in which fruits may be prepared."

There is no family that can afford to be without it, and at the reduced price places it within the reach of all.

Short Talks on Character Building.—

This is the title of a new work now ready, written by Prof. G. T. Howerton, a graduate of the class of '91 and the Founder and Proprietor of the Phreno-Normal College at Buena Vista, Miss.

The Book is founded on Phrenological principles, thoroughly practical, and written in a most interesting style. Considering first "What is Character," and the Factors that go to make up Character; The Science of Education, and the Utility of Phrenology; considering then some of the Faculties in their relation of Character Building—as Hope, Conscientiousness, Self-Esteem, Firmness, Approbateness, Veneration, Spirituality, etc. Some of the chapter headings are as follows, "Cash Against Credit," "Trying to Ride Two Horses," "Get out of Your Own Light," "Thinking," "Reading," "Talking," "Truth and Truthfulness," "Marriage, proper time," "Which will you Take? a question for young men," "Shall I take Him? a question for young women," "Two Things and a Woman," "Yokes," "Why not Help a Man to Rise," "The Old Way and the New," winding up with a chapter on the Principles of Phrenology.

There is no young man or woman, no parent or teacher, who can afford not to read this sprightly work. The interest is very much increased by a large number of illustrations, including heads and faces showing character, and plates illustrating the subject. It will be sent by mail post paid on receipt of price \$1. Agents wanted to introduce it everywhere.

A Phreno-Normal College.—We are very glad to announce to our readers the establishment of a new school on a phrenological basis. Mr. G. T. Howerton, a graduate of the Institute of the class of '91, and the author of our new work called "Short Talks on Character," has just established at Buena Vista, Miss., a school in which all its pupils have the benefit of a ten weeks' course of instruction in Phrenology, in addition to the Teacher's Training and Literary Course based on the Science of the Mind, as taught by phrenology. An announcement of this will be found in our advertising columns, and our readers are requested to send for it as above.

Good Form.—This is the title of a monthly magazine published by Walter L. Gallup & Co., 217 La Salle street, Chicago, Ill., at \$2 a year or 20 cents a number. It is a household magazine, endeavoring to promote the doing of the Right Thing at the Right Time in the Right Place. It is attractive in make up, and valuable in its contents, and worthy of a wide circulation.

A Correction.—Editor PHRENOLOGICAL JOURNAL: I see by a recent number of your journal that a Pennsylvania correspondent speaks of me as a pupil of Del Sarte. I simply wish to say that I never made such a statement myself. Very respectfully, Mrs. Le Favre.

Lecturer Wanted.—Dr. Geo. W. Kishpaugh, of Holloway, Mich., asks if we can send a good phrenological lecturer to that part of the State, and assuring us that the subject, properly presented, would meet with a warm reception. Possibly some of our graduates may visit that part of the State, and if so would be glad to communicate with the doctor at the above address and receive his co-operation.

The First Course of Lectures in the New Hall of the American Institute of Phrenology is being given by the Vegetarian Society of New York as follows:

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 Tuesday, June 7th.
 "Grace".....Mrs. Le Favre.
 Tuesday, June 14th.

Tickets for the Course.....\$1.00
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 * Tickets may be obtained at this office.

Shorthand.—The Metropolitan School of Isaac Pitman Shorthand and Type-writing has been opened in this city, by W. L. Mason, the author of Serial Lessons in Phonography which we publish, and of the Commercial Dictation Book now on Press. Mr. Mason is thoroughly competent, and is heartily endorsed by Isaac Pitman Sons, the publishers of this popular series of books. Full particulars will be sent by applying to Mr. Mason, No. 95 Fifth avenue.

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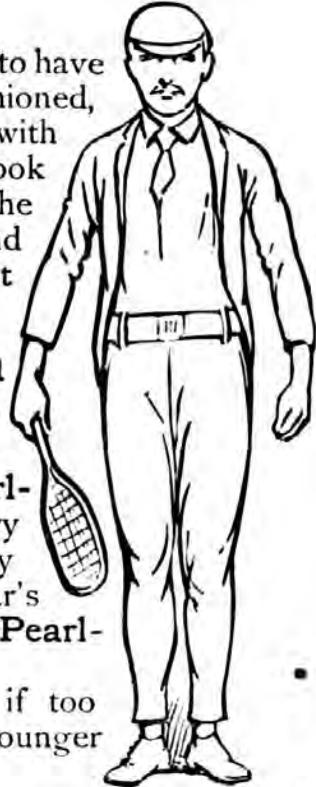


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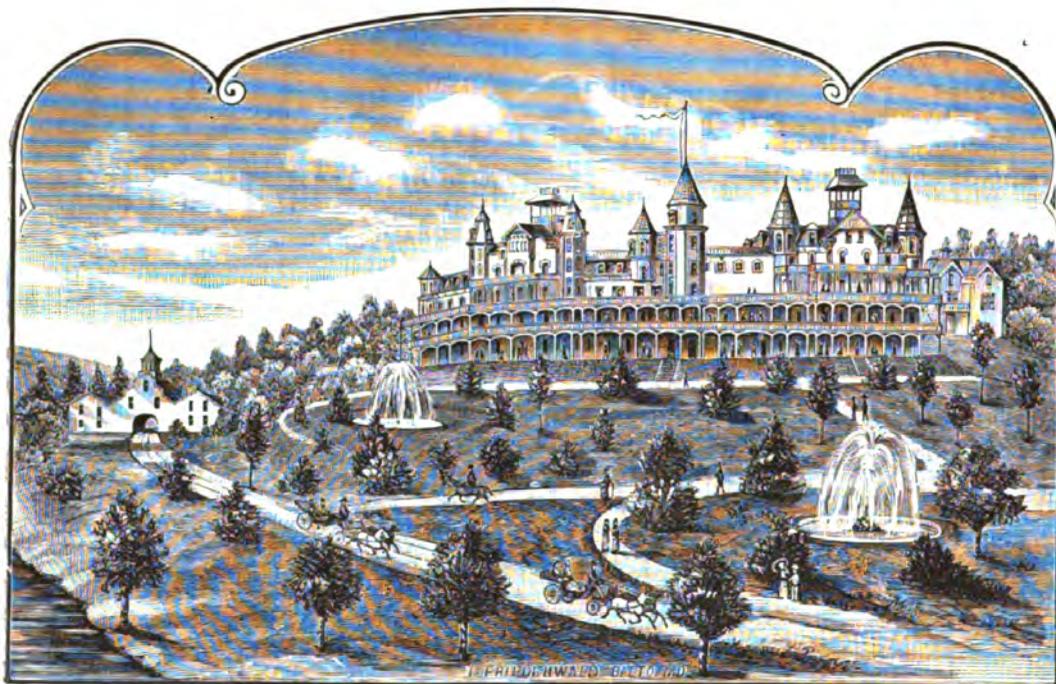
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Phrenological Journal

The friends of practical art and design will be highly pleased with the exceedingly well written sketch of Prof. Charles A. Barry, who made the first portrait of President Barry. The late sudden death of Professor Barry must add much interest to the publication. Dr. Edward A. Freeman, the eminent historian, is very properly considered, and a portrait accompanies the brief account of the man. Another worthy laborer in the phrenological field comes in for his share of notice—Mr. Phineas L. Buell—a descendant of the old Puritan stock. Why phrenology should be studied is aptly shown by M. A. Thatcher. The transition period in child life furnishes new hints to the parent, while the psychology of childhood confirms in scientific fashion the plain truths of Mrs. Hull's article. Dreams are discussed. H. S. D. answers certain pertinent questions regarding phases of catarrh that relate to deafness. An enthusiastic writer draws a close connection between phrenology and substantialism, and the editor comments on the late Chevalier de Quatrefages. Notes in Anthropology are more than usually varied and instructive, and the editor's fresh paper on Systematic Moral Education contains statements of an awakening character. The JOURNAL is published at \$1.50 a year, or 15 cents a number, and is issued from the office of Fowler Wells Co., 25 East Twenty-first street, New York.

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Volume 93

THE

PHRENOLOGICAL JOURNAL & OF SCIENCE OF HEALTH.



An ILLUSTRATED MAGAZINE of
HUMAN NATURE

JUNE 1892

\$1.50 per annum

15 cts per number.

Fowler & Wells Co.
Publishers



27 East 21ST St.
New York.

L.N. Fowler, Imperial Buildings,

London, England.

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SCIENCE, LITERATURE AND GENERAL INTELLIGENCE.

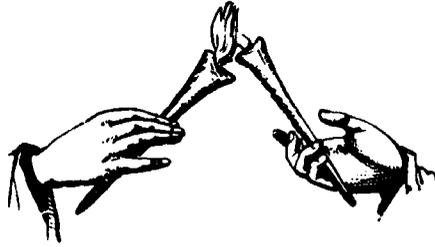
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ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSY-
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JULY TO DEC., 1892.

NEW YORK:
FOWLER & WELLS CO., PUBLISHERS, 27 EAST 21st STREET.
1892.



“Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour se croire obligé de les soumettre a une expérience mille et mille fois répétée ne perfectionnera jamais la physiologie de cerveau.”—GALL.

“I regard Phrenology as the only system of mental philosophy which can be said to indicate with anything like clearness and precision, man’s mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power ; with his wants, as a creature of necessity ; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise Providence.”

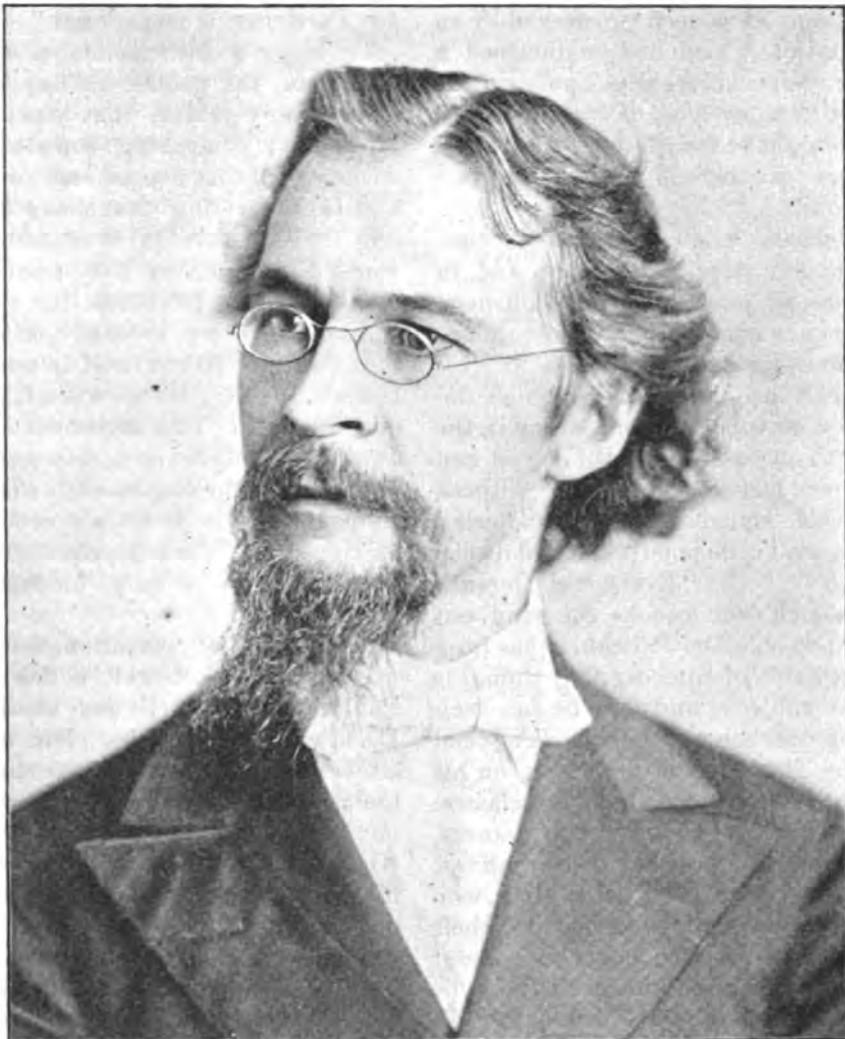
—JOHN BELL, M. D.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 1.]

JULY, 1892.

[WHOLE No. 643.



CHARLES HENRY PARKHURST.

THE HOUR AND DR. PARKHURST.

"To be great is to be misunderstood."*

THE long and almost unbroken truce which appears to have existed between the pulpit and the world has been a sadly significant fact of our times. A little skirmishing, to be sure, along certain unguarded frontiers; but it is undeniable that the Church and mammon have been living on exceedingly good terms, considering the supposed variance of their predilections. The few pitched battles which have occurred have been chiefly among the clergy themselves, and what was once known as the "Church militant and triumphant" has been superseded by an organization which has maintained a "laissez faire, laissez aller" policy, or if you will, a system of "reciprocity" which might be translated, "Don't you interfere with me and I won't interfere with you."

At length, when the time is ripe, a heroic man steps to the front, and, in the name of purity and righteousness, declares war against sin and corruption. The immediate consequences of his work call up the picture Holmes describes after turning over a stone in the field, "You need never think you can turn over any old falsehood without a terrible squirming and scattering of the horrid little population that dwells under it." * * "Every real thought on a real subject knocks the wind out of somebody." Dr. Parkhurst has long had the habit of uttering real thoughts on real subjects, and now he has been turning over some of New York's social stones. The adverse criticisms on his work have been chiefly from five classes: the malefactors whom he denounces, their friends, bigots or conservatives, other clergymen, and silly girls, who blush to hear things called by their right names but care not a whit about the existence and influence of the evils at whose mention they blush.

As might be expected the most virulent retorts have come from the first class. They show the force of Dr. Parkhurst's strokes. Dr. Johnson used to say: "Attack means reaction; I never think I have hit hard unless it rebounds." The remarks of this class have been too vile and hypocritical to bear repetition. The criticisms of their friends have been variations on those cogent reasonings, "New York is just as clean, or a good deal cleaner, than other cities of the same size; vice does not flaunt itself openly in New York; Dr. Parkhurst is sensational."

To bring a little common sense to bear upon the matter, did anyone ever hear of any reform that was accomplished by comparing something bad with something just as bad or worse, and then deciding that since number one (be it individual or State) was no worse than number two, number one would better be left alone."

Again, are we to overlook all evil that does not flaunt itself in our faces? Is wickedness legitimate when it is partly out of sight? This argument reminds one of Tito Melema's easy method of disposing of the unpleasant associations connected with Romula's crucifix by locking it up in a triptych. "But it is still there, it is only hidden," said Romula.

The charge of sensationalism is as ungrounded as it well could be. If Paul and Jesus Christ were sensational, Dr. Parkhurst may be. His methods are certainly less sensational than were theirs. It reflects to the discredit of our times, and not to Dr. Parkhurst, when a Christian minister can not do his duty, bravely and fearlessly, without making a sensation. It should be remembered that there is a vast difference between making a sensation and being sensational. Socrates and Em-

* Since this article was written a mass-meeting of New York's leading citizens has been held for the public indorsement of Dr. Parkhurst's action in behalf of moral reform in the community.

erson have made sensations in their respective ages, but they could hardly be called sensational.

The third class of critics, bigots and conservatives has been afraid Dr. Parkhurst was out of his "province." Pray, reverend sirs, who marked out the boundaries of Dr. Parkhurst's "province," and gave the map to your keeping?

The popular notion of the preacher's province needs a good deal of renovation. We should think it very strange, to say the least, if men sent out to rescue a drowning crew should stand on the shore, and discourse to the spectators on the science of navigation, the improvements in modern ship-building, or on the theory of capillary attraction. Yet something analogous to this is what half of our preachers are doing Sunday after Sunday; they deliver their well rounded sentences to prove something which, when proved, will have as much effect on the iniquity of the world as a recipe for making mucilage. Though dear to the conservative "easy-going" sermons will be relegated ere long to the mouldering past. The notion, too, that a preacher must avoid any mention of politics is as reasonable as it would be to call a physician and tell him he must have nothing to say concerning the patient's diet. In the April number of *Christian Thought*, Rev. W. F. Blackman makes the following pertinent quotation from Richard Roth: "I do not, for a moment, doubt that the Lord Jesus Christ has a far deeper interest nowadays in the development of our political condition than in our so-called church movements and questions of the day. He knows well which has the more important issues behind it."

The fourth group of critics consists of a small body of clergymen of different denominations. They, too, have had much to say concerning "provinces." They are afraid that Dr. Parkhurst has been "misled!" Some of them, at first, prompted by a natural God-given im-

pulse, felt like cheering and saying "Godspeed" to the born preacher. But straightway they began to consider what might be said. "What if he should fail?" So they withdrew their resolutions of approval; it was "tooeearly" in the campaign, they said. "We will not cheer till we are sure the hero has killed the lion, though no other man dare attack him."

The last and least criticism under consideration is that made by silly girls and their sillier mothers. They protest against hearing anything which shall make them blush. Must the pulpit forego its work of purification, because, forsooth, false modesty colors your cheeks? Any girl who is properly impressed with the awful seriousness of the topics discussed by Dr. Parkhurst, will have something more important than her own blushes to occupy her mind. When foolish young women are wiser and holier they will blush for their former blushes, and give their attention to weightier subjects.

In the meantime, amid the din and raging of the wicked, their friends, bigots and foolish women, Dr. Parkhurst calmly fulfills his destiny after the manner which Emerson assigns to the hero: "He should not go dancing in the weeds of peace, but warned, self-collected, and neither defying nor dreading the thunder, let him take both reputation and life in his hand, and, with perfect certainty, dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior." * * * "Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, 'for every man must be supposed to see a little farther on his own proper path than any one else.'"

This last truth has been entirely overlooked by critical busybodies. After all it is what might be expected. It takes a fine man to appreciate a fine man. It surprises no one, therefore, when men like Lyman Abbott and all high-minded

editors, applaud Dr. Parkhurst, as they do. But the hypocrite and the bigot know him not, neither are their ways his ways. He is as far removed from them as the sunlit summit is from the miry swamp. If Scipio was the "height of Rome," Dr. Parkhurst seems to me the ecclesiastical height of New York, and that is no mean altitude in a city that can boast of such men as Howard Crosby, Heber Newton and Robert Collyer.

Every one who has had the pleasure of hearing Dr. Parkhurst is impressed by his strong personality; a suggestion that back of every grand thing which he says there is a still grander man.

I believe no other preacher of our times has done so much to dispel the nebular notions of Christianity, which have befogged the pulpit for many years. To use a Lowellism, his sermons always give one a "mental and moral nudge." Coming out of his church again and again, I have heard such utterances as: "Oh, dear! I believe I could learn to be good if I could hear preaching like that every Sunday."

There is something tentacular about his ideas, especially when expressed in his exquisite figures and incomparably original epigrams. The latter are no attempt at word catching, but represent the shortest verbal route by which a vital truth can pass from his mind to that of his hearers. One of these is often so laden with quickening wisdom that it is more valuable than an entire sermon of the circumlocution type. I am still haunted, restrained and constrained by one which belongs to a New Year's sermon, preached a year ago. "We don't have habits, habits have us." There were many more in the same sermon whose exact words I cannot now give, though their meaning is still with me. Doubtless each epigram, according to varying tastes and needs, was carried away as I carried mine.

In the delivery of his wonderful dictums Dr. Parkhurst reveals his modesty.

He does not pause for effect after each one (as many preachers are won't to do) but gives them in rapid prodigality, which seems to care only that the hearer shall be impressed by the truth and not by the speaker. As a result, the audience listens with breathless attention, lest it shall lose a single sentence, and when the sermon is ended one wishes it had been longer. Under his preaching nobody ever feels church *ennui*, and its well known refrain: "Oh, when will he get through."

In his sermons as in his character there is a rare union of the practical and the sublime. It is easy to understand why he loves to spend his summers near Mt. Blanc. The sublimity of the mountain top echoes the sublimity of his soul and sends its overtones through all his utterances.

But the world learns to know its heroes slowly. It has always been ready to throw some missile at every great and good man that has ever lived. In ancient days it threw stones; as late as Wendell Phillips' time it threw rotten eggs, and now it throws printed and spoken words.

After its victim has found peace in his grave the world proceeds to open its eyes (as in the case of Wendell Phillips) and say: "Why, we stoned the wrong man after all. Let us erect a monument to his memory."

ELLEN BURNS SHERMAN, B. L.

BIOGRAPHY.

Charles Henry Parkhurst was born of New England parentage in Framingham, Mass., April 17, 1842. His early education was obtained in his native town at the public school. His training had principally been in mercantile life, and at the age of sixteen he entered a dry goods store, where he remained two years. His studies, however, were not neglected during these years, his mother even requiring him to read some Latin every day. A taste acquired for investigating questions in science and revela-

tion led him to abandon mercantile life and enter upon the study of the classics, which was pursued at the Academy in Lancaster. Later he entered Amherst College, and there was graduated after a full course in 1866. His attainments won for him the position of principal of Amherst High School, which position he held until 1870. The Williston Seminary at East Hampton, Mass., next claimed his services as professor of Greek, in which capacity he served two years. In 1872 he resigned this position and went to Europe to study German, philosophy and theology, and at this period he was shadowed, we are told, by a strong skeptical cast of mind. But his honesty of purpose and his intense desire to know the truth were rewarded. "Light broke in upon the clouds which had partially enveloped him and showed him the rainbow of truth and wisdom spanning the apparent irreconcilments that had troubled and perplexed him."

Returning to America in the fall of 1873, he devoted the ensuing winter months to the study of Sanscrit, of which he had become passionately fond, and published early in 1874 a work entitled "The Latin Verb Illustrated by the Sanscrit."

In the spring of 1874 the Congregational Church at Lenox, Mass., called him to its pastorate, and he was ordained over that charge the same year. Here he distinguished himself by warmth and geniality of manner by planning practical church methods of doing good, and by the fervor and originality of his pulpit discourses. Six years later a few members of Madison Square Presbyterian Church, who were interested in procuring a pastor to succeed Dr. Adams, heard him speak, and they invited him to transfer his services to the pulpit which he now fills. On entering upon his work in New York he attracted marked attention and a large increase to the regular worshippers in his church. He infused new life into every department of his church

work. A large and flourishing mission on Thirtieth street, near Third avenue, with an excellent chapel building in which both English and German preaching services are held, is supported by the voluntary contributions of the Madison Square Church. The membership of the church, including the mission chapel, numbers fully fifteen hundred. Among the members of the church proper are some of the learned, wealthy and influential men of the City of New York.

While conducting the exercises of the church he stands "in silken gown, with lithe and wiry frame, oval, pallid face, regular features, mustache and whiskered chin, gold spectacles over black penetrating eyes, and rather thick raven hair, brushed back from his brow."

"The sermon is usually based upon some plain and often-used text, but from the commencement to the close the treatment is original and unique. There are no divisions technically introduced, but land-marks are visible in the thoughts presented, which follow in logical order to the close. Every word is written, and read with eyes seldom raised from the manuscript; but read with every fibre of his frame alive with his electric thoughts and with attitudes and gestures wholly natural to him, but with but little of the graces of the orator and with none of the arts of the mere performer. His sentences are short, crisp and sententious. His ideas startle at times with their abrupt freshness and come clothed in figurative allusions that are rare but beautiful. His practical home-thrusts are made with a fearlessness which evinces a marvelous moral courage and yet without any offensiveness to wound the most fastidious or lessen the effect of the sharpness and force of the arrow." No assembly could be more attentive or more sympathetic with a speaker than the congregation of Madison Square Church is with their pastor while he is delivering the message he has prepared for them.

THE "ELECTRIC" GIRL.

A RECENT article in the French periodical *La Nature*, elucidates the tactics employed in those performances that have been more or less popular in this country, and which the masses of the lookers on are told are due to a peculiar "electrical" property possessed by the principal performer, who is usually a girl. An "extraordinary" performance of this kind in Paris calls out the article.

This logic of the masses has already



FIG. 1.

given birth to electric belts, hair brushes, tooth brushes, tripoli and book-covers. To this logic of the masses, the logic of the scientist responds, almost under the same form: "All cows have tails, but all animals possessing tails are not cows." The conclusion is that the "electric" girl is electric only in name. If the exercises that she performs provoke the astonishment of a certain portion of the community, it is because the spectators are not, being at a distance, in a situation to observe the artifices em-

ployed in each of the exercises, or to find a natural explanation of them in the known laws of mechanics. We propose to point out here a certain number of such artifices and to describe a few of the experiments, utilizing for this purpose the data furnished by Mr. Perry, as well as those resulting from our own observations.

The first exercises of the kind under consideration date back to 1883. They were presented by Lulu Hurst, of Georgia, and were the subject of a description by Prof. Simon Newcomb published in *Science*, Feb. 6, 1885. The success of those exercises, then unexplained, was prodigious, and Lulu Hurst soon had many imitators.

Miss Abbott, of London, and Miss Abbett, of Paris, are, we believe, the most recent and the first in Europe. They give the same exhibition and have even greatly improved upon and varied the experiments of their initiatrice Lulu Hurst. All these exercises tend to the same end, *i. e.*, to make it believed that there is a supernatural and incomprehensible force, electric or magnetic, by putting in opposition, under equivalent or *apparently* equivalent conditions, athletes or very robust men and a frail or delicate little girl, who triumphs over

them in every experiment.

One of the experiments consists in having a man, or several men, hold a cane or a billiard cue horizontally above the head, as shown in Fig. 1. On pushing with one hand, the girl forces back two or three men, who, in unstable equilibrium and under the oblique action of the thrust exerted, are obliged to fall back. This first experiment is so elementary and infantine that it is not necessary to dwell upon it. In order to show the relative sizes of the persons,

the artist has supposed the little girl to be standing upon a platform in the first experiment, but in the experiments that we witnessed this platform was rendered useless by the fact that the girl who performed them was of sufficient height to reach the cue by extending her arms and standing on tiptoes. Next we have a second and more complex experiment, less easily explained at first sight.

Two men (Fig. 2) take a stick about three feet in length, and are asked to hold it firmly in a vertical position. The girl places her open hand against the lower end of the stick, in the position shown, and the two men are invited to make the latter slide vertically in the girl's hand, which they are unable to do, despite their conscientious and oft repeated attempts.

Mr. Perry explains this exercise as follows: The two men are requested to place themselves parallel with each other, and the girl who stands opposite them, places the palm of her hand against the stick and turned toward her. She takes care to place her hand as far as possible from the hands of the two men, so as to give herself a certain leverage. She then begins to slide her hand along the stick, gently at first, and then with an increasing pressure, as if she wished to better the contact between the stick and her hand. She thus moves it from the perpendicular and asks the two men to hold it in a vertical position.

This they do under very disadvantageous conditions, seeing the difference in length of the arms of the lever. The stress exerted by the girl is very feeble, because, on the one hand, she has the lever arm to herself, and, on the other, the action upon her lever arm is a simple traction. When she feels that the pressure exerted is great enough, she directs

the two men to exert a vertical stress strong enough to cause the stick to descend. They then imagine that they are exerting a *vertical* stress, while in reality their stresses are *horizontal*, and tend to keep the stick in a vertical position in order to react against the pressure exerted at the lower part of the stick.

There is evidently a certain vertical component that tends to cause the stick to descend, but the lateral pressure produces a sufficient friction between the



FIG. 2.

hand and the stick to support this vertical force without difficulty. Mr. Perry performed the experiment by placing himself upon a spring balance and assuming the role of the girl, with two very strong men as adversaries. All the efforts made to cause the stick to slide in the open hand failed, and the excess of weight due to the vertical force always remained less than twenty-five pounds, despite the very determined and sincere stresses of the two men, who, unbeknown to themselves, were

exerting their strength in a *horizontal* direction.

In the experiment represented in Fig. 3, and which recalls to mind the first one (Fig. 1), the two men are requested to hold the stick firmly and immovable, but the slightest pressure upon the extremity suffices to move the arms and body of the subject. Such pressure in the first place is exerted but slightly, and the stresses are gradually increased. Then all at once, when the force exerted horizontally is as great as possible,



FIG. 3.

and the men are exerting their strength in the opposite direction in order to resist it, the girl abruptly ceases the pressure *without warning* and exerts it in the *opposite direction*. Unprepared for this change, the victims lose their equilibrium and find themselves at the mercy of the little girl, and so much the more so in proportion as they are stronger and their efforts are greater. The experiment succeeds still better with three than with two men, or than with one man.

In the experiment represented in Fig. 4, where it concerns the easy lifting of a very heavy person, the trick is no less simple. Out of a hundred persons submitted to the experiment ninety nine, knowing that the experimenter wishes to lift them and cause them to fall forward, grasp the seat or arms of the chair, and, in endeavoring to resist, make the whole weight of their body bear upon the feet. If they do not do so at the first instant, they do so when they are conscious of the attempts made by the girl to raise the seat, and they help therein unconsciously. The experimenter, therefore, needs only to exert a horizontal thrust, without doing any lifting, and such horizontal thrust is facilitated by taking the knees as points of support for her elbows. As soon as a slight movement is effected, the hardest part of the work is over, for it is only necessary for the girl to cease to exert her stresses in order to have the chair fall back or move laterally in one direction or the other. At all events, the equilibrium is destroyed, and before it is established again it requires but little dexterity to move the subject about in all directions without a great expenditure

of energy. The difficulty is not increased on seating two men, or three men, upon each other's knees (as shown in Fig. 4), since, in the latter case, the third acts as a true counterpoise to the first, and the whole pretty well resembles an apparatus of unstable equilibrium, whose centre of gravity is very high, and, consequently, so much the more easily displaced.

All these exercises require some little skill and practice, but are attended with

no difficulty, and, upon the whole, do not merit the enthusiastic articles that

tion. If any of our readers will experiment a little they can easily test



FIG. 4.

have given the "electric" or "magnetic" girl or anybody else any dis-

the truth of the explanations given in this article.

ECCENTRICS AND SPECIALISM.

IN a late number of *THE JOURNAL* (April '92 *Emotional Sources of Intellectual Power*), we have attempted to demonstrate that balance of body and brain, in themselves and in relation to each other, is essential to intellectual greatness and attainment. A correspondent comments upon this position as follows:

"Ah, me! 'tis all true, too true! what you have said. This splendid union of a fine well-balanced brain and a sound vigorous body is a consummation devoutly to be wished. But even with a good inheritance, how are we to acquire and maintain this perfection of mind and body? Many of the world's great intellectual works have been achieved by men of unevenly developed brains, sometimes accompanied with frail bodies. And more, men in the short space of time allotted to them, even three score years and ten, would find it difficult to become perfect in one field of

intellectual labor and maintain that desirable balance of faculties. Some of our great scientists have lamented this fact who, striving for success in one field, have suddenly awakened to the knowledge that some of their best faculties have become blunted and dwarfed for want of exercise. Sometimes the jostling cares of every day life come between us and our ideals, and the things which we would do are crowded out by the things which must be done."

There is much excellent sound sense in all this, but we do not think it impairs our view of intellectual greatness as stated in the recent paper. We think it demonstrable, "that a well-balanced development of all the faculties with a slight predominance of the intellectual organs, all sustained by a strong healthy body, is the best constitution for intellectual greatness and attainment."

Such a man, if the head were large, would be a universal genius, far greater

than the special geniuses, and equal in all spheres of effort, to the greatest specialist in any sphere. The advantages of special culture not considered. But an endless life would be needed to attain eminence in all of them. In a life of four score years he would find little time for thorough culture in all lines. He must either confine himself to one or several lines, and thus become a specialist, or diffuse his efforts and remain indifferent in all. He would, doubtless, accomplish more as a sum-total in his four score years than those less balanced, could in the same period.

But unquestionably the best work is done by the unbalanced. All honor to the eccentric! To them is due the honor of all best work in science, philosophy, art, theology and religion. The world may call them cranks from their enthusiasm, but they are specialists. Their work is marked out for them by their organism. As a consequence they acquire a special culture. They mark out one sphere, and search its heights and depths. They may not know much about other things, but they know thoroughly whatever touches their sphere of investigation and effort. It is the concentration of a life upon one point. It is what makes Edison, the electrician pre-eminent; Asa Gray, the botanist pre eminent; Agassiz, the naturalist pre-eminent; Herbert Spencer, the evolutionist pre-eminent. It is that which makes every specialist an authority among men.

Modern life is differentiated and specialized. Savages lived much alike. Each one supplied all his own wants, or all worked in common for the sustenance of all. Civilization has changed all this. Wants have multiplied, but, in order to secure best results, every man must confine his talent to a single pursuit: accordingly, men are of widely different classes with regard to occupation. Each trade, business, art or profession requires its special organization and talent. Now, even a well balanced

mental organization could not possibly remain so while devoting the whole time to any one of these pursuits. The artisan forced to work in the grease and dirt and shadow of his shop for ten hours a day, with only his fellow-laborers for companionship in the intervals, can not possibly gain or retain any of the finer sensibilities of the soul. The broker, busy with the stock and grain markets, can not culture the finer sentiments and graces. The lawyer, busy with litigations and settlements of estates and familiar with the atmosphere of the court, nearly always loses the finer perceptions of justice and moral right. Policy and a more or less refined selfishness take their place. The physician, breathing the air of the sick room, bearing the burden of sick hearts and bodies, scarcely acquainted with bounding health, suffers greater or less contraction in his veins of life. In fact, he has no time to think of anything else. He must read and think pathology, prescription, death and fees, and his nights are not always unbroken sleep.

Whatever line of life is chosen, the old law of compensation holds. There is no great gift conferred by nature without its corresponding denial; and there is no great deprivation of talent without its corresponding gift. A life concentrated upon a line of effort, is rich and full and successful in that line, but may be quite barren and dead elsewhere. The quantum of life force in a given individual is determined and limited by the size and integrity of the vital organs. If this force is expended through all the mental organs equally there is a full rounded life. If it is expended through intense activity of the few faculties required by a chosen pursuit, there is none to expend through the others. This gives a sound physiological reason for both the richness and barrenness of the specialist's life.

If all this is true, why attempt to cultivate harmony? Why not cultivate only the leading faculties and thus in-

crease their efficiency in some special sphere of effort?

This brings us to a question of the philosophy of education, nearly related to ethics. What faculties, if any shou'd always be cultivated when deficient, and what may be neglected?

We think that those faculties which establish equity, deference, trust and generosity, among men, ought always to be cultivated when deficient. The faculties of conscientiousness, veneration, spirituality and benevolence are a crowning element in any life work, and every trade or profession, art or business, will be made richer and nobler by their influence. Those faculties which are required in the chosen field of labor, should receive special culture, but all others which confer talent, but talent which is not needed in the special field chosen, may be neglected without any other detriment than their gradual decay. This paragraph might be enlarged into a treatise on true education.

An ideal life, realizable by all in whatever station of life they may be placed, and however unbalanced they may be is this: A pursuit which shall furnish means of securing all the necessities of living, most of the comforts, and many of the elegances. This pursuit will require eight hours per day. A leisure of eight hours to be spent in culture of two kinds; first, that special culture which will give excellence, and dignity, and profit to the eight hours of labor, and second, recreative culture, which can be made to satisfy and strengthen the artistic and æsthetic senses, and the moral and religious aspirations. Eight hours of refreshing sleep.

In such a life, old age will not be barren; for, as the bodily vigor declines, and active labor must be given up, the hours of leisure and culture become longer, and life becomes rich in thought and meditation, instead of barren as an extinct volcano.

JOHN W. SHULL.

HUMAN NATURE INFLUENCED BY FASHIONS.

A LITTLE GOSSIP CONCERNING WOMAN'S HATS.

THE characters of those who follow the fashions are modified by every change of style. In all departments of dress is this true, and in no line is the fact more strikingly apparent than in the department of headwear.

Every lady recognizes the law that to be out of harmony with her hat is much the same thing as wearing an ugly hat. How often a young lady places a beautiful but unbecoming hat on her head, goes through the entire *repertoire* of her facial expressions in the hope of producing a charming effect and finally rejects the hat.

For no tasteful young lady could be tempted to appear under the most bewitching of bonnets, unless she could adapt her demeanor and appearance to it.

If she desires to wear a simple, modest little love of a bonnet, she is willing to undergo some facial changes, if a harmony with the bonnet may, in that way,

be attained; but she cannot grow more modest and unassuming in appearance without her character being affected also, although probably not to so great an extent.

In endeavoring to appear modest and sweet tempered, she begins to feel so. In using the facial language of modesty and simplicity, she indirectly excites to activity the mental organs which give rise to these sentiments, and they cannot be excited to greater activity without becoming stronger. For every faculty of the mind is strengthened by exercise, and by exercising the faculties which produce a harmony with the bonnet, these faculties are permanently strengthened in the character. Our young lady is really more sweet and pure-minded in consequence of having worn this hat.

What a beautiful manner in which to increase good qualities! But our latest style hats do not always have a more re-

fining influence than the ones preceding them—sometimes, after an epoch of modesty—in hats, we are startled to see a wide brim, worn low on one side, just covering the organ of Secretiveness, and high on the other side exposing the organ.

This maneuver brings the organ into prominence on both sides; on the one by adorning it, and on the other by leaving it entirely destitute of adornment. Of course, the tendency to secretiveness must usually be strengthened in the character in order that a greater harmony between the two may be accomplished. And have you not noticed that every girl who adopts this hat has acquired a larger degree of suavity and policy? that she does not express herself so conclusively as before? that she is a little more inclined to tease? and a little more coquettish? Both religion and the advice of loved ones are unable to counteract the effect of this hat, for a religious and benevolent girl, arrayed in a hat of this description, will tamper with the affections of young men—just a little perhaps, but she will flirt; she can't help it—it's the hat. Then there is an equally dangerous hat that rests lightly over the organ of Combativeness, and soars in ribbon galore, high over Approbativeness. Notice the girls that wear that style. How much of the bravado there is about them, and nine out of ten will chew gum too. They walk gaily down the middle of the street with an air that plainly challenges one. "Just find all the fault with us you wish, we rather like to be thought rude." Last year if one of these same girls had worn a hat well emphasizing the organ of Benevolence, she would have kept to the right of the walk, and would not have meaningly infringed upon the time or attention of anyone.

You remember those tall walking hats, those that form a peak over Firmness and Self-esteem. How I dread to see them come in again! They take away so much of the femininity of wo-

manhood. Under one of those hats a pliable woman will become obdurate and unyielding. There are some women who always wear such hats, they cling to them long after the style has become obsolete. These women invariably believe in woman's rights; but not men's. They believe most in their own personal rights. Never try to convince an habitual wearer of that style of hat that she is in the wrong about something.

But what a joy is the loving little bonnet whose strings tie close under the chin (the chin is amative, you know), and then partially retrace their way and are joined with a pin or knot, immediately over the organ of Amativeness, or perhaps an inch higher over Conjugal-ity. A still greater joy is the loving girl who wears this bonnet.

One change in headwear is not often sufficient to bridge the wide chasm between buoyant girlhood and sensitive young womanhood. I once saw a dignified little mother accompanied by a boisterous, half-developed daughter, enter a millinery parlor. All the refining influence of which that mother was capable had probably been brought to bear to make a delicate-minded young lady of that almost impossible material. As she placed a quiet street hat among her daughter's curls, a sense of triumph and relief came over her; but it could not survive her daughter's "O pshaw! that makes me feel like an old woman, mamma." And it would have been no more impossible for this same dignified proper mother to wear a jaunty, impish school-girl hat.

Nearly all the bonnets and hats found before the altar every Sabbath morning emphasize the organs of Veneration and Spirituality. The ladies may not be cognizant of the location of these organs in the brain, but they are cognizant of the fact that such hats are most appropriate for church wear, and that under such hats do they feel most worshipful.

MINNIE GHENT ENGLISH.

joicing! Such knowledge is worth having, and is within the reach of all, and is so plainly written that "he who runs may read." It is curious to note how little is required to satisfy some minds. They have no ambition to accomplish anything laudable, are satisfied to burrow like moles in the earth, if so be they eke out a scanty subsistence, that being their only aim and end. They never have lived at all, but simply existed, and that existence was like a monstrosity cast into the arms of beneficent motherhood.

It is the province of the mental scientist to undertake the development of such embryonic people by placing before them incentives to better and nobler lives. This is their mission and duty, for the world is to be better because even you and I have lived in it.

A few years ago, having business in a farming community, and it being Saturday, near nightfall, I concluded to remain over Sunday. So calling at a well to do farmer's house I introduced myself; when he, in turn, introduced me to his family and to a stranger who sat at his board, whose name was Rutan. After tea the farmer's sons, young men, repaired to the barn to do the chores, I saw Rutan no more. Turning to mine host, I said: "Beg pardon, Mr. C., but are you acquainted with that Rutan?" "No. Why do you ask?" "Is he related to you, Mr. C. in any manner?" "Oh, no. He has been here a few days, hunting foxes with my boys; never saw him till then. He seems a good sort of a fellow." "Excuse me, Mr. C., but I would advise you to keep your eyes on him." "Do you know him, or anything about him?" said he, manifesting considerable interest.

"I never saw him before, and have never heard of him, and all I know I have learned since seeing him here."

"Well, stranger, don't you think you are a little too previous in your estimate of him? I don't know either of you."

"Again I beg pardon, and will only

say if he is a good, honest man the greater is his virtue, and he is entitled to great merit."

"Why, you talk in riddles! Please explain yourself," said he.

Well, then, have you not observed his large, beastly neck, his brutish face, his villainously low, bullet head, rising barely two inches above his ears, and the wonderful width between them?"

"No, I had not thought of it, but now, when I think of it, I do. What do you infer from those things?"

"I would estimate such an one as a soulless creature, who has no fine feelings, little sense of justice and right, and whose instincts are animal, living for self and self-gratification; in a word, he is a thief, a robber, and, if necessary in order to cover up his tracks, he would not hesitate to take life. Why, sir, every organ in the basilar region of the brain are more than fully developed, and with such weak moral faculties as to have no perceptible restraining influence over his brutal nature. His eyes have the keen fascination and the cunning of the serpent. These things, combined with his peculiar temperament, render him a dangerous chap."

"All this may be so, for all that I know, but I tell you candidly I do not believe in phrenological science, so called."

"Neither do I ask you to do so; only watch and wait. I certainly desire your good. Forewarned, forearmed, you know. I would not have you treat him rudely; but you will in the near future find my predictions verified."

Three months later (January) a little girl at Cape Vincent, N. Y., rose earlier than was her wont, and said to her father: "Papa, I dess oo better go to ze store right off." "Why, my little daughter?" "Taws I deemed oo store is boke open an' sum sings is took out. Better go, pa!"

Hastening over to the store he was surprised to find the rear door open, with tracks to and from the door in the

light snow which had fallen during the night. Yes, the store had indeed been burglarized, quite a number of things taken—silver-plated ware, spoons, knives and forks, gloves, writing paper, oysters in cans, etc. The tracks were followed to the suburbs of the town, where a hasty repast of oysters had evidently been taken. The tracks were followed across the St. Lawrence River, on the ice, to Long Island, where they turned as if to recross, and although the wind had blown fiercely early in the morning, and did yet, the tracks were rather distinct, and led to an opening in the ice. On the other side of the opening a pair of woolen mittens were found frozen to the edge of the ice, and so disposed that it appeared as if the owner had clung with desperation to the edge until, benumbed with cold, his hands slipped out and he was gone. The probability is that in recrossing the high, keen winds, with the blinding snow, prevented him from seeing the danger ahead until he was in it. The next morning (Sunday) it was calm, clear and cold. A party with grappling hooks proceeded to the glade, let down the irons, and in a short time brought up a man in a standing position, and in dragging him a quantity of plated ware slipped out of his pockets upon the ice. His ill-gotten gains had served to drag him down to his death at the bottom of the river and hold him there. Happening to be at "the Cape" that

day I went to the morgue to see the man. It was Rutan! His plunder lay by his side, with his brass knuckles and revolver. Afterward I learned that he with two others had not long before served out their sentences in prison for burglary. The others went into legitimate employment, but he had determined to follow a life of crime, and this was the end.

Several months later I chanced to meet Mr. C., who, recognizing me, said:

"Didn't you stop over Sunday on Point Peninsular last Fall, at one Mr. C.'s house?"

"Yes."

"Do you remember what you said concerning a Mr. Rutan, whom you saw there for a few moments?"

"I do."

"Well, sir, it was at my house. We have often spoken of it. How singular it was that you so readily delineated his character, for you were right in your estimate of him. I have to inform you that he was drowned in the St. Lawrence directly after he had robbed a store at 'the Cape,' and the proof was found on his person. Yes, sir, I'd give half of my farm to be able to read human creeters like that. I ain't sure but there is something in Phrenology after all. John says he knows there is, and says he shall try to post himself up in it, and I'm thinking I might get a whack at it, too."

S. D. MARSH.

WHY SHOULD WE STUDY PHRENOLOGY?

IT has been tersely said that "knowledge is power." To no department of science may this maxim be more fittingly applied than the phrenological. Here, as in no other branch of learning, a man may well consider the principle embodied in the above aphorism; for, however learned he may be, if he has neglected the study of phrenology, he is poorly equipped for the race of life.

"Know thyself" is an adage almost as old as history. How important is it that we should know ourselves, and yet how

impossible if we are ignorant of Phrenology. Here, in a deeper sense than elsewhere, knowledge is power.

Phrenology is one of the most modern, and at the same time one of the most important (in some respects the most important) of the sciences. Like every other great truth it was met with the opposition of established thought, and had to run the gauntlet of criticism, ridicule, misrepresentation, etc.; but, truth-like, it has overcome all obstacles—safely run the gauntlet—and to-day numbers among its adherents some

of the brightest intellects of the nineteenth century.

Its founder, derided and anathematized by the age in which he lived, is now respected by the world and enshrined in the hearts of all anthropological believers, who would inscribe his illustrious name, not on parchment or tables of stone, but high up in the galaxy of immortal fame: for of all benefactors of the human race, in the field of science, Franz Joseph Gall stands alone as having conferred the greatest and most lasting benefit upon his race; for there is no knowledge more truly beneficial to man than a knowledge of Phrenology. Here knowledge is power indeed.

A man may study astronomy until his hair is gray and yet be as far from a knowledge of himself as he is from the objects of his study. "Marvelousness" may be developed wonderfully, but some of the more important organs may still be in their infancy.

Physiology and psychology may be studied until the stars grow dim without the student's acquiring a knowledge of himself. For though he may be well acquainted with his physical and psychical selves, to his phrenological self he will be a total stranger.

Let Zoology and evolution be studied until doomsday, and even then the student may be ignorant of the number, qualities, relations, functions, etc. of the organs which aggregately constitute his mental self.

In fact, a man may be marvelously learned in many respects and at the same time be woefully ignorant with regard to some important things. For, however much a man may have learned, if he has not studied phrenology he has neglected that which is of incomparably greater worth to him than any other knowledge can possibly be. He needs to know other things, 'tis true, but above all things does he need a knowledge of Phrenology. To all who have pursued their studies with no reference to this one, it may be appropriately said, in the words of him who walked by Galilee, "These ye ought to have done, and not to have left the other undone."

But why, it may be asked, lay so much stress on Phrenology. We will endeavor, briefly to answer the question.

There are several reasons why Phrenology should be recognized as one of the leading sciences, prominent among which is the fascination and interest which invariably attend its study. Indeed, what can be more fascinating and interesting than the study of the mysterious phenomena of mental life, whose every organ seems endowed with an ego of its own; each fulfilling its office, and all combining to produce an harmonious whole. What secular study is calculated to more thoroughly impress the student with the marvelous wisdom of Him in whom "we live and move and have our being"? Who can seriously engage in its study without saying with one of old, "I will praise Thee, for I am fearfully and wonderfully made?"

Further, the importance of the science of Phrenology should be recognized because of its peculiar adaptability to the masses. The study of most of the leading sciences is confined to the learned. The reason being that they are too abstruse for the ordinary mind and generally distasteful to it. Phrenology, on the other hand, commends itself to all as being more attractive and interesting than abstruse, and, withal, a true benefactor of the race.

This last thought naturally leads us to the consideration of, perhaps, the most important reason for the recognition and study of Phrenology, viz; the intrinsic value of such knowledge to its possessor.

Intrinsically valuable because it brings him into such close relation to his mental life, thereby enabling him to cultivate his weaker points and thus make the most of his intellectual capabilities. It also enables him to read, in a certain degree, the general character of those with whom he deals and associates, all of which is of untold advantage to him.

Many a man has started in business with a clear horizon and brilliant prospects, but after a few years clouds have gathered, and he has found himself involved in bankruptcy, not because he lacked ability, but because he was ignorant of the general character of his employees. He understood his business, but he did not understand those to whom he had committed the oversight of his affairs. Ignorance of Phrenology was the principal cause of his ruin

If he had acquired a thorough knowledge of this all-important branch of science, he could have avoided the employment of book-keepers, clerks, etc., who were all but destitute of conscientiousness.

What a dark picture is presented by the unhappy homes of our land! Most of them were established beneath sunny skies, with bright prospect of uninterrupted bliss; but, alas! like the fierce sirocco of the desert, jealousy and strife arose to mar their happiness, blight their prospects, and ruin their hopes. Ignorance of Phrenology was the cause of the wreckage of many such homes, there being a no more fruitful source of domestic discord than ignorance of the general principles with which the relations of the sexes are concerned. Here, as in all other relations in life, knowledge is power. A thorough knowledge of Phrenology acquired, and, though other mistakes may be made, the awful mistake of selecting a wife or husband that may be badly adapted, is the mistake which time and tears cannot obviate or atone for.

How many have lived and died in the humbler walks of life who might have shone as lights in the world simply because they were ignorant of the latent powers which slumbered in their nature; many of them might have won great fame as orators, poets, painters, etc., but ignorance of Phrenology kept them back from honor.

We may never know the number of young people who are to day leading aimless, monotonous lives of dull routine for the sole reason that with all their learning they do not know themselves, i. e., do not know what they are fitted for. The study of Phrenology will show them what they are fitted for, and that, instead of laboring in vain, they may fill their proper places in life.

No amount of learning can compensate for ignorance here. Therefore (bearing in mind the fact that, here, as in no other branch of learning, knowledge is power, because it is the only means whereby we can really know ourselves), regard this all-important study as a pearl of great price.

W. A. THATCHER.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

REV. S. BURGESS.

WHEN the Rev. S. Burgess was a student in Amherst College, in 1832, he was a frequent visitor to the brothers O. S. and L. N. Fowler. In talking and reading of Phrenology, he became very strongly imbued with its facts, its philosophies, its teachings and its benefits to mankind; and after his graduation he retained the same love for the grand science, and was almost jealous for it, fearing lest some one in attempting to teach Phrenology, might teach something detrimental to the science and to humanity.

After he became a missionary, he wrote from Ahmulnuggar, in September, 1843, expressing the same love for Phrenology and the same desire to have it accurately taught, and that no one should found a harmful philosophy and charge it upon Phrenology; he also acknowledged the great benefit he had re-

ceived from his knowledge of Phrenology in his calling as a missionary. He was a liberal-minded man, as well as EXCEEDINGLY kind-hearted; he would do good to everybody and harm to no one. In speaking of Phrenology he says he credits all true science as dependent on facts.

JOHN L. CAPEN, M. D.

A PORTRAIT, Phrenological delineation and biographical sketch of this gentleman having appeared so recently in the JOURNAL (February, 1891,) an extended sketch of him will not now be given, but will be included in the collected sketches in volume form.

Dr. Capen has done very good service in the cause for the last forty years, during which time he has been entirely devoted to the sciences of

Physiology and Phrenology. Since the spring of 1856, Dr. Capen has had an office in Philadelphia, and it could not have been filled by a more honest, honorable and true phrenologist than he.

Although Dr. Capen can not be classed among the practical phrenologists, he was so intimately con-

NAHUM CAPEN, LL. D.

Nahum Capen was born in Canton, Mass., April 1, 1804, and after receiving his education in the public schools of his native place, went to Boston, and, at the age of 21 years, entered the publishing business as a member of the firm of Marsh, Capen & Lyon, who were the first publishers of phrenological works in America, where he remained for a long



NAHUM CAPEN, LL. D.

nected with the subject as to entitle him to a place in these sketches. He was a great lover of the philosophy of Phrenology; it was a guide to him during his whole life and aided him to make more of himself than he could have done without a knowledge of the science. He not only made it useful to himself but to others.

period. When Dr. Spurzheim visited this country in 1832, Mr. Capen became not only the personal friend, but business manager of that great man.

Spurzheim placed all his business and money in the hands of Mr. Capen; in fact he had so much confidence in his new friend that he was in the habit of bringing the proceeds of his lectures as

received from the door-keeper, wrapped in a piece of newspaper, and place it uncounted in Mr. Capen's care.

At the death of Spurzheim, his friends appointed Mr. Capen to take care of all his effects.

The same firm, Marsh, Capen & Lyon, afterward published Combe's works, though by the time Combe came to this country there were other publishers of phrenological works—the Harpers, for instance, and the Fowlers. Mr. Capen was an intelligent practical and executive business man.

He was appointed Postmaster of Boston in 1857, which position he held for several years.

During his term of office he introduced many very useful improvements in the postal service, and to the end of his life was called upon by the postal authorities in Washington, New York, and other large cities to give advice in post office matters. It is to him we are indebted for letter boxes on our city lamp-posts and the free delivery of letters.

Dr. Capen possessed literary, as well as business abilities; he was an author

as well as publisher, and during his whole life time kept his pen employed. He was a frequent contributor to newspapers and magazines, and was engaged in the last portion of his life on an important work entitled "History of Democracy," in four volumes. Dr. Capen wrote a "Biography of Dr. Gall," and edited his works translated from the French; prepared the Biography of Dr. J. G. Spurzheim, prefixed to that scholar's work on Physiognomy; and was the author of other works on history, political economy, etc.

After he had reached 75 years, he wrote, at my request, a book called "Reminiscences of Spurzheim and Combe," which was published in 1880, and which has had a very large sale.

Dr. Capen died at Dorchester, a suburb of Boston where he had lived for many years, in the autumn of 1886.

As in his early, so in his later life, Dr. Capen was a student and observer and active worker, having in view the doing of such things as would be useful in society. CHARLOTTE FOWLER WELLS.

TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 27 E. 21st street, Broadway, New York.

HIT NO. 83—A CONTRAST.—I recently examined the heads of three young ladies.

Their heads measured exactly the same, each being 21½ inches in circumference, 14 inches from ear to ear over Firmness and 14 inches over the tophead from Individuality to the occipital spine. One lady had all the organs in the middle lobes of the brain large, except Conscientiousness, which was small. Her religious and intellectual organs were small, and she was the image of her father. The second lady was a married woman, and had Time, True, Color, Ideality, Conjugal Love and Amativeness large, and Combativeness large enough for John L. Sullivan. I told her she was "a natural born fighter, was jealous of her husband, and when she got mad would be in for striking anyone with her fist." She admitted this to be true, and only a short time before had got jealous and left home, and when asked by another member of the family why she was going to leave, said, "Get out of my way or I will hit you with my fist, or a club or anything I can get my hands on." The other lady's head came the nearest of being perfect of any I ever put my hands on, there being no small nor weak organs, with the exception of Tune. I told her she could learn almost anything except

music, and could learn that, but it would not be near so natural or easy as her other studies. She thanked me for telling her she could not learn music; said, "Her mother wished her to take music lessons, but she didn't want to, and now I guess I will get rid of taking them and devote my time to my other studies."

V. G. SPENCER, CLASS OF '90.

HIT NO. 84.—I have been lecturing in Eastern Ohio this spring with remarkable success, and the way I have "hit" people's characters has been more than pleasing to them as well as myself. For instance, when I say, "You are good in mathematics, or you are poor in music," or "You have a strong appetite," etc., the invariable reply is, "That's so." In a public examination after a lecture I described one gentleman, as he said, "better than he could have told it himself," and he sent his boy to the hotel the next morning for examination. At Adena, Jefferson County, I described a man as being full of fun, a natural showman, who ought to take P. T. Barnum's place and run a show. I said he did not like ordinary work, such as hoeing corn, but could eat and digest almost iron wedges, and that he could sleep well, etc. After the entertainment was over, the universal testimony was that I had popped it to him in every particular, which the applause had already shown. He was a total stranger to me, yet I think nothing strange of it, for the science is bound to tell such things.

M. TOPPE, BOWERSTON, OHIO.

HIT 85.—"John Doe" occasionally calls at our office for an examination. A gentleman plainly dressed called at our new place, 27 East Twenty-first street, for a written description of character under the above name in the month of May last. He had a large head, an excellent temperament and body enough to give his brain adequate support. We seldom find a person whose developments promise talents and character so strong, available and many-sided. I said he could be a first-rate engineer, civil, mechanical and military; that he would be excellent as a chemist, physician and surgeon, and would excel in law or in finance. When the work was completed he gave his real name and address, and stated that he had studied and practiced civil and mechanical engineering, has been in chemistry an assistant to one of the first university men in America, has graduated in law, but, being a man of inherited wealth, did not practice law, but had graduated in medicine and was doing a large practice, and regarded surgery as his forte, much of his work being among the poor who could not pay. This gentleman's name is well known in New York and Brooklyn, and his family has

been an ornament and a power in the country for two hundred years. NELSON SIZER.

HIT NO. 86.—To a young lady in May last, whose weight is 105 lbs., "I said you have your father's pluck and would master a horse, which would know and obey your voice or your will; or sail a boat in rough water or would teach and control a school of big boys, some of whom would weigh thirty pounds more than you, and people would wonder what there could be in a person of your slight frame which would thus be able to govern dogs, horses, boys and boats; but Phrenology says it comes from a strong crown of head and a massive base of brain. Authority and power sit regnant on such a throne." She confessed that I had painted her in true colors, and a friend with her said that she was a masterful spirit, and her work was the wonder of all casual acquaintances. Old friends knew it was so, but could not see where such power was stored up. N. SIZER.

THAT FEELING.

There's a heavy kind o' feelin'
'Long the veins o' thought a-stealin';
Though the sun is fairly shinin',
Yet I can not help inclinin'
To that feelin' comin' o'er me.

Nothing bright enough to cheer me,
Lot o' sadness lurkin' near me
When I'm readin', when I'm singin',
Still those hateful thoughts 'er stingin',
Still that feelin' comin' o'er me.

Wish I wouldn't get so gloomy,
Wish my feelin's wouldn't toob me,
Wish I had a kind o' dopin'
What would keep me from a-mopin'
From that feelin' comin' o'er me.

What's the use, I keep a-sayin',
Yet that feelin' keeps a-stayin';
And I shake myself to kill it,
But be blamed if I can will it,
That 'er feeling' comin' o'er me.

Guess it's sent to make us better,
But I like a softer setter;
Though I ain't a chronic kicker,
Yet I dread that gloomy pricker,
That 'er feelin' comin' o'er me.

But mayhaps when I'm completer,
When my life's a better meter,
When I full my skirts o' learnin';
When my better natur's burnin',
That 'er feelin' won't come o'er me.

So I keep myself a-thinkin'
That my weaker natur's blinkin',
That a bud of perfect bein'
Will be soon my soul a-freein'
From that feelin' comin' o'er me.

G. M. RITCHIE.

CHILD CULTURE.

"TRY YOUR WEIGHT!"

By the author of "An Auntie's Notions about Children."

AT one of the many large railway depots in London, may always be seen a rosy-faced boy, in charge of an inviting crimson-cushioned arm-chair to which a balance and weights are attached, and from morn till eve he sings out shrilly: "Tr-r-y y'r weight, mum!" "Tr-r-y y'r weight, sir-r-r!" "Tr-r-ry y'r weight, only one penny!"

Sometimes parents have their children weighed, and very eager and full of interest are the young folks to learn how many pounds they have gained since the last time they sat in the scale. If a growing boy or girl did not become heavier from year to year, in due proportion we should fear that something must be wrong. As the weight of the body, if sound and healthy, increases continually, so also should the moral weight of the character.

It was not of a body, but of a soul that the awful words were once spoken: "Thou art weighed in the balance and found wanting." One can not help wondering how many of the plump youngsters whose bones and muscles exhibit such satisfactory development could bear to be tested by that "even balance" which Job longed for, that his integrity might be proved.

"Jessie promised to come home early this afternoon, and take baby out," sighs a tired mother; "but I suppose she has forgotten all about it."

Isn't there light weight here, in *dependability*?

"This looks to be a very small half pound of biscuits," remarks sister Mary; "but Harry fetched them from the shop, and he can never keep his fingers out of anything."

Oh, Harry! does not the scale here

show marked deficiency as regards *honesty*?

"Tom said so," asserts a schoolmate, doubtfully; "but he's that sort of a fellow, you know, that really it isn't safe--"

Please don't finish! We can guess only too well what is coming. The balance bumps down on the wrong side when Tom's *truthfulness* is put in the scale. Unless he alters very much his words, when he is a man, will never be spoken of as "having great weight," like the utterances of a gentleman we heard of not long ago, who is looked up to by every one with confidence and respect.

But I am not going to speak only of light weights, for I hope they are comparatively few. I can imagine I see more than one bright-eyed girl among my young friends, of whom mother declares, with pride, that "I can always trust my little daughter to do just the same in my absence as when I am looking on." Good weight there, in *conscientiousness*. And there must surely be many a noble boy of whom it may be said that he will never stoop to the least shade of unfairness in his play, or stay out a minute later than the time at which he has been told to return home. The moral weight of such young people as these is even more valuable to those around them than the physical pounds of a little Indian prince I read about the other day, who was weighed with silver coins, which were afterwards distributed among the poor. They are worth their weight in gold!

We are all constantly, though often unconsciously, weighing and being weighed by one another. But there is a

finer and more solemn test yet. Hannah, the mother of Samuel, sang in triumph—for she had just been cleared from a wrongful accusation.—“The Lord is a God of knowledge, and by *Him actions are weighed.*”

Ah! this is indeed a keener trial than that of any human judgment; and conduct which appears faultless to those about us may be revealed by God's balances as light and of little worth.

That boy who bends so industriously over his slate and sets down figures so fast when the master's step comes near his seat, *may* receive human approbation which he does not merit, but there is One whom he can not deceive—One who, though invisible, has noted his idling and play when he thought himself unseen. People *may* admire the pretty manners of the little girl whose voice is so sweet and movements so gentle when in company, though she is cross and sharp with her sisters at home; but when those same “pretty” actions are weighed in the balance by Him who sees through every pretence, they will be shown to be lighter than dust.

But to the honest and true the thought of God's just balance will be one of humble joy, and not of fear. If you feel that you have been judged harshly, misunderstood, or that wrong motives have been attributed where you had no notion of doing harm, then remember that our Friend in heaven never makes mistakes. It may be hard to be “kept in” at school for the “turned lesson” which you could not learn properly because you had baby to mind, or to be reprimanded for being ten minutes late when you had to go for that errand at the last moment, and ran as fast as you could all the way there and back; but it is not nearly so bad as to have a scolding you don't deserve, as to receive praise which you have not earned—it does not humiliate you. It is trying to have richer friends looking coldly and contemptuously at your tiny offering to orphan or mission-

ary cause, when you know that it was only by going without something you would have liked yourself that you were able to bring anything at all. But never mind; God knows it, too; and He will regard the gift as kindly and fairly as He did the widow woman's two mites.

It is only by willingly laying bare our hearts to Him, begging Him to cleanse them of all that is wrong, and to fill them with the good and beautiful spirit of the Lord Jesus, that we can ever hope that our conduct will bear the severe scrutiny of the Divine balance; but if our conscience tells us that He approves, we need not be troubled by the condemnation of any. Let us each one test ourselves by the standard of the Lord's teaching, let us try our own weight and frankly confess it when we find that we fall short; above all, let us pray, with the honest-souled Shepherd-King, “Search me, Oh God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.”

JENNIE CHAPPELL.

TRUE TEACHING.

IN an article on education, by Miss Anna C. Brackett in *Harper's Monthly*, a high ideal is set for teachers, and one would hesitate after reading it, to take up the work of teaching, without feeling conscious of a real “calling” to that profession. Miss Brackett says that a teacher must be, to a certain extent, a psychologist, studying carefully each mind under her care, watching to see the light flash along the face, indicating that the intelligence felt for has been reached. The teacher's work is not alone to increase a child's stock of knowledge, but to make knowledge useful in forming character and “to affect the soul with a lively sense of what is truly its perfection, and to exert the most ardent desires after it.” In regard to class government “the experienced teacher seems to have acquired a kind of sixth sense, by which she knows at once when

she has best the attention of any one of twenty pupils, whose minds should be on the same subject. She feels that in that particular part of the room the electrical current is not running. It is not so much knowledge as power that the growing girl and the mature woman need, and that is what the school must above all give her, or fail lamentably in its mission. The teacher ought not to keep in mind the subject she is teaching as much as the mind of the child; that it is which she is working on, and the

studies are only the tools which are used. It is the live mind of the child that should be watched. Miss Brackett concludes by saying the school which puts such a motivated force into the characters of its students that they can not lose it in all their after lives—the school, the memory of which they can never escape and whose stamp they can never efface, whose aid is sure to come up strongest whenever need is sorest—that school is the only one that has done its work. E. M.

GOVERNING CHILDREN.

THE TRANSITION PERIOD. 2.

THE method of government advocated so earnestly by these papers—that of permitting children all possible freedom of action, and letting them suffer the natural consequences of their actions, has as its direct aim the development of their reasoning powers. Every experiment a child makes, every result traced to its causes, gives keener insight and adds certainty to future researches for truth. If, in the physical world, he learns accurate use of his senses—how to detect flaws and trace the reason of failures—he will carry into the sphere of morals an enhanced respect for vital truths and a tendency to keen observation of conduct. He will see how impulse betrays to error, and that principles rule the moral as well as the physical universe.

A child who has been thus trained realizes early the use and abuse of government. Accustomed to deal with principles, he is prepared to look deeply for causes, and can not easily be blinded by a mere display of power.

Love of liberty, of fair play, of equal rights springs up in his heart from his sympathy with the oppressed and disgust of tyranny. He perceives that acts which produce misery to others are bad, and that to confer happiness is to be virtuous. Presently he begins to understand how the curbing of wild and

inconsiderate impulses in himself, and the development of sentiments impelling to right conduct has been the aim of parental government, and when conscience has so far developed that the wish is strong in him to do right, he has become an emancipated, self-governing being, whose personality must henceforth be respected.

No such puerile sentiment as a wish to keep power in his own hands should impel a parent at this period to substitute restraints of his own for the natural restraint consisting in the good intentions of the lad himself. He should be trusted in his own hands as far as may be. Rousseau, who has in most other respects good sense, falls into an error natural to a Frenchman, in advocating the encouragement of timidity, and a servile dependence upon tutors. The broader policy of modern educators places children upon their honor, rendering them self-respecting from the first. In one of the best governed families I ever knew, the three boys, ranging in age from 7 to 11, were allowed an amount of liberty that sometimes occasioned wondering comment from friends. To all seeming they were free as birds, and yet I recall no instance of their abusing their privileges. On the contrary, they seemed united to their parents by an unusually strong bond of

affection. The larger lads hung fondly about their mother's chair, and the little man of 7 seemed to feel a deep sense of his responsibility in taking care of her and his younger sister.

Julian Hawthorne, in his novel of "Garth," depicts in his powerful and graphic style, the struggles of a rugged, strong-willed boy with his turbulent nature. He takes himself in hand at the age of 12, and assures his gentle, philosophical father that when there is a necessity for discipline he will inflict it himself. And what no external force could have effected he does succeed in accomplishing, until, after much sorrow, he arrives at maturity a strong, self-controlled man.

We can not spare our children the suffering consequent upon the development of their moral nature. It is an experience every soul must go through for itself. Gradually, silently, parents must withdraw from active interference, and let the child face circumstances, make up his own mind, and accept consequences. Such indirect influences as the seemingly careless allusion to similar circumstances in the lives of others, the placing in his way books likely to take pleasant hold of his imagination, and the permitting unrestricted intercourse with persons of marked excellent character will give more help than volumes of personal warning and advice.

Early discipline in self-control is the surest preparation for success in life. Pre-eminent above others is the person

possessed of "good sense," the faculty of seeing clearly and judging impartially. And it is notable that persons so distinguished have usually been early thrown upon their own resources and forced to think for themselves.

The children of this generation have peculiar need of such early discipline as shall fit them to deal with the most intricate points of morality. Empiricism is passing away, and men are confronted individually with questions that were settled for their fathers by the vox Dei. The exigencies of modern life demand self-poise, an independent mental attitude, as well as senses trained to the nicest discrimination. The timid and vacillating will be overborne by those possessing readiness and determination to set truth above conventionalities and work for the establishment of that order of things which shall give "the greatest happiness to the greatest number."

Let us recollect that the boys and girls about our hearth are the future law-givers of the world. They may have certain qualities which make them uncomfortable to deal with now; the very force and self confidence valuable in the future citizen renders them intractable and restless under repressive government. We must meet such restlessness by enlarged opportunities for action, and permit to the growing man and woman freedom to exercise and develop faculties of which, when maturity is reached, they will stand most in need.

FLORENCE HULL.

"OLIVE THORNE" MILLER.

A LADY who illustrates the success to be attained in devoting some part of one's leisure to science is the subject of this sketch.

Choosing for her special study a department of natural history rarely affected by women, and by no means overcrowded by men, Mrs. Miller has brought to light many interesting facts in bird life, and made herself a

recognized authority in ornithology.

We remember, as many of our readers must remember, the pleasant contributions of "Olive Thorne" to the juvenile periodicals of twenty or more years ago on various subjects that were likely to interest young people and the home loving of adult life. As the *Housekeepers' Weekly* says: "Recognizing that the specialist in literary as well as in other

work must take infinite pains and make all sacrifices in order to acquaint herself thoroughly with her subject. She absolutely devotes her entire summer to the study of her beloved birds.

"She spends the two nesting months of June and July out-of-doors, as far as possible, observing the birds minutely, and taking voluminous notes of all she sees, hears or thinks that may throw

winter her observation of birds is closely carried on in a special "bird room," where, among her pets, who fly around at liberty behind a wire screen, Mrs. Miller sits, studying their ways and taking notes.

Mrs. Miller's ideas on the subject of observation of birds are markedly individual, not to say benevolent. She believes that too much bird-study is con-



"OLIVE THORNE" MILLER.

any light on their habits. In August and September she works from morning till night, constructing her 'bird notes' into magazine and newspaper articles.

"The summer, her 'busy time,' being over, she devotes herself to her club interests, to her family, and to the demands of society—for, oddly enough, this votary of nature also takes keen delight in social intercourse. But even in

ducted by means of guns, and thinks that knowledge of the little songsters will have made great strides when boys' interest in nature takes the form of studying the live bird in its native haunts instead of killing and stuffing them, and making collections of their eggs. Despite her exhaustive knowledge on the subject she modestly says: "I never generalize. I never say the kingbird or

the blue jay did thus and so, and I saw him do it. Birds are almost as individual as human beings, and it is impossible to say from observations of one specimen whether the things it does are the habits of the species or the peculiarity of the individual."

Mrs. Miller's methods of observation are careful and painstaking in the extreme. Every summer she goes to some secluded place where she may study bird-ways undisturbed. She selects a nesting couple of whatever species she may then be interested in, and then literally watches it in patience every day and all day, fair weather or foul, until the little birds are hatched and are able to fly. She seems to have the rare faculty of making friends of the timid creatures, who do not fear her as they usually do human beings. The works containing the result of her scientific observations are severally entitled "In Nesting Time," "Bird Ways" and "Haps in the Field," published by Messrs. Houghton, Mifflin & Co., Boston, Mass.

The profile of Mrs. Miller is that of a direct, earnest and decidedly practical woman. She is closely attentive to whatever interests her, and takes in a wide area of detail with remarkable quickness. She should have excellent judgment of the elements that enter into the structure of things, both on the matter-of-fact side and on the side of the thought and symbolism that may be involved. Her intuitive impressions appear to be prompt and influential. The head contour at the crown intimates decision and the inclination to hold very firmly to her views. She is, however, sympathetic, and in friendly association finds deep enjoyment. The head appears to be broad centrally, with the effect of imparting an active spirit, a feeling of positive enjoyment when occupied in productive effort. She believes that industry is one of the higher virtues, and well illustrates it in her own life.

The expression is that of maturity in

thought and conduct, such as proceeds of well ordered mental faculties sustained by abundant vitality. The lady has a world of work in her composition, and power unusual to women in its energetic prosecution. She is clear-headed and self-sustaining in the management of important interests; has solid business capabilities that may be defined as masculine, since in dealing with matters that require judgment, prudence and energy she views them from a practical business side, appreciating the methods that conduce to efficiency and success. She has many of the characteristics of her father, especially in point of intellectual action and positive expression, while she is evidently possessed of the faculties in a good degree that impart the womanly to character.

The organization socially shows a warm interest in the home centre. She loves children, and, with her power of control and clearness of intellectual perception and knowledge of detail, would be an unusually fine teacher. She could manage a large institution with success on both the business and educational sides. D.

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A WISE CHOICE—One of our mothers has shown her wisdom in preferring to make home inviting enough to keep her boys with her at night rather than to maintain a parlor in exclusive glory for the occasional visitor. But let her tell what she did :

"I think when a boy has become an habitual loafer, he is then ready for something worse, and I was greatly worried to find my boys come slipping in very quietly about the time the stores closed for the night, so I just resolved to try and make a more pleasant place to spend the evenings than the aforesaid stores.

"Our best room had hitherto been kept sacred to the use of visitors and the Sabbath ; but after thinking the matter over very seriously I started a fire, arranged everything as nicely as though I

were looking for company, and then let the boys have it. So far the plan has been a great success, for although I never said a word to them about it, they took right up with it, and now spend their evenings at home reading and playing (for they are all three musical), and besides being better for the boys, it is better for us.

"Now, sisters, just between ourselves, of course they'll spoil the carpet, and it's a real pretty one, too, and I have been so careful of it—but I mean, through God's help, to have my boys all grow up to become good men, and if it's going to take a pretty room and pretty carpets to help do it, why, I am very glad I have them, that's all."

ORIGINAL PROBLEMS.

[Under this head the *Moderator*, of Lansing, Mich., publishes the following paper that was read before the Genesee Teachers' Association and which contains valuable practical advice in the management of pupils of certain qualities of organization. The analyses of character show a knowledge of the sources of conduct very rare in teachers, but which is most essential to the best effects. The paper is an open suggestion to the teaching world.—Ed. P. J., etc.]

I. Assuming that combativeness and destructiveness are traceable to a love of power, how may the teacher utilize this knowledge?

II. One child is found to possess in a marked degree self esteem, combativeness, benevolence and reverence; what is the teacher's duty here?

III. Given a child with too strong an individuality willingly to imitate, how shall he be excited to enthusiasm?

Problem I. Assuming that combativeness and destructiveness may be traced to a love of power, how may the teacher utilize this knowledge?

Combativeness, we know, is a disposition to contend, destructiveness the impulse impelling one to destroy, tear down. How shall we know them?

Think for a moment. Have you not met them in every school you ever taught? For the sake of directness we will fasten them to a particular boy. Before school the first day you knew he was the boy whose will would first conflict with yours. You saw him deliberately "pick a fuss," as the boys say, then, with head high in the air and hands in his pockets, *glory* in the victory won, whether it be by blows or words. He tore down the little girl's play house, and only bided his time to add a few touches to the elaborate carving of his desk. By this time you have him down in a mental chart for these two qualities, and you are conscious of a tingling desire in your own combativeness to settle with him once for all, but while you continue to control him quietly with the eye you remember that those marked characteristics are directly traceable to a love of power, a faculty underlying some of the noblest achievements of man, and that in your hands lies the responsibility of so directing them that instead of becoming incentives to pillage and war, to anarchy and rebellion, as they promise to, they may become the support and defense for some great and moral movement, or perhaps furnish the fuel that shall keep some future inventor's fire burning.

Now then, how? While this is far the most important of all, it is at the same time hardest to particularize, because this description, thus far, fits a hundred boys, no two of whom could be led in the same way, other things *not* being equal; until you decide what counter impulses he has and what dormant faculty you can best reach and awaken, so present and arrange each task that he may feel that every point mastered is an obstacle overcome, a foe vanquished.

Now in problem II. we have a boy possessing, in a marked degree, *self-esteem*, *combativeness*, *reverence* and *benevolence*. Teacher's duty here?

Self-esteem, if excessive, appears as

self-conceit, egotism, I-know-it-all-ism, etc. Combativeness, as we have seen, seeks to provoke contention. Reverence is simply an exalted respect for a superior something. While Benevolence seeks in every way to benefit mankind. Rather a contradictory mass for one boy's make-up, do you say? No one need go farther than his own consciousness to realize *how* contradictory and complex a thing is human nature. The point here seems to be how to adjust equilibrium between opposing forces. Nature's law of compensation never fails, and we may feel certain it is some external influence that has destroyed the harmony. The boy himself is unconscious of the two latter qualities. He prides himself on his indifference to the opinions or wishes of others. He is a law unto himself, minds his own business, and makes others mind theirs so far as he is concerned. But you notice that he gives his best apple to the forlorn little new scholar. Of course he does it with a defiant look at the other boys, warning them not to *look* approval ever at *him*. You soon see that however conceited and quarrelsome he may be he is generous almost to a fault. As an experiment tell a story (don't read it) emphasizing Benevolence. Ah! now you see the boyish soul in the changed face, and to the three qualities already down you unhesitatingly add reverence, for nothing less than that could so move that sturdy nature. Now the case seems clear, but again theorizing must stop, for there are numberless ways to a real boy's heart that no generalization of principles can reach. The thing to do is to modify the self-esteem until it shall be only sturdy self-reliance; direct the combativeness until it only exists to establish and defend the right. Give him such ample opportunity for exercising the benevolent impulses of his heart that he may come to even enjoy the praise of his inferiors because of the pleasure it gives to bestow it, and finally to keep constantly before him something

pure and true and beautiful, so that the reverence in his nature may lead him up instead of dragging him down into superstition.

Problem III. Given a child with too strong an individuality willing to imitate, how shall he be excited to enthusiasm?

This is a quality hard to define, from the fact that it appears in many forms. One thing it is sure to do, and that is to make its impress on those with whom it may come in contact. The child's playmates feel it without in the least understanding it, and according to the direction it takes they like or dislike the stronger character. You ask a question for information. All turn to him as the proper one to answer. At the board he never looks at his neighbor's problems or sentence; on the playground he commands. A born leader, you see, only needing proper restraint to make a fine character. But there is another phase much harder to reach. This does not meet your eye when you talk with him; he does not answer readily, does not respond to sympathy, does not recite well, in short, seems sullen and altogether disagreeable, yet you feel just as certain of his innate strength as in the case of the boy who has already stepped into his place as leader. Now deep down in his heart he *knows* his own worth and values his own strength, but though this faith may keep him steadily plodding onward, making valuable acquisitions to his store of knowledge, it will develop nothing lovely in his character unless some of the social impulses can be brought to bear upon the ice around his heart. The first thing is to make him like you. *Compel* him, by the force of your will, to meet your eye for the look of approval he will see there. The first time he does this, fairly and squarely, you may detect a faint gleam of pleasure; next time there will be a perceptible eagerness in the question his eyes ask, and a decided satisfaction at what he reads. You have his approbation and sympathy; and now

that you have his confidence ask him to help some pupil who is really dull and cautious to the verge of idiocy, letting him know that you have found out what his recitations never show, and what he supposed no one but himself would ever know, that of the real subject he has a grasp broader and deeper than any other member of the class. A gracious mellowness soon takes the place of the harsh rudeness without in any degree lessening the splendid reserve of independent force, and you will actually see him planning ways and means to keep his class up to a high standard. Is not this enthusiasm of the truest fibre?

IV. Should a teacher ever appeal to approbateness?

1. What is it? 2. How and why should it neutralize excessive self-esteem? 3. Why dangerous if excessive? 4. Shall we find it more strongly marked in boys or in girls?

V. What objections to stimulating emulation?

1. Discriminate between emulation and competition. 2. Show how one may be utilized without exciting the other.

VI. Name evidences of acquisitiveness.

1. Why is a certain amount necessary? 2. Why is too much detrimental? 3. Name remedies for too little. 4. Name remedies for too much.

VII. Upon what psychological law do reviews and formation of habit depend?

1. Name some examples of the latter in which correct habits may be formed as well as evil ones avoided. 2. How does this prove that it is easier to go with the current than against it?

VIII. Is it safe, if possible, to make a single impression so strong as to need no repetition? Illustrate.

IX. Recognizing the relation between thought and feeling, how utilize this knowledge?

X. What faculties may be developed by describing an absent object and requiring pupils to guess its name?

1. Is this a recreation? 2. In what

sense? 3. How far may it be carried? 4. May it be adapted to pupils of any grade?

RUSHIA MCNEILL.

CONDUCT OF PARENTS AT HOME.

IN view of the actual state of things in the average family, the reflections of a writer on home life, given herewith, may seem a bit "fresh." Yet what serious man or woman would not have it so? Society will never attain a high moral level without just such domestic consistency as this.

In the family relation every one should always be at his best. The home ought to be a haven. It ought to be as nearly heaven as is possible on earth. There should be no purposely withered flowers about the hearthstone and no purposely clouded sunbeams. Selfishness alone ought to be sufficient to make home conduct exemplary. Certainly all want a pleasant home. Certainly all want smiles instead of frowns. Home should be just one continual blaze of sunshine. But it can not be while some member of the family circle is snapping and fault-finding and selfish. Do people ever go more deliberately and insanely at work to make themselves miserable than they do when they deliberately cloud the lights of the only place on earth where they have any reason to expect anything like perfect quiet and happiness? But a man who is a man at home is a better man outside of his home. We can not let ourselves loose twelve hours a day, and run wild, and not be more or less loose and wild the other twelve hours. We are too much the creatures of habit for that, and, though we may pass for gentlemen in the world, we should be much more gentlemanly and considerate if we were gentlemanly and considerate at the fireside. Then the influence upon children is a matter of great importance. It is a blind father who does not see his counterpart developing in his child. His speech, walk, sentiments, oddities, everything are copied; and it is just a perfect wonder that mankind

is as noble as it is when we consider the widespread thoughtlessness, to call it by no worse name, in our homes. The father and mother may be crabbed toward each other and overbearing toward the children. The oldest child will be a faithful reproduction of that wretched picture. It will be domineering toward the younger children, and the exhibition will go on down through the line until it reaches the youngest child, and in absence of anything else that it dare boss and abuse, it will spank the doll and kick the cat; and altogether it is a nice lot of human nature to launch upon the world, but it is the legitimate product of such home training.

THE PAGE IN THE SPEAKERS' CHAIR.

I came one day in the Springtime
To the edge of the State-house floor,
By throngs in the noisy lobbies,
By eager men at the door.
For the House had been debating
A question undecided ;
And the gist of the growing matter
Was remarkably close divided.
There were minutes of quiet waiting,
Just after the session rose,
To see how the House-Committee
The matter should dispose.
But high in the speaker's rostrum,
Stretched out in the speaker's chair,
Sat a youth of joyous aspect,
Fair-skinned, with auburn hair ;
Who heard the buzz of members
Discussing the day's conceits,
And caught glimpses of the clients
In the distant gallery seats.
But the book his hands were holding
Was a world of delight to him ;
While up to the desk was lifted
The foot of a nether limb.
If he saw when a client entered
And busily set a chair,
For else than his minor duties
He had neither heed nor share.
" O page of the cheery visage,
O fellow of aspect fair,
What need of a gloomy forehead ?
What need of a brow of care ?"

I said, as I saw the youngster
Set up on his easy throne,
" And I would, my racy confere,
Such happiness were my own."

And now, when I see the picture
My pen unwitting draws,
I judge contentment better
Than an undetermined cause.

I guess that a brow unclouded
Is the best of all to wear,
And wish we were all as happy
As that page in the Speaker's chair !

HENRY CLARK.

A HINDU GIRL'S DAILY LIFE.—The following document, says *The Christian Observer*, is the English translation from the vernacular language in which it was written by a Hindu girl of about sixteen years. At the examination of a girls' school in India by the committee of managers, the pupils were requested to write the story of their daily life. The exercises which they produced were very similar in many points, but this was one of the best :

After getting leave from school on Saturday, I went home and put away my slate and books. I next took off my school-dress, and, having put on other clothes, I attend to household work. When evening came, I lit the light in the house, and, taking my beads, I went to worship our god Jugonath. Having prostrated myself before the great lord Jugonath, I went into the house, and, taking my books, sat down to read. When the night was somewhat advanced I put away my book. Then, having taken my food and washed my face and hands, I spread my bed on the ground and sat down. Then I gave praise to the great Father and supreme Lord, and I went to sleep.

In the early morning I got up, and, after having performed my household duties I took my book and sat down to read. When the sun was well up I anointed myself with oil and went out to bathe. Then I came home and changed my wet clothes and put them in the sun to dry. Then, having made my reverence to our spiritual teacher, I made my prostrations to the sun, and, having received spiritual comfort returned to the house. I then took food, and, having washed my face and hands, ate some betel nut and sat down to write. When the day was spent, I returned to my household work, and again worshipped the god Jugonath. Now I have come again to school, and if there are any faults or mistakes in this exercise I hope they will be forgiven.



THOUGHTS ON EDUCATION.

THE word *educate* is from the Latin *educo*, Italian *educare*, and it means to lead out, to bring forth, to develop. The popular idea of education that it is something placed in the mind, is entirely wrong; for the object of education is the development of the mind, instead of crowding it with much material. When the mind of man is simply receptive and not active, it becomes dwarfed. The term education includes everything that tends to develop the physical, the intellectual and moral powers of man. In this extended sense it commences at birth, continues through life, and, we believe, progresses through eternity.

College commencements are properly named, for they denote a new era in the student's life. It is a separation from the training school to enter the great university of life. That person who thinks that his or her education is completed at graduation in the training school, has reached a conclusion fatal to all true conception of education.

Many of the ancient nations thought that the body was an enemy to the soul. Those most religious would afflict the body as much as possible without destroying life. The Egyptian was the only nation in ancient times that seemed to have any respect for the body. It was a religious duty with them to take proper care of the body during life, and pre-

serve it as long as possible after death. To them all living organization was divine; the vital power inscrutable as it also is to us, and with great reverence did they embalm the human body.

Christian nations have followed the Brahmins and Buddhists in their treatment of the body, more than they have followed the Egyptians. But there is no such doctrine taught in the New Testament; for it teaches the importance of glorifying God with our bodies as well as with our spirits. While the ancient nations, with the exception of the Egyptian, made no provision for the future welfare of the body. Paul prayed that the whole body might be preserved blameless until the coming of Christ. We should glorify our body by keeping it in good health; for good health is the basis of all physical, intellectual, moral and religious development. It is the exception and not the rule, when an invalid with a superior mind becomes a great thinker and worker; for the rule is for a sick thinker to have thoughts in harmony with his physical condition. Disease made the life of Calvin very gloomy, and those who have read his Institutes know that they are overshadowed with a similar gloom.

The work of physical degeneracy is commenced in our schools. The laws of physiology and hygiene are almost

entirely ignored. A lady teacher, a few days ago, told me that their superintendent thought they ought to stand all day. I stated that he ought to be sent to New York to take a course at the American Institute of Phrenology. Custom, which is such a powerful tyrant, often prevents teachers making such reformation as they much desire. When provisions are made for the physical welfare of the students, the parents complain and claim that too much time is given to recreation and not enough to study. One of the most mischievous things connected with our higher institutions of learning is the tendency to over study on the part of many students. When a horse is overworked, there is great dissatisfaction, and much attention is given to his food and great care is taken of him because of his value. Americans appear to be more interested in the physical training of their horses than they are in the physi-

cal training of their children. The lamented O. S. Fowler has called attention to the infinite value of health above all other worldly blessings. It is our duty, not only to keep the body from disease, but to develop all its faculties. Education has neglected too long the culture of the body; for it can be as easily improved as can the mind. If a singer can be so trained as to express every cadence and inflection of a song, why can not the voice of students be trained to great accuracy in reading and speaking? The organs of the body can all be trained. The Greeks by their gymnastic exercises, developed to great perfection the human form, and their sculptors have preserved in immortal marble the best types of mankind. Good physical training makes man refined. It calms the passions and supports the mind.

J. W. LOWBER, PH. D.

DRUGS AND HEALTH.

DRUGS or poisons contain no materials that are essential to the vital functions and structures.

On the contrary they are destructive in their influence on the living organism instead of preservative and curative. If any drug or poison exerts a curative influence it is due to its destructive action upon some element or elements in the system that causes the disease or abnormal vital action. Drugs may be useful as antidotes and destructive agents but are not curative *per se*. Curative agencies must harmonize with those that are preservative.

Invalids who are continually taking drugs are invariably emaciated and feeble. Is there any drug that makes good muscle? Is there any poison that will make a weak stomach strong? Is there any compound in the pharmacopea that contains the ingredients which make good blood? No! not one. Good muscle, good stomach and good blood are made by food, drink, exer-

cise, air, bathing and a proper regulation of all the hygienic surroundings. If any drug proves to be an aid to bring about a cure and promote and preserve health it is because it antidotes or destroys some material or substance that is detrimental to life.

The popularity of the homeopathic practice indicates that public sentiment has grown in favor of not taking any large quantity of drugs, even under the guise of medicine. Forty years ago salivation by mercury was a common occurrence, and in many instances the individual thus affected had his constitution undermined and ruined for life by a deadly poison, thus being employed as a medicine. At present this drug is not employed so often or so recklessly as formerly, yet its baneful effects may still be seen in obstinate cases of rheumatism and neuralgia. Chronic invalids may frequently attribute the cause of their ailments to the use of some mineral poison. Lead may be

taken by the use of fruit canned in tin vessels. Arsenic may find its way into the system by wearing apparel whose colors have been set by this poison. Opium, tobacco and alcohol are poisons whose daily or occasional use are without doubt detrimental to health. Every physician is familiar with the tobacco habit. Recent observations made at one of the leading colleges of the country, conclusively prove that even the moderate use of tobacco is injurious to health. Opium and alcohol, in most cases, ruin the health and mind of those addicted to their use. These facts indicate plainly that drugs are not the "handmaid" of health. On the other

hand, the relation of drugs or poisons to life is one of antagonism, and the results of using them are injurious and opposed to healthy life. It is strange that the most popular system of medicine to-day is the one whose chief means in treating diseases is the employment of drugs or poisons. Intelligent and thinking people are investigating these methods, and are mistrusting the rationale of getting health by the same means and methods that destroy and ruin it. It is irrational, inconsistent and absurd. Many are turning their attention to the new and better plan of keeping healthy and being cured when sick by hygienic methods. J. G. STAIR, M. D.

PASTOR KNEIPP.

IN a number of the PHRENOLOGICAL, published not long since, a sketch of "Kneippathy," as it is called, was given, and the growing popularity of the village pastor's method of using water was mentioned as an evidence of the tendency of the time to adopt natural or hygienic methods for the relief or cure of diseases. The sturdy character of Pastor Kneipp is shown very clearly in the small portrait. He has the stanchness and practical sagacity that gives character to enterprise. There is no "nonsense" about him.

It will be remembered that he began life as a weaver's apprentice. Later he went into the priesthood, and at Woerishofen ministered to the spiritual needs of the worthy village folk for several years, or until his health became seriously impaired. Physicians finally told him that his days were numbered, and that their drug remedies could give but temporary alleviation. Then Pastor Kneipp turned to nature for solace and help; and in water, coarse clothing, out-of-door life, and a bread and vegetable diet, found the restoration and health denied by the doctors. He determined thenceforward to be a missionary of health physical to his fellow

countrymen, and commenced to treat them in a small way according to the



Seb. Kneipp

method that had been his safety. Years have passed since that time, and with their passage the success of "Kneippathy" has grown more and more, until the name of Kneipp has become almost a household word in Germany, and the little village among the rough

hills is thronged with people, sick and well, who gather for treatment or to learn what it is.

Kneipp bread and Kneipp linens are advertised everywhere, and so great has been the crush of patients to Woerishofen, that it has been filled, month after month, to overflowing, and numerous establishments have been set up in other places to carry out Kneipp methods and extend Kneipp treatment.

"No rubbing, no friction," says Pastor Kneipp, "but plenty of bathing and cold water, and then, to insure warmth, put clothes on—linen first, without drying the skin, when the action of the coarse linen shirt upon the damp skin fulfils the second condition of opening the pores, and restoring activity to the epidermis—having, moreover, the further advantage of keeping up a constant gentle friction, by night and by day, without waste of time or trouble."

This worthy follower of nature is an advocate of linen undergarments; and, as shown by a lecture that he delivered in Munich, argues for linen, thus:

"At one time linen and cotton were only recognized as materials for wear. There suddenly sprung up, however, a strong advocate for the use of wool—everything woolen, down to the very socks. At one time I had few opinions about sheep or cotton wool, and was, consequently, not concerned about either. But now, since so many people are coming to me affected with all possible diseases that are most difficult to heal, I am forced to conclude that wool is an enemy to man-

kind. Wool produces more heat, certainly, but out of fifty patients who have rheumatism nearly all wore woolen clothing, and it was some months before I met with a rheumatic patient who was wearing a linen shirt. Although wool, then, produces very great warmth, it makes our bodies weak and sensitive. A State official paid me a visit at Woerishofen. He was so debilitated that a breath of wind gave him rheumatism and catarrh. This good man was completely enveloped in wool. He was induced to remove, by degrees, the various thicknesses of clothing, and was right glad to rid himself of all these impedimenta, and to have lost his rheumatism and catarrh. He only, in future, wore a thick linen shirt—for fine linen is of little use, as it clings to the body and prevents cutaneous exudations. There is now in existence in Augsburg a manufactory which produces linen shirts after a method I entirely approve, and consider most conducive to good health. These shirts are tricot woven from pure linen fibre, and I can recommend their use to every one, since they allow all the humors to pass freely from the skin." In reference to his work on the "Water Cure" Pastor Kneipp says that in it he recommended coarse linen for shirts, but since experimenting with this tricot linen he recommends it to every one in preference to the coarse linen previously advised, as "the material dries more quickly on the body than the ordinary woven linen, and also admits the air more freely, since it is loosely woven and prepared."

PINK EYE.

THERE have been several cases of this so-called disease the past winter, and, in answer to an inquiry, a short account, as given in an exchange, is published here. Pink-eye is a form of conjunctivitis or an inflammatory congestion of the eye.

There are three forms of conjunctivi-

tis, not counting one which is confined to infants. One of these forms is exceedingly contagious and very dangerous to vision. Another may result from a simple cold, or a foreign particle beneath the lid. Pink-eye, the third form, comes between the other two. It may be due to a neglect of the simple form,

or to contagion from a similar case, for the disease, if neglected, soon becomes contagious. The color of the eye-ball may be either pink or red. The inflammation rarely extends to the cornea—the transparent covering over the pupil and iris—though minute blisters may form around it. But it may extend to the mucous membrane of the lids, which is but an extension of that which covers the ball. The edges of the lids also become covered with a yellowish secretion that sticks the lashes together, while the lids often require in the morning a long soaking before the eye can be opened. The affection, however, does not extend to the inner portion of the globe. If vision is interfered with, it is mainly from a film of dried mucus, which gathers on the cornea. The ailment, beginning in one eye, is apt to be carried to the other by infection.

The disease begins with watering of the eyes and a burning sensation. In severe cases there is a copious running of the nose and often intense pain in the brow and around the eye. There may be also some fever and sleeplessness. In most cases the patient recovers in five or six weeks, though the effects may last two or three months. Even when blisters form around the cornea they disappear of themselves.

The patient will get well promptly if he has good hygienic surroundings and is careful as to personal cleanliness. Some local treatment is necessary in the way of bathing the eye with proper lotions, chiefly antiseptic.

Infected children should sleep apart from others, and use different towels, bowls and baths. Nor should they attend school until all severe catarrhal symptoms have passed away.

HAND ATTACHMENT FOR OPERATING SEWING MACHINES.

A LADY'S INVENTION.

THE task of operating a sewing machine by the foot treadle exclusively, is sometimes severe, and in many instances women are prohibited by their physicians from the work, or find it next to impossible to run the machine without incurring painful consequences. There are many working women, however, who feel compelled to use the sewing machine, and bear the effects that follow it. The "World's Progress" claims that the ordinary rocking treadle is the worst form possible for transmitting power in any case, and for that reason may produce severe injury to a delicate constitution. The present invention, patented by Mrs. Mary L. Birdsong, of Glen Allen, Miss., is offered as a timely relief to ladies who are exhausted by foot treadle efforts. The device, as seen in the engraving, like the majority of valuable inventions, is simple

in the extreme, and can be applied to any ordinary rocking treadle plate in a few seconds, and detached as



readily. No part of the mechanism is disturbed. The attachment consists of a branched lever having a handle at the top portion. From a point a little below the handle, the branches diverge, and the lower extremity of each is bent to a U-shaped recess, the openings facing inward. The branches are of spring metal, and are capable of a certain amount of distension. When applied to the treadle, one branch is placed to engage its recessed end over the back edge of the plate and the opposite branch recess engages with the front edge making a clasping hold, by which the handle is held rigidly at a suitable inclination to the plane of the foot plate. The operator oscillates this handle lever back and forth, thereby working the treadle, which imparts the requisite motion to the machine. As will be seen it is an attachment of trifling cost.

The illustration has been kindly furnished by the publisher of "World's Progress," Cincinnati, O., at our request.

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SIMPLE VEGETARIANISM.—Archdeacon Wolfe, of Fokhien, China, has an eye to economy even in the outlay for missionary effort. He writes that the chief food of the people is the sweet potato, cut into slices, dried in the sun, and sold at the rate of 130 pounds for 50 cents. "I have known families of four," writes the Archdeacon, "who lived upon this food exclusively at a cost of less than \$2 a month," and then the Archdeacon, with so marked an example of economical vegetarianism before him, aptly remarks: "If missionaries would be willing to live on this food what a great saving it would make in missionary expenditure." The reduction in cost would be very considerable indeed, but the heroism required to subsist on such diet, even though it is better than the common "flesh-pot" courses, might also reduce the number of volunteers for such a trial.

THE SPARE-ROOM.

Housewife, air that room, the spare-room
dark and dim;
Throw ope' the shutters wide, pull up the curtains grim;
Let sunshine warm and bright dispel the usual gloom
That settles like a pall throughout the shut-up room.

Let airy breezes blow and stuffy corners reach—
The very walls would cry for air could they find speech;
With firm, relentless step approach the couch of state,
Where semi-yearly guests are shown, and left to fate.

These victims may at morn assure you of sweet rest;
May smile and give no sign of rage within the breast,
Nor tell the awful dreams that held them in a vice;
Their smothered gasps for air, their fright at sounds of mice.

But these same guests receive important news next day—
Some unexpected news that calls them far away;
They kiss and say good-by—say, "lovely time we've had;"
The falsehood adds its weight to other feelings bad.

If now and then a guest, when ready to depart,
Some bold, brave men possessed of much more grit than heart,
Would there present the case—would say just what he thought,
The work might be begun, the needed change be wrought.

The hostess, possibly, would shed some bitter tears
And call the man a "bear," or hurt him by her sneers;
But in a righteous cause securely he may stand,
And with prophetic eye see changes near at hand.

The work would spread in time, till spare-room vaults will be
A thing of long ago—a past barbarity.
Housewife, forestall this guest, and give him lots of air;
The angel of his dreams, perchance, your face will wear.

And as your hand he takes, when ready to depart,
His compliments will fall like dew upon your heart.
So, housewife, air that room, the spare-room dark and dim,
Throw ope' the shutters wide, let air and sunshine in.

—ELLA LYIE.

NOTES IN ANTHROPOLOGY.

Anthropology in Europe.—Professor Starr, in his article on anthropological work in Europe in the *Popular Science Monthly*, refers, among many other interesting men, to Dr. Johannes Ranke, of the University of Munich, who is perhaps the only full and regular Professor of Physical Anthropology in Germany. He has originated a method for ascertaining the internal capacity of the cranium, which is one of the most important operations in anthropology. His students are given a bronze skull of known capacity. This is filled with millet seed, and rammed in tightly with a wooden plug. The filling is afterward turned out and measured. Every step in the operation is subject to fixed rules. When the student attains such skill that he succeeds in always getting the capacity of the standard skull correctly, he is considered competent to measure the capacity of real crania. Professor Starr also tells of the enthusiastic work of Professor Bastian, of Berlin, in ethnography. He feels emphatically the necessity of doing ethnographical work now. Old tribes are dying out; new customs are being introduced; native cultures are being swept away, or rapidly modified by contact with the civilization of the white man. Illustrations of such cultures must be saved now or never, and his accumulations are prodigious. The American department of his vast collection is exceedingly valuable. There is but little from the Indians of the United States; but from ancient Mexico and Peru, from the modern South American tribes, and from the Northwest coast, the representation is magnificent. The culture of Esquimaux, of Tlingits, Haidas and Bilgulas are fully shown. Some very choice Mexican antiquities, collected by Humboldt are here. Here, too, are three of the exceedingly rare and interesting mosaics from Mexico, made by overlaying forms of wood, with bits of turquoise, obsidian and shell. Perhaps a score such are known in European museums, seven are at London, three at Berlin, two at Copenhagen, and five at Rome. They are among the

most curious and interesting Aztecs objects. There are fine series of pottery from Mexico and Yucatan. The collection of Peruvian pottery is wonderfully complete, and is, no doubt, the finest on public display in the world. Reiss and Stubel's great collections, upon which their famous work, the Necropolis of Ancon, is founded, are here, and include the finest general series of Peruvian antiquities on exhibition—especially rich in wrapped mummies, fine cloths and household goods. As for modern ethnography, there are series of objects from almost every tribe from the Caribbean Sea to Cape Horn. Prof. Schmidt has worked out a method for comparing skulls in their external dimension, which is called his *cranial modulus*. To compare measurements taken in one direction only, of course gives no results of value; thus, to know that one skull is eight and another is seven inches long, tells nothing as to shape or relative capacity. Authors accordingly devised the *cranial index*, found by dividing the length of the skull into the breadth and expressing the result decimally. If the skulls had but two dimensions this index would be satisfactory; as it is, it is not perfect. A new index was devised, which should take account of the height of the skull; the height being divided by the length and the result expressed decimally. By a combination of these two indices a fair idea of the skull would be given, but in a comparison of the indices of a number of skulls great difficulty arises. One expression is what is desired. After much careful study and experimental work, Prof. Schmidt worked out the modulus; the length, breadth and height are measured, and their arithmetical mean is taken.

It is difficult to choose what to quote from Professor Starr's paper, for students in anthropology would be interested in every paragraph of it.

The Gift of Vitality.—There are families, no doubt, as well as individuals, over whom disease seems to have no power,

who are either exempt from illness, or survive it as if it were but an emotion; who, apart from accident, always fulfill the years of the psalmist, and usually die, only because the still unbroken machine has exhausted its stock of motive power. Doctors called to such persons are always cheerful, count confidently on recovery, and would like, if they dared, for the credit of their craft, to give little medicine. They have not an idea as to the reason, unless it be "hereditary predisposition," or, in a few cases, a cheerful temperament; but they know quite well that in such patients there is "recuperative power." And there are also families, as well as individuals, in whom the life lies low, about whose attacks, however slight they may appear, the doctors always shake their heads, and of whom they will remark, "The Blanks have a constitutional habit of dying." Such people rarely live to be more than middle aged, and when they die they die unexpectedly, most frequently in the first stage of convalescence. Something is wanting in them which furnishes their rivals with staying power. What is that something? It is not size, for giants die rather rapidly, and the men dear to insurance societies are usually of medium build, their weight, for the most part being slightly below the average. Fatness is weakness, more or less. And it is certainly not identical with physical strength, for athletes are scarcely ever long-lived; women have, on the whole, if we deduct their mortality from child-bearing, more vitality than men, and very feeble men, in the athletic sense, constantly attend the funerals of far stronger juniors. Nor does the quality of vitality arise from any superior strength of brain. The able often live long and often die young. Nor can the quality be accurately traced to any conditions or methods of life. The rich, according to modern theories, ought to possess the highest vitality, but as a matter of fact, it belongs, taking all the world, to negroes, who were slaves in the West India islands, and in England, to gamekeepers, and exclusively poor women. The only facts we certainly know about habits, as conducive to vitality, are that freedom from anxiety is favorable to it, probably by conserving the pumping power of the heart, and that it is in a rather

singular degree hereditary, the capacity of living surviving in many families the most violent changes in the habits of each generation, even the most violent changes in residential climates. Those who cling to life often die early, while the indifferent often outlive all their generation. No; vitality is not synonymous with strength of will, though it must be, on the evidence, a non-material quality. It is more like a "gift" than anything else, like the feeling for music, which must be in a measure spiritual, yet has absolutely no relation to mental force, being as often wanting in the ablest as in the stupidest of mankind. The source of this gift we do not know, but can only recognize that there is some quality making for death or survival, that we cannot understand.—*London Spectator*.

Life and Customs of the Mound-Builders.—Professor Newberry, in an article on "Ancient Civilizations of America," also in the *Popular Science Monthly*, gives some facts in regard to the mound-builders not before reported. Although they were ignorant of the use of iron, and probably made use of no metal but copper, they were industrious and enterprising miners. They never penetrated the earth to a greater depth than sixty or eighty feet, and for ladders they used the trunks of trees from which the branches projected at frequent intervals, and these were cut off to form steps. Of coal, also, they seem to have had no knowledge, but they worked the mines of mica in North Carolina, using what they procured for ornament; the soapstone quarries of the Alleghany range, where they obtained material for their domestic utensils and the all-important ceremonial pipe. The greater number of their tools and weapons were made of flint, which they must have obtained in Ohio and elsewhere, and they worked at least one lead mine in Kentucky, and sank wells, from which they obtained petroleum, in all our principal oil regions. The mound-builders were a sedentary and agricultural people, probably of average size, with a cranial development not unlike that of our modern Indians. It is believed that they used woven fabrics for clothing, for the fragments of cloth found in some of the mounds show good workmanship.

Many of the mounds in the West are made to imitate on a gigantic scale the forms of men, animals and birds, and among the animals thus represented is what seems to be the elephantine or mastodon. Small figures of an elephantine animal have also been found, and these relics go far to prove the acquaintance of the mound-builders with either the mastodon or mammoth, and may be accepted as presumptive evidence of the synchronism of man, here, as in Europe, with one or both of these great pachyderms, and hence of his great antiquity.

Family Interests in Japan.—In a very interesting article on "Charity in Japan" in the *Charities Review*, Professor Meriwether of the Sendai College of Japan, says that there is very little organized charity work done by the government or by either of the religions. Japan is still largely in the family stage of development. The obligations of sympathy and aid are yet strong among those united by the tie of kinship. The patriarchal family is still in existence there, though of course modified somewhat. The head of the family is still considered responsible for all the weaker members, and not often does he fail or falter in his trust. The old, the decrepit, the sick and diseased, the heavily burdened, the poor and helpless, the orphan, the unfortunate, are all watched over and aided by those nearest to them by birth. And this system supplies an element that is less prominent in the western method of individual charity—the element of brotherly interest and sympathy.

There is, however, not the need for benevolence in Japan that there is in the West, notwithstanding the swarms of people there. There is not the enormous difference between high and low. Society is not so complex, social demands not so numerous and exacting. Life is simple, and living cheap. An entire family will be supported in comfort on what a single child would require in America. Nature has done much, and the Japanese know the best of all people how to get the most out of nature with the least effort. They expand in the directions in which she has been most lavish. There is not the luxury in Japan that there is in America, neither is there the keen suffering.

Problems of "Heredity."—A writer for the London *Telegraph* comments on this topic:

"Nobody has really yet explained a tithe of the problems connected with the topic of heredity. Mr. Galton does not profess to have done more than collect some useful data and point the finger to some law at present unknown. He can not pretend to predict what the intellectual and moral qualities of offspring will be, although in the simpler physical problem he has really discovered a way by which, if the heights of all known forefathers are ascertained, the probable stature of children may be prophesied. By an arrangement with "one movable pulley and two fixed ones," Mr. Galton can now mechanically reckon the probable average height of the children of known parents. This is a beginning, at all events, and by and by he may be in a position to tell us their probable average tempers. There is no certainty about these results at present; the great anthropological law has yet to be discovered; we may know this by the enforced use of the word "probably," which in itself is a confession of partial ignorance. Yet every merit attaches to the inquiring mind which has so patiently traveled along this path of discovery. When all is said, the subject is far too complex to hope for the certainty attainable in mathematics or astronomy. Of course the mystery of mysteries, the "abysmal depth of personality," remains always unexplained. How comes it that one man suffers from one disease, and another from another; that one man's hobby is another man's aversion; that—as Dr. Russell Reynolds once remarked—"one person can not take egg in any shape or form, to another tea and coffee are poisons, some can not eat flatfish, others are put into cutaneous tortures by strawberries?" We can not tell this any more than we can explain how the brain, which is a compound of water, albumen, fat and phosphate salts, has the power of generating a play like "Hamlet." It is very interesting, all the same, to be informed that genius has only a small chance of passing itself on to its offspring. The great man appears suddenly, and his son may be a dolt, like Richard Cromwell. A matrimonial union between the senior

wrangler of the year and the cleverest girl at Girton College might, and very probably would, result in a family distinguished for athletics rather than for mental eminence."

Modern Cave Dwellers.—In a description of these people, Mr. W. H. Larabee says:

"Many accounts of travelers go to show that residence in caves is not rare in modern times, and that it constitutes a feature of life, though not an important one, in some of the most civilized countries in Europe. Some of the most interesting pages in Mrs. Olivia M. Stone's account of her visit to the Canary Islands (Teneriffe and its Six Satellites) relate to the cave villages, still inhabited by a curious troglodyte population—mostly potters—found in various places in Gran Canaria. Appositely to an account by the Rev. H. F. Tozer of certain underground rock hewn churches in southern Italy, Mr. J. Hoskyns Abraball relates that when visiting Monte Vulture, and while a guest of Signor Bozza, at Barili, having expressed surprise at learning the number of inhabitants in the place, his host told him that the poor lived in caves hollowed out of the side of the mountain, and took him into one of the rock-hewn dwellings: and he accounts for their existence by the facility with which they are formed. The rock-cut village of Gh'mrassen, in the Ourghemma, southern Tunis, consists of rows of snug family dwellings, close to each other, hollowed out of the side of a cliff, the top of which, at an overhanging point, is crowned by the remains of a small mosque."

At a recent meeting of the Royal Geographical Society of Madrid, Dr. Bide gave an account of his exploration of a wild district in the province of Caceres, which he represented as still inhabited by a strange people, who speak a curious *patois* and live in caves and inaccessible retreats. They have a hairy skin, and have hitherto displayed a strong repugnance to mixing with their Spanish and Portuguese neighbors. Roads have lately been pushed into the district inhabited by these "Jurdes," and they are beginning to learn the Castilian language and attend the fairs and markets.

Ancient Ruins in Mashonaland.—Describing the ancient gold workings an interesting account of his explorations among the mines of this country in South Africa was given by Mr. J. T. Bent before the Royal Geographical Society of England. He minutely described those known as the Zimeawe as the most extensive, which covers a vast area, in the centre of which is a circular building, a perfect specimen of an ancient phallic temple with massive walls, monoliths, with three entrances, of which the interior is a marvel of arrangements.

A fortress extraordinary in strength stood upon a hill near by, within which another temple with an altar built of small granite blocks was found. Soapstone phalli in great quantities were found near by. Pedestals of five or six feet high, wonderfully decorated, bearing carved birds resembling the vulture, formed its semi-circular outer wall. Found buried in the earth were iron bells, fine barbed copper spear heads, fragments of pottery of excellent glaze and workmanship, beautiful pieces of Persian and Caladon china, and soapstone bowls covered with representations of hunting scenes, processions, animals, geometrical patterns, and one inscription. Near by was found a gold smelting furnace made of very hard cement. Crucibles of the same material, tools for extracting gold from the furnaces, burnishers, and crushers.

There were heaps of quartz casings from which the gold-bearing quartz had been extracted prior to crushing. The ruins being far from any gold reef, it is evident that the people who did the mining chose this place for their capital on account of its peculiar defensive advantages. Who these people were is not yet clear. It is Mr. Bent's opinion that they were undoubtedly of Arabian origin. The time these people lived in was certainly before Mahomet.

THE late Lewis M. Rutherford, of New York, was a scientist of distinguished attainments, especially skilled in astronomical photography. In his younger years he was admitted to the bar, but his liking for science drew him away. He was the recipient of medals, orders, and decorations almost without number.



NEW YORK, July, 1892.

THE AUDITORY CENTRES.

FROM pathological sources now and then fresh data come that add to the evidence in support of a centre for hearing. The very differentiation that is observed in the nature of hearing, when compared with the effect of disease or what may be considered constitutional defect in the brain organism, contributes to the proof of a localized faculty.

The sense of hearing is a quality of nerve impression *per se*, just as seeing is, while the power to interpret the significance of the sounds that this sense conveys to the consciousness depends upon the condition or development of other centres in the brain. Hence it is that the intelligent perception of sounds may vary much in different persons. This variation is conspicuous with regard to music. Some persons, we know, are very deficient in their musical perception, have no "taste" for it, as it is said, don't know one tune from another; yet their hearing is very acute, and they may be distinguished for critical ability in matters of scholarship, classical and otherwise.

We know, too, that the hearing sense on the verbal side may be so constituted that a person does not fairly take in the

sense or application of a statement until he has had an opportunity to read it in print or writing. A good part of the difference of opinion as expressed by educated people who have listened to the same lecture or sermon, is due to constitutional differences in the hearing sense. An interesting case that illustrates the points we have made is mentioned in a late number of *Brain*. A woman fifty-six years of age was admitted to the hospital in August of last year. Fifteen years before she had a "stroke" that left her word-deaf but not paralyzed. She could hear musical and other sounds but could not understand words, yet could apparently read and understand a newspaper, although in an attempt at reading aloud she made a jumble of the words, and a similar imperfection was present during ordinary attempts at speaking. She was able to write (with the right hand), but wrote wrong words. Six years later she had another stroke, affecting the left side of the body, and leaving her partly paralyzed on that side; then her hearing was much impaired, so that there was not only word-deafness, but deafness also for ordinary sounds. Her condition, when examined by Dr. Mills, was one of almost complete helplessness. It was impossible to make her understand what was said to her, and after repeated tests the conclusion was come to that she was totally deaf. She died of exhaustion, and at the necropsy the left superior temporal convolution was found to be much atrophied, except anteriorly. In the posterior fourth of the second temporal convolution and the parallel fissure was a depression or cavity, at the bottom of which was a small mass of

shriveled tissue, which was regarded by Dr. Mills as the remains of an old patch of softening. The rest of the temporal lobe was normal, but there was a considerable amount of atrophy around the ascending branch of the Sylvian fissure and the bases of the two central convolutions, as well as in the hinder part of the third frontal. In the right hemisphere was an old hemorrhage cyst, completely destroying the first, and almost completely the second temporal gyrus, the island of Reil, and the convolutions behind, as well as part of the ascending convolutions, and of the central substance. The auditory nerves were atrophied, and the striæ acousticae are said to have been invisible to the naked eye.

This condition of disease would be ample, in our opinion, to account for the defects of intelligence the woman exhibited. So far as the frontal and ascending convolutions are concerned, there seems to have been no doubt entertained by the surgeons as to their functional losses, and in his special observation regarding the hearing centre Dr. Mills deems himself justified in maintaining that the centre for word-hearing is situated in the hinder thirds of the first and second temporal convolutions, and is possibly restricted to the second; and that although the auditory cerebral arrangements have their chief development in the left temporal lobe, destruction of the opposite centre is necessary in order to abolish hearing entirely.

ERRATUM.—The paragraph on page 22, commencing "Although Dr. Capen," belongs to the sketch of Nahum Capen, LL.D.

SURGICAL INTERFERENCE A CAUSE OF CHARACTER CHANGE

LATTERLY there have been circulated in newspapers and other publications of more or less responsibility, accounts of surgical operations on the brain that were followed by remarkable alterations in the conduct and disposition of the patients. One case, that of Dingmann who in drunken fury shot at his wife, and then put a ball into his own brain, seems to have acquired a special currency. This man, after the shooting, was confined in the Auburn, N. Y., asylum as an irresponsible criminal, subject to violent attacks of rage and irritation. Two years later an operation, advised by Dr. Macdonald, was performed on his brain, which revealed certain diseased conditions. On awakening from the etheric unconsciousness, Dingmann was a changed man. His disposition had become comparatively quiet and amiable.

Another case is that of Nelson, who sustained an injury to the head at the hands of a robber, by which his memory and reason were seriously impaired. Eleven years after receiving the injury, his cranium was opened, and it was found that the brain was diseased in a certain part. This was treated in the usual manner, and the wound closed. The effect, however, of the operation was unhappy, so far as Nelson's character was concerned. Formerly, a lively, good-natured, amicable man, he now became restless, irritable, violent, intemperate, and otherwise vicious.

We are not informed regarding the parts of the brain that received the surgeon's attention in either case. Press accounts are usually deficient in this to us most important respect. But it is

reasonable to infer that in one case the surgeon removed what had been a permanent cause of excitability and unbalance, and in the other disease had destroyed those centres that were essential to integrity and harmony of mental interaction, and thus left the unfortunate man in a state of permanent unbalance.

Reflecting on instances of this kind, a writer in the *New York Sun* suggests the expediency of a national commission for the purpose of studying the brains of criminals with the view to changing them by surgical operation into honest, law-abiding persons. We think that a learned commission, endowed with authority to order the training, hygiene and environment of the vicious and criminally disposed among the young of the community would be a more reasonable exercise of national wisdom, and a fundamental procedure in the moral and intellectual elevation of society.

EDUCATIONAL PROGRESS IN NEW YORK CITY.

THE friends of education in New York and vicinity have reason for congratulation in that the University has an early prospect of being placed on that broad footing of activity and usefulness that should have been its possession years ago. The *New York Tribune*, in noting the acquirement of a considerable tract of land in an advantageous location overlooking the Hudson river, speaks truly of the liberal spirit that has characterized the management of the University from the beginning, and how it has been compelled to struggle for many years because of inadequate financial resources.

An institution that has numbered among its faculty some of the most eminent scholars of the century and among whose graduates will be found names

that rank second to those of no other college or university, and whose moral and intellectual influence has ever been of an exceptionally high order, certainly merits the warm support of the community.

After waiting patiently so long the time of its enlargement appears to have come. There is room in this great city for two or three great universities, so that there need be no spirit of rivalry between Columbia and the University of the City of New York. The dense and rapidly growing population of the city and its immediate suburbs will be sufficient to furnish many hundreds of students, while to their post-graduate and special departments, because of the ever improving advantages of a vast metropolitan center, must flow a constant stream of young men and women who seek professional training and the higher cultures.

With the prospect that seems now quite certain that the two universities of our city will be established soon upon wide and progressive foundations is it too much to expect that an opportunity will be given for the study of human nature in accordance with the facts of structure and organization? Which will be the first to open a department of anthropology and include in that department the study of mental science in its relation to body and brain, and thus to furnish the truth-seeker with the facts and rationale of faculty exercise?

HARRISON RENOMINATED.—The Republican party in convention assembled at Minneapolis, approved the administration of Mr. Harrison by an overwhelming vote at the first ballot, making him the candidate for re-election. This action is doubtless wise. A marked change of the ticket would, in all probability, be disastrous to the party. Mr. Harrison's chances appear excellent for success next Fall.



Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters address'd to the Editor by name will also receive his early attention.

MODERATE CALCUATION—Missouri Student may be assured that if the intellectual development in general is fairly developed, and the temperament active, that study and practice will render the faculty of number more and more serviceable in his every day life. With Constructiveness large he can train his mind to the successful application of the rules of arithmetic to such vocations as are common, viz., commercial business, a mechanical trade, like building, and may expect to do as well as the average of men in engineering and architectural design.

DIABETES—H. C. M.—If the case is diabetes care must be taken with regard to the diet and habits. Food that readily assimilates, and in which the relative proportion of sugar making elements is very small should be selected. If the editor were informed concerning the real situation, i. e., were put in possession of the patient's manner of life for some years past, and a correct diagnosis of his malady, he might then advise intelligently. To say that a person is supposed to have diabetes is so uncertain a statement that a physician could scarcely be expected to give an opinion or frame a line of treatment.

THE SIMIAN ORIGIN OF MAN—S. F.—As students of the nerve functions of man we do not accept the theory that man is derived from an ape ancestry. The fossil relics of the past do not throw any definite light on the matter. Attempts, to be sure, have been made by certain evolutionists to construct an intermediate type of human nature on the basis of a questionable jaw-bone or certain evasive bits of flint, but in a discussion so important as the origin of man, science is naturally mistrustful of any thing that does not come in a clear and positive form. Guesses and hypotheses are easy to the speculative inquirer.

Looking at man as he exists, we do not find any race upon the earth that is not human, not one to which simian or semi-simian qualities can be imputed. Then, too, all that is known of ancient man shows that he was no nearer the brute type ten thousand or more years ago than he is today.

PARTICULARS WANTED.—The following from a correspondent is inserted because of its general importance:

To all who believe Phrenology of importance to man—Please to send me any facts relative to the question—"Should Phrenology be taught in schools and colleges?" I desire data for an article on that question. The testimony or address of professional men, especially teachers and clergymen who accept Phrenology as the science of mind, will be helpful.—GEO. H. GREER, Mayfield, California.

SENSE OF LOCATION OR PLACE IN ANIMALS—B. F.—The nature of this sense is so well understood by most readers of the P. J. that it is not requisite that any long description of its operation should be attempted. It is generally known that some domestic animals, notably dogs and cats, taken to a distance of many miles from home, even when carried closely covered in a basket or in a bag, will readily find their way home within a few hours. Many remarkable instances

of this are recorded, and few persons are without facts of this nature which have come within their own observation or directly to their knowledge from others. If you will read any phrenological treatise you will find a clear exposition of this faculty. Not long ago a certain gentleman of science attempted an explanation of it on this theory that the dog or cat, even when carried in a basket or bag, notes all the different smells that it passes through, and, reversing the order, follows the train back, straight to its former home. Very simple this to be sure, so far as words and invention go, but very improbable. The existence of a brain organ and its operation in mental perception according to its power and training is a far better explanation of the phenomenon.

SEXUAL INCONTINENCE--F. R. P.—The article referred to "enthusiastically" by Lewis J. K. is a reply to a question from one of our correspondents. We should prefer to send you a copy of the number containing it, May, 1890, to republication, unless a revival of the circumstances that produced it at that time warranted reappearance. A copy will cost you but 15 cts.

HEALTH REFORMERS AND THEIR LONGEVITY—W. W.—Ling was not a very old man when he died at seventy-two and a half years, yet, considering his inheritance of a rheumatic predisposition, and the fact that the most of his life was a struggle against poverty, and the indifference of the world, he must be said to be a good instance of the effect of physical culture. Dr. Trall was a very weakly boy and young man, and not considered likely to live to middle life. His adoption of the medical profession was largely for the purpose of learning how to take care of his health, and he adopted his hygienic and hydropathic principles because he believed that they promoted his mental and physical vigor. Conaro was supposed to have reached the span of his life at about thirty, but he struck out on a line of diet and living for himself that carried him to nearly a hundred. Old Dr. Graham did a similar thing for a similar reason, and we could mention many teachers, practisers of the sober and temperate life, who are octogenarians.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

Reads it Twice.—of all the different periodicals that come to my table there is none that is more welcome than the JOURNAL. My family read every page, and I frequently read each issue over twice before filing for future reference. The bunch of back numbers recently received have furnished a feast. Very truly yours,
F. E. P.,
Kalo, Iowa.

Common Sense.—Common sense is to know: when, how, at what time, in what way, and with what tact to do a thing. It is all the faculties of the mind well balanced, cool, perceptive and even tempered. To know how to persuade without offending; to ask, without insulting; to approach, without assuming; to do the right thing at the right time, and at the right moment. That is common sense in its last analysis.

Book sense, be that sense whatever it may be, is only needed when books are discussed, when authority is wanted; when facts are asked for; when science speaks from the study. But common sense looks directly to the thing to be done, and the best way to do it. It comes into play with the occasion, the time, the advantage, the ready opportunity. Two men attempt to do the same thing. One is a complete failure and the other a complete success. Says the failure to the successful man: "How did you manage so well?" Did you not see so and so at the time? Did you not see that it was no time to talk on the subject? Did you not see the man had his thoughts on something else? Did you not see that he was sensitive on that point? Did you not see that the time did not suit? That is the way common sense talks. It sees, it knows, it judges, it plans, it has tact, and then success follows.

Reader, have you fine common sense? Do you spend more than you make? Are you cultivating a habit which will ripen into a disease? Are you doing as you would be done by in the affairs of life? Your reflective common sense will answer the questions for you.

E. M. ORME,
of the Savannah Independent.

PERSONAL.

MISS LUCINDA Q. GORE, a school teacher at Lackharabad, India, had an encounter with a tiger. Turning from the blackboard, she was confronted by a royal Bengal at the open school-room door. With ready wit, she jammed the brush end of a broom into his eyes, and when he drew back with a growl of pain, slammed the door in his face. Help came before the man-eater could gain ingress elsewhere, and the brave woman and her pupils were rescued.

THE Housewife Union, of Berlin, founded by Frau Lina Morganstern, 20 years ago, for improving domestic service, has become one of the most useful organizations of Germany. It gives prizes to women who have remained in the service of the same family for terms of 5, 10, 20 and 30 years, the highest prize being 30 marks in gold. At a recent meeting a prize was given to one woman who had served 50 years in one place, outliving two generations. Another's term of service had lasted 38 years. The condition of domestic service in this country merits a trial of something similar.

IN the Paris edition of the New York *Herald* Mr. C. Weake, B. P. A., complains of the unfair conduct of a Dr. Anderson at a lecture given by Mr. Weake before the Y. M. C. A. in Paris. Anderson attempted to ridicule the lecturer by statements, which, as quoted, show that he, Anderson, can not be well informed in brain anatomy. We are pleased to note that an interest in Phrenology is awakened in the place where Gall made his home.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

Do right, and if the world approve, well;
if not, you have lost but a trifle.

He that taketh his own cares upon himself,
loads himself in vain with an uneasy burden.—*Bishop Hall.*

Go where he will, the wise man is at home—

His hearth, the earth; his hall, the azure dome.

—*Emerson.*

Our comforts render us complacent, lazy;
our sorrows keep us painfully awake, and

also perform the office of forcing comforts to minister strength.

PROSPERITY shines on different persons much in the same way that the sun shines on different objects. Some it hardens like mud, while others it softens like wax.

THERE is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing brighter than virtue; nothing more steadfast than faith.

SUMMER or Winter, day or night,
The woods are ever new delight;
They give us peace, and they make us strong,

Such wonderful balms to them belong;
So, living or dying, I'll take my ease
Under the trees, under the trees.

—*Stoddard.*

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

Does not a man feel naturally *cheap* after he has given himself away?

HE (persuasively over the area gate)—
"Come along out for a midnight stroll wid me, Biddy. We don't be afther havin' a night loike this ivery day."

TEACHER—"What is the island of Java noted for?" Bright Boy (son of a grocer)—
"It's noted for the coffee that used to come from there."

"What do you think of this 'gold cure' for drunkenness?" "It may be all right, but gold would never cure me. There is nothing sobers me up so quick as being dead broke."

"I SHOULDN'T care to marry a woman who knows more than I do," he remarked. "Oh, Mr. De Sappy," she replied, with a coquetish shake of her fan. "I am afraid you are a confirmed bachelor."

DOCTOR (to convalescent patient)—"I have taken the liberty, sir, of making out my bill."

Patient (looking at bill)—"Great heavens doctor! you don't expect me to take all this in one dose?"

"Now, then," said Judge Sweetzer in a loud voice, "Mr. Baumgartner, you were present at this fray; did Murphy; the

plaintiff, seem carried away with excitement?" "Nein; he vos carried away on two piece boards mid his head split open all down his pack." That will do.

YOUNG SPRIGHTLY—"I have come, sir, to ask your daughter's hand. The affection is returned, and I am in a condition to keep her." Father (spreading his hands over his face)—"I have only one daughter." Y. S.—"Well, I only want one wife; I am not a Mormon."



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

A BOOK OF PRAYER. By Henry Ward Beecher. Compiled from unpublished notes of his pulpit ministrations, by T. J. Ellinwood, with portrait. 32 mo. Cloth, 75 cts.; cloth, gilt, \$1.00.—FORDS, HOWARD & HULBERT, Publishers, New York.

This is a volume filled with rich suggestion to the devout reader. Mr. Beecher was affluent in prayerful expression, and he had near at hand for upward of 30 years a man (the compiler) who loved him deeply, and whose ready pen caught the words of sermon or prayer as the case might be, which later found their way to newspaper, periodical or book. To Mr. Ellinwood's stenographic skill the public owes the best records of the great preacher's oratory. The brief introduction, compiled from various expositions of prayer by Mr. Beecher in lecture-room talks, etc., will give a new and happy view of it to many. The prayers themselves are entitled, according to the special themes they appear to illustrate, as "Vision of God," "Man's Weakness," "Filial Courage," "The Sympathy of God," "The Greater Life," "The Dullness of Earthly Vision," "For Faith in the Unseen," "Lowliness and Royalty," "Under Chastisement,"

etc. Each title covers three portions; the opening Invocation, the Prayer before Sermon, and the Closing Prayer; and while there is a general harmony of spirit in the three, the idea indicated in the title is of course but the chief motive.

MISS ROBERTS' LODGERS, A Little Welsh Town. By Annette L. Noble, author of "Miss Janet's Old House," "Elsie's Miracle," etc., 16 mo., pp. 316, New York. The National Temp. Soc. and Publication House.

Making the locality of her story in Wales, a feature that is unusual to American books, the author has given us a picture of old country life, that is certainly taking from the start. The persons in the scenes are a party of American women, young for the most part, who have been doing Europe, and finally settled for a good stop in a picturesque old village of Wales, and certain people of that village. The variety of character illustrated is sufficient to keep the reader's attention. The scenes and conversation are natural, no attempt being made to be finical, or (a quality that we can not but approve) to use a dialect manner in giving the talk of the Welsh people who participate in the story. The teaching of the book is excellent, yet it is expressed by the mere movement of the incidents, no affectation of pedagogic or moral tutoring being apparent.

PUBLICATIONS RECEIVED.

THE SECRETARY'S MANUAL. By W. A. Carney. Santa Paula, California. Offers the information greatly needed in this era of societies and organizations of every name and nature by those who are expected to do most of the work—of recording and putting into suitable language the proceedings of such societies, etc. It is a compilation of forms and instruction for the use and guidance of secretaries of corporations especially, and although of a size that will fit any coat pocket and not show it contains a great variety of matters that come within the provinces to which it applies.

THE HISTORY OF HIGHER EDUCATION IN OHIO. By George W. Knight. Ph. D. and John R. Commons, A. M. Edited by

Herbert B. Adams. This is a circular of information No. 5, 1891, issued by the U. S. Bureau of Education. The collegiate institutions of Ohio, large and small, are described and particulars given of the work that they are doing for the youth of the State.

BIOLOGICAL TEACHING IN THE COLLEGES OF THE UNITED STATES. By John P. Campbell, A. B., Ph. D., Bureau of Education, U. S. Circular of Information No. 9, 1891. The advancement that has been made in the introduction of biological study in American education during the past ten years is remarkable. Unless one is familiar with the matter as an educator, he will be surprised to learn how many American colleges have opened departments relating to biology. To be sure there are few that possess a well-equipped laboratory for extended research, but for the average col-

lege student the material is sufficient in a score of institutions.

THE SUPREME COURT OF THE STATES AND PROVINCES OF NORTH AMERICA. By Clark Bell, Esq., Vol. I., series 1. The enterprising editor of the *Medico Legal Journal* presents in this pamphlet of 56 pages details of the organization of the Supreme Court in Texas and Kansas, illustrating his notes with portraits in half tone, of the leading justices. To the lawyer the series of which this is the first number will be interesting and useful.

ANNUAL REPORT OF THE DENVER REAL Estate and Stock Exchange, 1891-92. An elegantly made pamphlet. The statistics of business are mingled with illustrations of many of the public and private buildings of Denver, the whole imparting a character of high importance to the new city of the Rocky Mountains.

Day of Year.	Day of Month	Day of Week	BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg.			N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill.			WASHINGTON; MARYLAND, Va., Ky., Mo., and California			CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La.			MOON'S PHASES.	7th Month. JULY, 1892. 31 Days.
			SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.		
183	1	Fr	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.			
184	2	Sa	4 27	7 41	morn.	4 32	7 35	morn.	4 38	7 29	morn.	4 55	7 12	morn.		
185	3	Sa	4 27	7 40	1	4 33	7 35	1	4 39	7 29	2	4 56	7 12	3		
186	4	Su	4 28	7 40	21	4 33	7 35	23	4 39	7 29	25	4 56	7 12	29		
187	5	Mo	4 28	7 40	42	4 34	7 34	44	4 40	7 29	47	4 57	7 12	56		
188	6	Tu	4 29	7 40	1 4	4 35	7 34	1 8	4 40	7 28	1 12	4 57	7 12	1 24		
188	7	W	4 30	7 39	1 32	4 35	7 34	1 37	4 41	7 28	1 42	4 58	7 11	1 58		
189	8	Th	4 30	7 39	2 5	4 36	7 33	2 11	4 41	7 28	2 17	4 58	7 11	2 36		
190	9	Fr	4 31	7 39	2 51	4 37	7 33	2 58	4 42	7 28	3 5	4 59	7 11	3 25		
191	10	Sa	4 32	7 38	rises.	4 37	7 33	rises.	4 43	7 27	rises.	4 59	7 11	rises.		
192	11	Sa	4 32	7 38	8 39	4 38	7 32	8 33	4 43	7 27	8 27	5 0	7 11	8 8		
193	12	Su	4 33	7 37	9 17	4 39	7 32	9 12	4 44	7 26	9 7	5 0	7 10	8 52		
194	13	Mo	4 34	7 36	9 48	4 39	7 31	9 44	4 45	7 26	9 40	5 1	7 10	9 29		
195	14	Tu	4 35	7 36	10 15	4 40	7 31	10 12	4 45	7 26	10 10	5 1	7 10	10 3		
196	15	W	4 36	7 36	10 39	4 41	7 30	10 38	4 46	7 25	11 37	5 2	7 9	10 34		
197	16	Th	4 36	7 35	11 1	4 42	7 30	11 2	4 47	7 25	11 2	5 3	7 9	11 4		
198	17	Fr	4 37	7 34	11 26	4 43	7 29	11 28	4 48	7 24	11 30	5 3	7 8	11 36		
199	18	Sa	4 38	7 34	11 55	4 43	7 29	11 58	4 48	7 23	morn.	5 4	7 8	morn.		
200	19	Sa	4 39	7 33	morn.	4 44	7 28	morn.	4 49	7 23	2	5 4	7 8	12		
201	20	Su	4 40	7 32	27	4 45	7 27	31	4 50	7 22	36	5 5	7 7	15		
202	21	Mo	4 41	7 32	1 6	4 46	7 27	1 12	4 51	7 22	1 13	5 5	7 7	1 36		
203	22	Tu	4 42	7 31	1 58	4 47	7 26	2 5	4 51	7 21	2 11	5 6	7 6	2 31		
204	23	W	4 43	7 30	2 55	4 47	7 25	3 2	4 52	7 20	3 9	5 7	7 5	3 30		
205	24	Th	4 43	7 29	3 58	4 48	7 24	4 4	4 53	7 19	4 11	5 8	7 5	4 30		
206	25	Fr	4 44	7 28	sets.	4 49	7 23	sets.	4 54	7 19	sets.	5 8	7 4	5 30		
207	26	Sa	4 45	7 27	8 58	4 50	7 22	8 54	4 55	7 18	8 50	5 9	7 4	8 30		
208	27	Su	4 46	7 26	9 22	4 51	7 21	9 20	4 56	7 17	9 17	5 10	7 3	9 10		
209	28	Mo	4 47	7 25	9 44	4 52	7 20	9 43	4 57	7 16	9 41	5 10	7 2	9 38		
210	29	Tu	4 48	7 24	10 4	4 53	7 19	10 4	4 57	7 15	10 4	5 11	7 2	10 4		
211	30	W	4 49	7 23	10 24	4 53	7 18	10 25	4 58	7 14	10 27	5 12	7 1	10 30		
212	31	Th	4 50	7 22	10 43	4 54	7 17	10 45	4 59	7 13	10 48	5 12	7 0	10 55		
213	31	Fr	4 51	7 21	11 5	4 55	7 16	11 9	5 0	7 12	11 12	5 13	6 59	11 23		

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 2.]

AUGUST, 1892.

[WHOLE No. 644.



CHRISTOPHER COLUMBUS.

THE COLUMBIAN EXPOSITION.

THE BUILDING FOR MANUFACTURES AND LIBERAL ARTS ; THE WOMEN'S BUILDING .

SINCE the last notice of movements in Chicago connected with the Exposition, much progress has been made on the great structures that will contain the world's contributions. Those buildings that we have already described are well on toward completion, and the many others, large and small, that were projected give promise of seasonable finish. One of those most distinguished for architectural harmony and adaptation to purpose is the Manufactures and Liberal Arts Building. It is a tremendous affair, the largest of the great group—measuring 1,687 by 787 feet—and covering about 31 acres. Its general design is shown by the view accompanying.

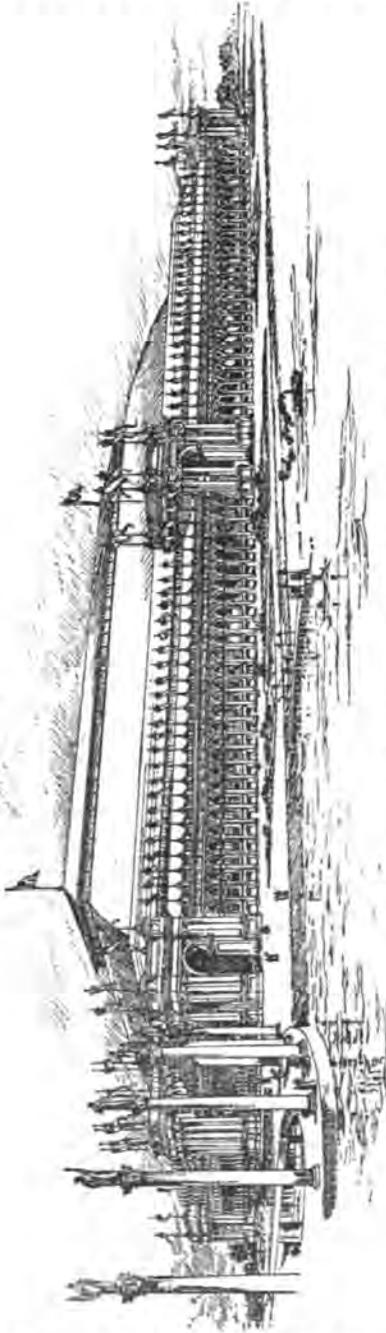
Within, a gallery 50 feet wide extends around all four sides, and projecting from this are 86 smaller galleries, 12 feet wide, from which visitors may survey the vast array of exhibits. The galleries are approached upon the main floor by 30 great staircases, the flights of which are 12 feet wide each. "Columbia Avenue," 50 feet wide, extends through the mammoth building longitudinally and an avenue of like width crosses it at right angles at the centre. The main roof is of iron and glass, and arches an area 385 by 1,400 feet, and has its ridge 150 feet from the ground. The building is in the Corinthian style of architecture, but the long array of columns and arches, which its facades present is relieved from monotony by elaborate ornamentation. In this ornamentation female figures, symbolical of the various arts and sciences, play a conspicuous and very attractive part. The exterior of the building is covered with "staff," which is treated to represent marble. There are four great entrances, one in the centre of each facade. These are designed in the manner of triumphal arches, the central archway of each being 40 feet wide and

80 feet high. Surmounting these portals is the great attic story ornamented with sculptured eagles 18 feet high, and on each side above the side arches are great panels with inscriptions, and the spandrels are filled with sculptured figures in bas-relief. At each corner of the main building are pavilions forming great arched entrances, which are designed in harmony with the portals. This building occupies a most conspicuous place in the grounds; it faces the lake, with only lawns and promenades between. North of it is the United States Government Building, south the harbor and lagoon, and west the Electrical Building and the lagoon separating it from the great island, which in part is wooded and will be planted with acres of flowering plants.

The Women's Building will be a marked feature in the Exposition or its design greatly misleads our judgment. There is a solid dignity in its proportions that is very creditable to the lady who designed it. In response to the call of the Board of Managers a large number of sketches were submitted, but the evident superiority of that one sent in by Miss Sophia G. Hayden soon determined its acceptance, and to her was awarded the first prize of a thousand dollars, and also the execution of the design. Directly in front of the building the lagoon takes the form of a bay, about 400 feet in width. From the centre of this bay a grand landing and staircase leads to a terrace six feet above the water. Crossing this terrace other staircases give access to the ground four feet above, on which, about 100 feet back, the building is situated. The first terrace is designed in flower beds and low shrubs. The principal facade has an extreme length of 400 feet, the depth of the building being half this distance. Italian renaissance is the style selected. The first story is raised about ten feet



from the ground line, and a wide staircase leads to the centre pavilion. This pavilion forming the main triple-arched entrance, with an open colonnade in



MANUFACTURERS AND LIBERAL ARTS BUILDING, FROM THE SOUTHWEST.

the second story, is finished with a low pediment enriched with a highly elaborate bas-relief.

The corner pavilions have each an

open colonnade added above the main cornice. Here are located the Hanging Gardens. A lobby 40 feet wide leads into the open rotunda, 70 x 65 feet, reaching through the height of the building, and protected by a richly-ornamented skylight. This rotunda is surrounded by a two-story open arcade, as delicate and chaste in design as the exterior, the whole having a thoroughly Italian court-yard effect, admitting abundance of light to all rooms facing this interior space. On the first floor are located, on the left hand, a model hospital; on the right, a model kindergarten; each occupying 80 x 60 feet. The floor of the south pavilion is devoted to the retrospective exhibit; the one on the north to reform work and charity organization. Each of these floors is 80 x 200 feet. The curtain opposite the main front contains the Library, Bureau of Information, records, etc. In the second story are the ladies' parlors, committee rooms and dressing-rooms, all leading to the open balcony in front. The whole second floor of the north pavilion includes the great assembly-room and club-room. The first of these is provided with an elevated stage for the accommodation of speakers. The south pavilion contains the model kitchen, refreshment rooms, reception rooms, etc. The building is encased with "staff," the same material used on the rest of the buildings.

The women of the country will doubtless have reason to look upon this structure with pride, its design and general equipment being an outcome of talent peculiarly their own.

This year, as the fourth centennial of the discovery of America, is characterized by commemorative exercises and celebrations in honor of Columbus, in Europe and the western continent. Recently, or on the 29th of May a well-known Italian society, formed in honor of Columbus, held a festival in Genoa and placed a large bronze wreath at the

base of the beautiful monument that stands in the square opposite the railway station. The birthplace of the great discoverer has not been absolutely determined, although the weight of evidence favors Genoa. It appears to have been shown beyond cavil that the father of Christopher lived at one time in a certain house, now known as No. 37 in the Vico Dousta Ponticello. It is a narrow, six story house, bearing all the evidences of great age in its stone masonry, but is carefully preserved because of its historic relations. The entrance is shown in our engraving. Here it seems probable that Columbus was born somewhere between March 15 and 20, in the year 1446 or 1447.

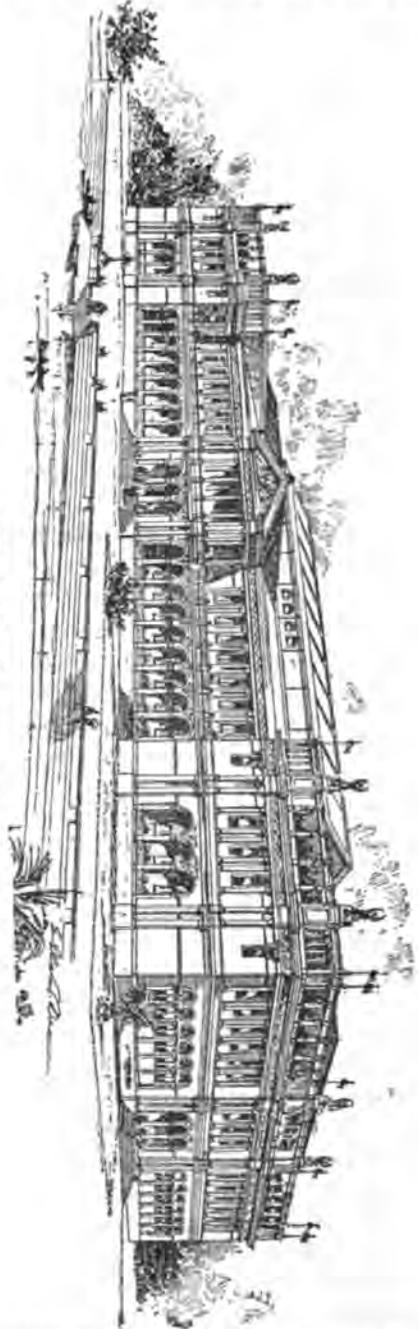
The Genoese show a truly Italian enthusiasm in the Columbian affair, and seem resolved to make the most of the glory that is attached to the achievement of opening to civilization a world that had been hitherto unknown. The beautiful Mediterranean city seems to us peculiarly adapted to festal occasions of a character that recall mediæval events of martial prowess or adventure. It is rich in mediæval relics, and, of course, has many Columbian treasures.

In the City Hall of Genoa is a mosaic portrait of the Admiral, somewhat modified from the De Bry's Columbus. If the Duke of Veragua is to be credited, the Yanez picture is the oldest Spanish portrait of Columbus. It was discovered in Granada in 1763, and when cleaned showed lettering declaring it to be a picture of Columbus. Giulio Romano's pictures of Columbus and Vespucci, in two medallions belonging to the Genoese municipality, are among its choicest treasures. The head of Columbus follows somewhat the method of the painter. A new bust of Columbus, taken from one in terra-cotta modeled by the sculptor Bozzano, is closer to the latter-day conventional type of Columbus.

On the first day of July Genoa celebrates the fourth centenary of American

discovery by the opening of a grand Italo-American exhibition, at which the King and Queen of Italy expect to be present. In October next, according to

THE WOMEN'S BUILDING.



announcement, the great Exposition at Chicago will be formally dedicated by ceremonies that promise to command wide interest.

MENTAL CAUSES AND PHYSICAL EFFECTS.

THE outer and inner man and their relations to each other have commanded the thoughts of the greatest intellects almost as far back as record extends, yet never has the subject received so much attention from all classes as in the present day, and as the public mind is gradually educated in these things we see the results in improved mental and physical conditions. Yet while much is known it is little in comparison with what remains to be learned, and he who once becomes interested will always enjoy this most fascinating of studies, the more so as he makes it practical and applies it to the every-day affairs of life.

Solomon said, "As a man thinketh in his heart so is he," and a thousand years later Christ expresses the same thought in the words, "As your faith is, so be it unto you," and it is not till we give it this practical application, until we realize that the physical man is but the expression or representation of the mental, that we fully comprehend the meaning of these oft quoted passages.

If we look beyond and through the external at the man we see that "the body is passive and inert clay, and the soul is the potter." It is certain propensities or types of mind that make one person short, another tall, one dark complexioned, another light, one with coarse hair, another fine, one strong and healthy, another delicate, one predisposed to one class of diseases, another to another class. No matter what the condition, whether happy or unhappy, in health or disease, as another has said, "one is the perpetual creation of his fixed mode of thought." I have somewhere read that "a pimple is but a thought which has had its picture taken." This does not mean that the owner of pimples, thinks pimples, that a weak mind produces a weak body, or a strong one the opposite, for we have

many bright intellects in small, delicate frames, and idiots in perfect health; but it does mean that certain mental causes will produce certain physical effects, and it remains for us to trace the connections.

That the body is subject to the mind is known from the fact that the body can do nothing of itself, but returns through the process of decay to the earth from whence it came as soon as the mind ceases to inhabit it. We may analyze the human body, yet none of the various elements of which it is composed, or any of their combinations is capable of self impelled action. Could broken bones re-unite themselves? Are eyes of any use without the mental power? It has been demonstrated that when separated from the body, the muscle, which formerly sustained and raised a weight of one hundred pounds, may be torn asunder by a weight of ten pounds. Whatever one does and is, proceeds from, and depends on the mind.

Not only does every emanation of the body reveal something of the mind which controls it, but it is a law of our being that *all* our thoughts seek to externalize themselves. A disgusting story may completely turn the stomach. So a change of thought or feeling soon manifests itself, as from sorrow to joy, and there is not an emotion that has not its physical result. If this is true in health it must also be true in disease, which has its counterpart in some mental state, some unhappy, inharmonious action of the mind and is also perpetuated by it. Who ever heard of a happy, contented, and jolly dyspeptic?

Think you Carlyle could have given to the world his pessimistic views on a good digestion? And surely a man who allowed his mind to become so depressed that he could see nothing but disease and shame and sin (and the overthrow of our republic) in a world

so full of beauty and truth as ours, certainly deserves to suffer all that we know he did.

"But," you say, "he had dyspepsia before he developed his views." True, but let us take his own story: "But now that I had gained man's estate, I was not sure that I believed in the doctrines of my father's kirk, and it was needful that I should now settle it. And so I entered my chamber, and shut the door, and around me there came a trooping throng of phantoms dire from the abysmal depth of nethermost perdition. Doubt, fear, unbelief, mocking and scoffing were there; and I wrestled with them in agony of spirit. Thus it was for weeks. Whether I ate I know not; whether I drank I know not; whether I slept I know not; but I know that when I came forth again it was with the direful persuasion that I was the miserable owner of a diabolical arrangement called a stomach." So we see that, after all, it was his wretched mental state which reproduced itself in the body, destroying his good digestion and making himself and every one with whom he came in intimate contact, miserable. Surely his achievements in that line should have satisfied the most ambitious; but not so with Carlyle. He must needs fly to pen and paper and perpetuate his discolored, distorted ideas by putting them in books that his unhappy influence might not end with his life, but go on, leaving its blighting effects upon minds disposed to melancholy in other lands and other generations. How could a man so thoroughly and completely soured have other than a sour stomach—and nature be true to herself!

Another example, and one which also shows the wonderful physical results following a complete *change* in the mode of thought, is that of Cornaro, the Italian, who, at 40 years of age, after a life of reckless dissipation, found himself so near the point of death that his physicians assured him he could not

hope to live longer than two months, medicine proving to be of no avail; but they advised him to be careful of his diet. Feeling that his only help must come from within, if at all, he completely changed his mode of life, not only regulating his diet, but avoiding all extremes of heat and cold, as well as all excitement and passion. By so doing he added to his life 60 years of almost perfect health, doing some of his best literary work in his extreme old age, and retaining his full powers and vigor of bodily strength almost to the completion of his full 100 years.

There is a mysterious force everywhere in nature—that greatest of all physicians—which tends to repair the injuries of every living thing. Nature is never satisfied with imperfections, but is ever striving toward the perfect. If, in our case, she is not successful, it is because of some obstacle which we, unconsciously or otherwise, place in her way; and it devolves on us to discover and remove it, for God never *willingly* afflicts the children of men; but until this is done we will continue to suffer.

"But," some one will excuse themselves, "it is hereditary and we can not help it." *What is hereditary? Qualities of mind;* and every human being has within himself the power to control his mind if he will only do so, and so even heredity may be overcome.

It is not the *diseased lungs* you inherit, for in that case they would be diseased at birth. Perhaps they are not large or strong but that proves nothing except that the force which properly belongs to them is being appropriated elsewhere, and by a mental effort we may direct that force to the lungs, developing and strengthening them until they are quite capable of perfectly fulfilling their office to the body. Nor is this as difficult as one may at first suppose. We have merely to *think* of breathing, slowly, fully, deeply, and the action follows the thought. By continuing this exercise often and as

long as one may without fatigue, the lungs will, in time, properly perform the breathing function without a special effort of the mind, as do the other healthy organs, just as we read a book for the genuine pleasure it gives without stopping to think that what we now do with perfect ease and enjoyment, it has cost us hours—yes, years of close mental application to accomplish. And almost any invalid will find if he turns his attention to it, that he breathes insufficiently, or merely heaves a little. Other things being equal, the more we breathe the more life and vigor we enjoy. It is through breathing that the system is supplied with the all-important oxygen. To quote from a medical work, "It instantly changes the venous to arterial blood, eliminates waste material from the system, and everywhere and incessantly antagonizes or destroys septic or putrefactive germs. It is the one purifier of the blood *par excellence*. At the same time it supplies to the blood and tissues, one of the chief elements of nutrition." We should always use the abdominal muscles in breathing, otherwise the lower part of the lungs do not receive the required amount of air.

Each one must determine for himself the cause of the inharmonious action in his own case, for conditions are so different that generalizing will apply to no individual case, and to particularize will be useless to all, except the one described; yet a few suggestions may aid in beginning the search in the right direction.

Among the most common causes are excessive anxiety, undue mental activity, or anything which keeps the mind in a restless, overwrought state. "A wounded spirit" is the cause of many a broken constitution. It may be the loss of a child, or friend, or a great disappointment, perhaps in love. So long as we cherish and dwell on these sad things in life the physician can do us no good; succeed in rising above

them and his services will be unnecessary.

Imagination has much to do with inducing disease. If a person imagines that because relatives have died of consumption and that therefore he must have it, he is doing himself a very great injury. To imagine any part of the body diseased is to cause a determination of the blood to that part, which, if long continued, will produce the disease in mind. It is well known that an excessively nervous person (which usually means excessively *mental*, or in other words, an inharmonious adjustment of temperaments in which the mental is predominant), can induce almost any disease by the wonderful power of imagination. Were this power only one-sided it would be very detrimental to the human race; but if properly directed it will work as well for good as for evil. Physicians as well as others are fond of relating their experiments upon the imagination. A physician who had frequently administered "laughing gas" to a young lady, at one time substituted common air with exactly the same results, and we have heard of a minister, who, after the fatigue of a sermon, found it necessary to resort to the use of an opiate. After a time he would take a teaspoonful of water and fall asleep as peacefully as a babe, blissfully unconscious that his prescription had been tampered with. Some one said in the presence of Napoleon: "It is nothing but imagination." "Nothing but imagination," he replied; "imagination rules the world."

Fear is another powerful factor in producing disease, which, under its influence, becomes both contagious and infectious. Have you not noticed the effect of even momentary fear upon the heart? And is it not plain that this disturbed, unnatural action, if long continued, will result in disease? The nature of the fear determines what. In smallpox and kindred diseases the panic-stricken are much more susceptible, and

if they take it there is little hope for recovery. Yet we may command such control of ourselves that even our fears obey, and if we do get sick not allow their force to prevent our recovery.

There are thousands of people who, like Lot's wife, are ever looking back, forgetful of God, forgetful of other duties and other joys—of all save the one thing that has been denied, until, like her, they turn to a veritable pillar of salt (at least, judging from the incessant flow of briny tears, the inference is natural that the person could be but little else than a walking salt mine to supply such an excessive demand).

There are some diseases which seem to result almost wholly and are at least perpetuated by violent anger, which heats and poisons the blood, clogs the brain, etc.

Whatever the malady and whatever its cause, it will aid recovery to avoid yielding to grief, anger, fear, anxiety—anything, everything which tends to produce other than happy mental states.

Care to our coffin adds a nail, no doubt,
And every grin so merry draws one out.

Those who have troubles (and who has not?) are much better by not thinking of them. It does no good whatever, and does do more harm than most of us are aware.

Gay company is very desirable. Pleasurable emotions stimulate the processes of nutrition, increases the strength and invigorates the whole system. A good laugh convulses the whole body, and there is probably not the minutest blood vessel which does not feel the thrill of the accelerated action of the blood, thereby confirming the wisdom of Solomon when he said, "A merry heart doeth good like a medicine."

The will power has much to do in warding off disease. As it directs the electric or nervous fluid of the body, a person by its exercise may at times prevent a sudden chill and escape taking

cold. Even physicians assert that the will to recover is far more potent than medicine. We all remember the case of Mr. Crosse, first published in the *Cornhill Magazine*, which relates how he was bitten by a hydrophobic cat and developed all the terrible symptoms of that dread disease. He was so successful in controlling himself by a supreme effort of the will that he effected a complete recovery. Now, there are very few indeed who have power enough for such a herculean task, but, fortunately, it is not often required. There are few but what have sufficient, if cultivated, for their needs. Will, Faith and Imagination are among the highest powers of the human mind, and to produce health where before has been disease requires the proper cultivation and use of all three; and it is well to remember that all strain, all labored effort is not will, but the lack of it; that there is a vast difference between resisting and overcoming, or rising above an obstacle. I have seen a wild bird, when confined in a cage, dash itself again and again against the wires until, with bleeding wings and breast, it sank exhausted to the floor of its prison, refusing all further effort, even to obtain food, until released by death. That is resistance. There are many human lives of which the captive bird is typical.

But the opposite extreme of spiritless, inane submission is equally deplorable and quite as disastrous in results; of the two, I think I should prefer the former. But so far as in you lies make your environments conform to your wishes and tastes, and then adapt yourself to your surrounding by overcoming what may not be altered. A disagreeable thing is overcome when we cease to regard it as such, when it no longer exerts a disturbing influence on the mind.

Do not become morbid over your condition, and try, as far as possible, to forget it. Every school boy as well as philosopher knows that "we best and

longest remember that on which we often and intently fix the attention." Whereas, in proportion as we cease to think of a thing and fix the attention in altogether a different direction, the idea in the mind becomes obliterated. If one has throat or lung trouble he will find the mind constantly centered on the imperfect organ, and as fast as the diseased cells are destroyed and pass away, the idea or thought of the disease constantly in the mind will form more disease tissue, to say nothing of the irritating effects of the hemming and hawking, and coughing, which would of itself produce disease in sound lungs. But the more we can direct our attention from our trouble the more the wonderful recuperative power within can exert its force and the quicker our recovery. There is no reason at all why the new cells which replace those destroyed should not be perfect if the cause of the imperfection in the former has been removed, and if we can keep this thought in mind, also that pain is curative, and does not necessarily indicate that we are growing worse, it will do much toward averting that condition of mind, which is often far more likely to produce fatal results than the disease itself—fear.

Probably the best of all panaceas is pleasant occupation. "He chooses best whose labor entertains his vacant fancy most. The toil you hate fatigues you soon and scarce improves your limbs," while a little pleasurable excitement will enable you to labor long and actively without tiring. A sportsman will pursue his game for miles, not only without fatigue, but will heartily enjoy it, bringing to the table a ravenous appetite for his meal, which he has no difficulty in digesting. Without the incentive a walk of half the distance results in weariness, lassitude and loss of appetite. A man travels for his health. If he takes no pleasure in the new beauties which constantly unfold to him; if he sees nothing that he enjoys; if he appreciates nothing but the fatigues of the

journey, he will not be benefited. But if, together with laying aside all business cares, and being much in the open air, he is impressed and pleased with all he sees, improvement follows, and climate receives much credit thereby.

To do all these things requires firm determination and great perseverance, but it will pay in the end, for "no one knows the strength of his mind and the force of steady and regular application till he has tried." (Locke.)

And to all discontented, chronic invalids, I would say in conclusion:

Do not hurry,
Do not worry,
As this world you travel through;
No regretting,
Fuming, fretting,
Ever can advantage you.
Be content with what you've won;
What on earth you leave undone
There are plenty left to do.

M. C. F.

ESTIMATION OF WRONG IN OTHERS.—

A Baptist minister said in the course of an eloquent sermon:

"Remember if we can not understand our own error, we can not understand the errors of others. No one is competent to judge of the sins of others till he has mastered the subject of his own. Physician, heal thyself. Other's faults are too far off for him to see, if he can not see his own which are at hand. If his sight is so good, he ought to look at home. He knows less about his neighbor than he does about himself. He pleads ignorance as to the remedy of his own sins and as to the nature of his own acts. Yet how often we hear an unpremeditated judgment upon others, as if sin were the easiest thing in the world to weigh and measure in all its relations; as if it were perfectly easy to overcome it; as if any one could arbitrate the affairs of the moral universe. It is said, 'Such a one ought to do differently; he knows better.' His motives, his responsibility, his deserts are pronounced upon by the self-appointed judge. The more he thinks of his own fault the more he is perplexed; but he

can, forsooth, understand the faults of others without thinking at all. Oh, for shame! That perplexity and sorrow which makes us bow the head in shame, when we think of our proneness to err, should make us charitable and compassionate when others sin. Mr. Longfellow writes in prose upon the subject, just as gracefully as he could have written in poetry. 'The little I have seen of the world,' he says, 'and known of the history of mankind, teaches me to look upon the errors of others in sorrow and not in anger.'

When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; vicissitudes of hope and fear; the pressure of want, the desertion of friends; the scorn of a world that has little charity; the desolation of the mind's sanctuary; the threatening voices within it; health gone; happiness gone; even hope that remains the longest, gone—I would fain lay the erring soul of my fellow-man, tenderly in His hand from Whom it came.'

STORY MAKING.

HOW some of the fiction stuff people read is made one of our best known weeklies tells. Most novel readers do not know that the chaff published for their amusement is for the most part gotten up after the fashion of clothing or shoes, to order.

In old times—and it is even whispered that it happens occasionally even now—certain publishers in possession of woodcuts sent them out to authors for stories to be "written up" to them; these gentlemen, like many others, wrote by the carte, only the cart was put before the horse. In reality, it simplified matters; when imagination was a little wanting, the cry of the amateur story-teller is always, "What shall I write about?" and here he got it. In America, it seems, they have improved upon that system, and invented a much more complete division of labor. When any great social scandal is reported in the newspapers, it is given to a bevy of literary damsels with instructions to make a skeleton story out of it. When the material has been thus roughly adapted, it is "given out" to more skilled operators in the fiction line. According to a Philadelphia paper, "men and women of good literary reputation, whose work is encountered [scarcely a complimentary word, by-the-way] in the best magazines," then

take it in hand. (The same thing is done here in the boot-trade, in connection with "upper leathers.") The form of application from the managers of the literary factory to these eminent "fictionists" is most business-like and exhaustive: "Please to make of the inclosed material a — part story, not to exceed — words for each part. Delivery of copy must be by — at latest, A check for — dollars will be sent you upon receipt of manuscript. Very respectfully, —." No order could be couched in terms more distinct and at the same time polite. The importance of the skeleton, as well as the framework, is indicated beyond mistake, and nothing remains but to clothe it. A system more convenient for the story-teller it is impossible to imagine. It is no wonder that America is said to be getting its fiction from native hands. The English novel will henceforth only have so much chance against it as hand-made goods have always had against those made by machinery.

MISS HOMERSHAM, a lecturer on nursing, recommends that the sick room should contain only two chairs. "A very comfortable one for the nurse, and a very uncomfortable one for visitors who stay long."

LUTHER C. BATEMAN.

THIS gentleman has a remarkable organization. He has a temperament that gives him excitability, susceptibility, and at the same time a great deal of staying power, or the ability to work in season and out of season. His brain is all alive with vitality and mentality, and his body is lithe, limber, active, dense, making nerve force faster than it is possible for most men.

His brain is high, indicating sentiment, determination, sympathy, enthusiasm and self-reliance. He has an ample development across the brows, showing power to gather facts rapidly, to appreciate their peculiarities, and to bring them into service. There are few men who see as much, see it so sharply, or can describe it so fully as he, hence he has a fertile brain—a mind that is clearly alive. He talks fluently and pertinently, unless somebody insults him, then they may think he is impertinent. His language being large, it aids him vastly, both as a speaker and a writer, to unload the accumulating thought and enthusiasm which is elaborated from his active mental make-up.

He is a great critic. Comparison is large, and he sees the resemblances, differences and peculiarities of subjects, purposes and opinions; consequently he is a sharp debater. He analyses an opponent's argument, and shows its deficiencies, and his Causality enables him to offer a better, if possible. He is a fine reader of strangers. He appreciates men at a glance, knows how to adapt himself to them; hence he should be popular and make friends readily. People are interested in him, entertained and instructed by him; and they do not have to wait a great while to find out matters in respect to which he is willing to express himself. He tells an anecdote promptly; he does not keep people waiting, wondering how it is coming out; it is uttered with a snap.

It is not often we find such intelligence, energy, self-reliance and determination connected with so much quickness, clearness and pliability of mind. He has a strong sense of right and duty, and he is firm almost to a fault. He is never happier than when he is advocating some favorite principle, or opposing something which he thinks is not true, or detrimental to human weal. He is ambitious, yet very independent. He has Caution, but not a great deal of concealment. He is wary and wide-awake; watchful as to every unfavorable feature of his surroundings, and hence ready to meet any assault that may be contemplated by an opponent.

In the domain of Friendship he is as mellow, pliable and loving as a girl; so people like him. He is strong in his love of home; hence he is patriotic. He is fond of children; the young people like him. He is kind hearted; hence those who are in trouble and difficulty believe in him. Therefore he is well qualified to advocate an unpopular cause where public sentiment and public selfishness may be arrayed against it. As it is sometimes said of others, he is inclined to take the part of the under dog in the fight. He is a gallant opponent, forceful, fierce, logical and earnest; and he wields a facile and trenchant pen, as well as a fluent tongue and a brilliant wit. As a man he has many admirable qualities. He is generous, magnanimous, affectionate and clean; perhaps there is hardly as clean a physiology as his in twenty thousand men anywhere, as men average. He is a splendid man to work up a minority side, to bring truth to the front and aid it in commanding respect and in winning support.

We have known him for twenty-two years and have had means of knowing him better than most people who have but the casual opportunity

of meeting him in a professional or other way.

NELSON SIZER.

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BIOGRAPHICAL SKETCH.

Among those who are enumerated upon the list of young men workers in the phrenological field, and who have won public respect for their mental capacity and character, Mr. Bate-

return. Dying there he left the little family at home in a state of destitution, so that the boy grew up amid surroundings of keenest want. Doing what he could to help his mother, living mainly upon bread made of corn meal, wearing cotton clothing, and occasionally attending school, the years went on until Luther entered his teens and found employment that placed his widowed



LUTHER C. BATEMAN.

man stands prominently. Born in Waldoboro, Maine, in 1849, of a parentage associating English, Scotch and German elements, his organization in both physical and mental respects is adapted to the career that he marked out for himself. He was but nine months old when his father, impelled by the prevailing excitement of the period, went to California, never to

mother and himself in comparative comfort.

In 1865 he entered the service of the Government, and was sent to join the army at the front. After a variety of experiences, doing guard duty at different points in Georgia, and almost dying from the severe exposures of army life, he was mustered out of service in the latter part of 1866. Soon afterward he

went to California, where he lived three years, following various occupations. In the city of Sacramento he met Dr. O. B. Paine, an old phrenological lecturer, and became interested in the subject he advocated. With new-found motives, he bent to the work of acquiring an education, and labored unremittingly. In 1870 he returned East, entered the Phrenological Institute, and pursued its course of training. Then he immediately took the field as an active lecturer, an occupation which he has since followed during nine months of every year.

From the very first, success attended him. While New England has been the main field in which he has labored, he has lectured also in New York, Pennsylvania, New Jersey, Ohio, Michigan and Indiana.

He has also written extensively for the press. During the past twelve years not less than a dozen papers and periodicals in Maine, New York and Pennsylvania have received his contributions. Foreign travel, literature, science and politics have been the subjects treated. Antiquarian matters have been a hobby with Mr. Bateman. He has accumulated a fine series of relics, fossils, Indian remains, minerals, etc.

Mr. Bateman, like the majority of public phrenological workers, has shown interest in political affairs, but mainly in independent and reformatory lines. In his own State he enjoys a wide popularity among people of progressive ideas. He was nominated for Congress in the Third Maine (Blaine's) District on the Butler ticket in 1884; was the nominee for Congress two years ago of both the Prohibition and Labor parties, and was nominated for Governor by the People's party of Maine at their State convention in Gardiner, May 3 last. He is now engaged in an active canvass.

After the campaign is over he expects to return to his lectures, making New Hampshire and Massachusetts the arena of operation the ensuing fall and winter.

Mr. Bateman has been married since

1872 and has one child, a daughter, now seventeen years of age. He is an energetic, spirited man, of attractive manner on the platform. An excellent speaker, and, as his success demonstrates, acceptable as a phrenologist wherever he goes. His work is done for the most part in the larger towns and cities, and among people of the best education and culture.

It may be added that he belongs to the productive class of Americans, as he owns one of the best farms in Waldo county, where he spends his time when not professionally occupied. His farm has been developed largely by his own personal labor, its thousand or more apple trees of choice varieties were for the most part planted with his own hands.

SONG OF A PLATONIST.

From the multitude I rise,
From the fogs of sense I fly;
Glories of immortal skies
Circle my divine-lit eye.

Here no shadows spread their black,
Here no conflict beats and mars,
Here no malice finds my track;
Nothing comes my eye abhors.

Envy can not follow here;
Evil finds no place to hide;
Nothing looks with eyes of fear;
Danger cannot here reside.

Laws are here without oppose;
Substance here has no decay;
Light which darkness can not close,
Peace that can not pass away.

Pleasure, when it falls to earth,
Mixes up with foul alloy;
In the region of its birth
'Tis a lasting fount of joy.

Justice, falling down on clay,
Oft a dirty aspect bears;
Higher up, it is a day
That no cloud or shadow wears.

Here is truth, unchained and free;
It has left all fogs behind,
By its light true forms I see,
Forms to which my sense was blind.

Here are lights that never fade,
Here are hopes that ne'er expire;
Here are heights of glory made
For the souls that never tire.

Here are paths of mighty thought,
Which from sense to Heaven run,
Up through wars and conflicts brought,
Fill their centre in the One.

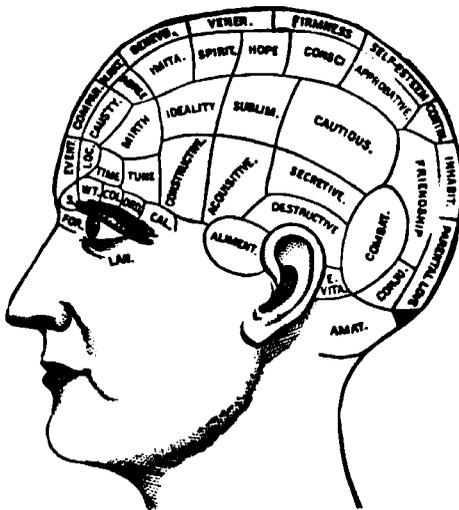
Glory to my fount retreat!
Clouds of sense forever past;
Forms celestial now I greet
Leading to the Good at last.

KARL KARLINGTON.]

PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL CHART.



WHAT PHRENOLOGY DID FOR ONE POOR BOY.

GEORGE HOLLAND was one of a large family, and had lived with his parents on a farm until the age of about 14 years, and up to this time had attended a small country school. He was a bright, high-spirited and very good-natured boy, and generally won the good-will of his teachers by his good behavior and diligent study. The family left the farm and moved into a neighboring town, where George continued to go to school.

Being a shy country boy, and the son of poor parents, he was looked upon with a kind of contempt by most of the town children, and by those especially whose parents were fairly well off, and who probably only followed the example of their elders in regarding poor people as fit for nothing but ridicule and contempt. George generally managed to keep at the head of his class, though, and this caused such a feeling

of jealousy that the pupils let no opportunity pass to make it unpleasant for him. Although possessed of unusual size and strength for his age, he was of a backward and timid disposition, and extremely slow to be roused to any forcible resentment of injury. On one occasion, however, after school had been dismissed, being provoked beyond even his endurance, he gave two or three of his juvenile enemies such a severe thrashing that they were quite considerate of his feelings afterward. At any rate, they regarded him with more marked respect than hitherto, for they realized that he was not to be trifled with to any great extent, although he was so good-natured.

About a year after this he left school and went to work in a factory. Here, too, he met with sneers and ridicule from some of the workmen, who seemed to think him a fit subject to exercise their wit (?) upon, and though it stung him keenly, he put up with a great deal more than he should have done for fear of being discharged. His employers in time became well satisfied with the young hand, for he was thorough and faithful at his work, and was so big and strong that he could do almost a man's part.

One day, when about 16, there appeared in a daily paper a paragraph to the effect that Prof. ———, graduate of the American Institute of Phrenology, would deliver a course of lectures in the Town Hall. His elder brother took a great interest in this science, and had obtained a few books on the subject, and George had come to believe in it, and to accept it as true. He attended the lectures, and became possessed of a great

desire to have his head examined and see what he was adapted for. So one day he asked his foreman's permission to get off a little earlier in the afternoon.

"What do you want to do?" asked the foreman; "get your head bumped by that phrenologist?"

"Yes," answered George, laughing.

"All right. I hope you'll not suffer from 'bighead' afterward."

George hastened away, and with beating heart submitted his head to the phrenologist, and prepared to listen to everything he might say. After the examiner had measured his head he exclaimed:

"Why, my boy, you have a twenty-three and a half inch head! How old are you—nineteen or twenty?"

"Sixteen," he answered, smiling at the mistake in thinking him so much older than he really was.

"Sixteen!" in surprise. "Why, you have a man's body as well as a man's brain. I never saw such a head on a boy of your age, and I have had a dozen years' experience. You have a very large brain, and it is of high quality, and you have the body to back it, too. What do you work at?"

"I'm working in a furniture factory just now," said George.

"Well, you ought to be going to school and giving this big brain of yours a chance. You would make a magnificent lawyer! You could become a judge! But," he added, "you have hardly enough of the organ of Self-Esteem, and you should cultivate it and learn to think more of yourself and your abilities, or you will be liable to let others push themselves in ahead of you to positions which you should occupy. Just hold up your head, and think yourself quite as good as any one. I would advise you to start to school as soon as you can, and if you can not afford to go steadily the year around, you could work long enough in the summer to take you to school the rest of the year.

"You could, if you tried, by going six months, keep up with those who go ten; and if you study and push yourself ahead as I tell you, it will be a strange thing indeed if we do not hear of you in the course of twelve or fifteen years."

The phrenologist gave him some excellent advice, and then went on and described George's character and feelings so accurately that he was astonished to think that any one could tell him things about himself which he thought no one else in the world except himself could know. He had been a *believer* in Phrenology before, but after hearing his own character given with such wonderful accuracy, and that of many of his acquaintances, from the public platform, he was forced to the conclusion that it was one of the most interesting as well as one of the most useful sciences ever discovered.

He was almost bewildered at the dazzling future which had been predicted for him, and as it needed but his own efforts to bring such a result about, he firmly made up his mind to do all in his power to work forward and make use of the talents which he was fortunate enough to possess. Seeing, too, what great benefit a knowledge of Phrenology could bring to those who possessed it, he resolved to pick up all he could about it, along with his other studies. To this end he managed to get money enough together to take a course of lessons in Phrenology, which the professor gave while in town, and to buy a few more books on the subject, that he might study as he got a chance.

Following the advice given him, he then, with the aid of his family, made it the object of his life to become a lawyer. With what savings he could muster during the summer he started for school the following fall. After attending about six months, he had to stop and go to work again. Thus he managed for some years, meanwhile making such wonderful progress in his studies that

his great desire seemed in a fair way of being accomplished.

Having had his particular weak spot—Self-Esteem—pointed out to him by the phrenologist, he was always careful to encourage the faculty as much as possible, and did so to such good purpose that after a few years he was not much annoyed by a want of self-confidence. The knowledge of his own talents had also been a great help toward raising himself in his own estimation, and so enabling him to push himself forward and take his rightful place.

George made such good use of his time and schooling that before he was 25 years of age he had entered upon a successful career as a lawyer.

He has now been practising about five years, and is recognized as one of the most promising young lawyers of his town, and is on a fair way of becoming, as Prof. — had told him he could, an occupant of the judge's bench. Those who had known him when he was a

poor, backward boy, said: "Well, I never would have thought it of him."

They had, indeed, not thought it, nor had George himself thought it at that time, and he feels that were it not for Phrenology he would still be ignorant of the talents possessed by himself; would even yet, perhaps, feel his former want of self-confidence and experience that feeling of unworthiness produced by deficient Self-Esteem, but which, having been pointed out to him, he had been able to overcome.

That phrenological examination had shaped the whole course of his life, and but for it he never would have made good use of the large brain and body which nature had given him. Had it not been his good fortune to obtain that opportunity it is likely that his life would have been wasted in some obscure occupation that would neither gratify an honorable ambition or place him in honorable prosperity.

THOMAS A. COWAN, Berlin, Can.

AN EMINENT FRENCHMAN'S OPINION.

RECENTLY while examining some papers the editor chanced upon a letter written by the eminent savant, Prof. Nicholas Joly, of Toulouse, France, in December, 1883. The tribute to phrenological exactitude which it contains is becoming to the true scientist, while at the same time the manner of the letter as a whole is characteristic of the man as shown by the following translation, which can not be claimed to be more than approximate:

Toulouse, Dec. 25, 1883.

MONSIEUR.—I have read with the most lively interest the learned yet very kind preface with which you have introduced the not less kind article which Mr. E. Cady Stanton has done me the honor to dedicate to my biography. I am extremely surprised that without knowing me; and by the sole examination of my photograph (which is well reproduced by the engraving in your PHRENOLOGICAL JOURNAL, new series, Vol. 28, No. 6), you have been able to be so often correct in what concerns my aptitudes and natural disposition and also, in what concerns my physical constitution.

One particular of which you are ignorant doubtless, and which has its value certainly as a matter of personal information, is that I was born a twin, and so weak and thin that the accoucheur condemned me to die by the following morning (I was born at 11 p. m.) But notwithstanding this sorry prognostic I have attained my seventy-second year without other infirmity than a great sensitiveness of my respiratory and vocal apparatus, wearied as it is now by a course of public teaching that has lasted half a century. I see, sir, with great satisfaction, that the system of mental localization, approved too much at first, then too much disdained in France, has preserved in America and England a following as numerous as well informed, and has defenders as able and as decided as you are. The truth, indeed, will finally come to the light, and, willing or unwilling, it will be necessary to admit it when its evidence strikes the most obstinate mind.

As to myself, sir, I thank you for the good opinion you have of my personality and which you seek to share with your readers. I shall try to justify it. In the meanwhile will you, sir, accept my thanks, and with them the assurance of my distinguished consideration. DR. N. JOLY.

Correspondent of the French Institute.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

PROFESSOR ALEXANDER CAMPBELL.

PROF. CAMPBELL was a remarkable man in many respects, and our biographical sketches would be incomplete without a mention of his name. Although he had no intimate connection with the science of Phrenology, as a worker in its special field, he was, never-

school and paper. In 1840 he founded a college in Bethany, Virginia. At this period of his life the amount of labor, both mental and physical, which he undertook and accomplished was phenomenal. He presided over a college, managed a farm, printing office, publishing



ALEXANDER CAMPBELL.

theless, an indirect co operator. He was born about 1787, of French derivation on his mother's side, of Irish and Scotch on his father's. He came to this country when a young man, and without money or influence, by a combination of fortunate circumstances, succeeded in making a good start. At an early period he opened a classical school, then commenced a religious paper with very few patrons, but persevered in this venture until success came for both

house, post office, etc., and continued during the whole of this time to regularly proclaim the Christian Gospel, both at home and abroad. He visited most of the States and Canada, also Great Britain. Although he traveled much and had been strongly pressed to locate in the foremost cities of the Union, both East and West, he preferred to remain the greater part of his life in the hill country of Western Virginia, where he married and made his home.

Professor Campbell strongly advocated the education of the whole people, physically, mentally and morally, his motto being "Prove all things, and hold fast that which is good"

He was a firm believer in, and advocate of, Phrenology upon all occasions, and deemed it of great assistance in his varied life, with its public and private undertakings.

ASABEL CLAPP.

Mr. Asabel Clapp, in his youth, was greatly indebted to the science of Phrenology, and later became known as a warm advocate. He came to New York a poor young man, and by his efforts in the phrenological field succeeded in obtaining, what for him, was a competence for the time being. He purchased many books from the firm of the Fowler's and sold them as an agent, and also lectured on Phrenology. He finally settled in Ithaca, N. Y., where for many years he has been connected with the press.

His life has not been without many difficulties, and for what of good he has found in it and accomplished, he acknowledges indebtedness to the science of Phrenology. He worked faithfully for the JOURNAL in its early years, and was instrumental in obtaining hundreds of subscribers.

He was fully imbued with the spirit of the subject, and exerted an extensive influence in its behalf.

DR C. H. CHASE.

Dr. Chase, of Rochester, N. Y., was, in 1850, actively engaged in lecturing on Phrenology. He was thoroughly conversant with the subject, and was particularly successful in his examinations, and by them did much to convince even the most skeptical of the truth of the science. Eloquent as a lecturer Dr. Chase won the respect and esteem of all who knew or came in contact with him.

J. M. CROWLEY.

Among our early American pioneers was Mr. J. M. Crowley, who was entirely devoted to the science. Wherever he became known he made friends, not only personal, but for Phrenology. He was highly intellectual and moral, and exerted a good influence upon all whom he met. Unfortunately his life was not a long one. He died at his home in Utica, N. Y., September 13, 1842.

A letter from J. G. Foreman, also a phrenologist and a warm friend of Mr. Crowley, says: "The affability and willingness with which he communicated his information always commanded the respect and esteem of those with whom he associated. Phrenology was his favorite theme, and he loved it the more because it had been persecuted. For years before his death he was a zealous pioneer in its advancement, and stood up in its defence when the great and wise had set their face against it. In the death of this great friend of Phrenology we have lost a fellow-laborer in the cause of science."

His best efforts were made to improve and perfect human nature, to develop the higher sentiments of the mind, and to encourage the superiority of the intellect over the propensities. By this philosophy he governed himself with an earnestness and success that are rarely met with, and ardently wished that others might be so governed.

Mr. Crowley was a friend to the JOURNAL, obtained subscribers and sent many phrenological objects for its collection.

At that time, when the laborers were so few in the cause, his death was a great loss, but he had set a good example, had done all he could while his life was spared, and, like his predecessor, Spurzheim, was called unexpectedly away. He left a valuable collection of phrenological casts, skulls and drawings.

CHARLOTTE FOWLER WELLS.

TOO HIGHLY PERFUMED.

IN the cities where the Ailanthus tree has been planted great distress is felt by many people during the season when the Ailanthus tree is in bloom. It has a sickish odor, that makes some people distressingly ill when they are obliged to walk or ride past a row of these trees; but there are some things which we have to smell on the streets sometimes that are worse than the Ailanthus.

On my daily route to the office I ride on a Franklin avenue car, and a young woman gets on our car at De Kalb avenue who is so laden with the perfume of musk that people often cough from a sense of strangulation, and nearly everybody who is compelled to sit beside her, if men, will get up and go out on the platform. Everybody makes a wry face and looks at his neighbor as if he desired to speak his mind. I suppose that she thinks the odor is in good taste or in good form. I dislike it exceedingly, even in the smallest measure, but many profess to enjoy the faintest trace of it in the air; yet when it comes "an inch thick," and a carload of people are smothered by it, and are willing to stand out on the platform in the cold or in the rain to evade it, musk becomes a nuisance of the first grade.

On this bright day in June, being on the front seat of the car, I became conscious that our visitation had come, and though she was some distance from me the odor was so strong I felt that I must make some change to evade it. All at once another odor came as we went between an archway of Ailanthus trees, where the blossoms were falling and covering the ground and of course filled the air with their execrable stench; but I declare that it was a relief, for it lessened my consciousness of the presence of musk, and divided the conflict, and for the first time I accepted Ailanthus odor as tolerable, or at least as a mitigation of a greater

evil. If I but knew the lady's name, I would send her a copy of this number of the JOURNAL. If she does not know that she is looked upon with disgust by nineteen in twenty of the people who are compelled to ride from day to day on the same car with her, she ought at least to know this, and thus be induced to mitigate the infliction. If she were to sue a man for breach of promise who was not, before the engagement, aware of her execrable habit, I should be inclined to favor a verdict of justification for him.

If ladies would take some pains to ascertain the source from which musk is obtained, we think most of them would be ashamed to perfume themselves with it.

People complain of those who eat onions and garlic and go into company; and it has often been a wonder to me that people so polite as the French should regale themselves with such vegetables and then go into company, presumably, often of those who are not fond of the bulbs. If a whole nation of people at every meal ate onions and garlic, one would not smell another's breath and be offended by it; but where not more than one in ten has his breath so perfumed, it is not politeness, at least, to compel others to breathe an odor that is offensive.

Bad teeth give an offensive breath, and persons who eat crudely and are not careful to clean their teeth will have a bad breath. Some who are dyspeptical and have a fermenting stomach will be offensive to delicate people. Some others have ill smelling feet, unless they are every day washed, and a sensitive person can smell a person's feet in three minutes after he comes into the room. The odor of an alcohol sot is far from pleasant, and if we mix with it the odor of tobacco of the baser sort, we soon learn what a nuisance is. Men who lecture and preach to people who are poor, uncultured and of unclean

habits, and who are unable to have frequent changes of clothes to keep themselves clean, will learn in an hour's discourse in a heated room, what effects a thousand different particular odors can produce when mingled.

Where one of the most popular articles of perfumery is manufactured

largely, thus giving the hint of taste, refinement and cleanliness, the citizens are accused of habits that make them less clean than they should be, and some disgusted poet said of the place :

"The river Rhine, it is well known
Doth wash your city of Cologne,
But tell me, nymphs, what power divine,
Shall henceforth wash the river Rhine!"

CHILD CULTURE.

"VACATION TIME" SUGGESTIONS.

In their summer leisure parents may come in closer touch with their children than may have been permitted them by the cares and impositions of modern usage while at home. The good mother, of course, finds opportunities to look after the interests of her children, but the good mother, if an intelligent and cultivated woman, moving in good society and taking some part in its conduct, as she is expected to do, finds her sense of duty with reference to her children much embarrassed, and she longs for an interval of relief from the exactions of her circle when she can devote the time to the personal improvement of her children in those important matters of the head and heart that are too much neglected everywhere.

As to the father—his excuses are many while occupied with business for not cultivating the society of his children, and giving them the benefit of his example and experience. I am not to be considered as an apologist for the average father's neglect of the human beings for whose existence he is responsible, but taking American social life as it is, I can point him to vacation time as his opportunity to make some amends for the omissions of which he is culpable in the performance of a father's part and duty in the home. During his summer respite he can find no more

healthful diversion and no higher use of the passing hours than association with the children. Becoming a boy again he can enter into their gleeful, careless life and help them in many ways to find enjoyment that will be satisfying and at the same time unconsciously train their minds to the upward direction. The little affectionate tot of a boy or girl loves nothing more than to have papa play with him or her—a natural providential endowment of the child's soul that is designed for its growth in moral power through the guidance of the parent.

Then, too, in the free, leisurely intercourse that is thus permitted, the child may learn the true character of his parent, and many false impressions that have entered the little, budding intellect, impressions unhappy and misleading in their tendencies, may be corrected.

Thus most valuable lessons may be impressed upon the child mind through the close contact with the parental that the summer life may give it. Aside from those strictly moral and æsthetical truths that may occur to the reader as essential to the development of nobleness of character, many things of a useful sort can be taught children. The city child, whose only glimpses of nature during the greater part of the year are obtained in occasional visits to a park,

and who may see once in a while a man pass the house where he lives with a sickle and lawn rake in his hand, may be instructed in some of the arts of gardening while in the country. Children love the soil, and delight to dig and plant. So it is an easy task to give them lessons in preparing the ground, seeding it, and attending the plants as they grow. This is play-work for the most part of them.

I know one family given to spending their summer at a pleasant hill town near New York city, that secures a little plot of ground near the hotel and plants it with rapid growing flowers and a few vegetable seeds, the children being encouraged to do the chief part of the work, and to regard the product as their own. The enthusiasm with which these children give a part of their morning to the garden, and the pride with which they show the results in leaf and opening bud are really charming.

The summer abiding place ought to be in a locality that has surroundings of forest and meadow that invite excursions on foot or wheel. A bare beach with long reaches of sand-flats, or a bare mountain top may suit for a day or two but does not promise much for a season. For young people this relation of interest should be considered indispensable.

The fresh, free, woodland country is to what they naturally turn when released from the dusty streets, and stone and brick-bound squares of town, and amid its scenes their hearts rebound with a new-found exhilaration. Our girls let loose in the country become for the time veritable madcaps, and are ready for a run in the clover scented meadows, or a climb of miles over the rough pathways of the mountains. Little thought then pay they to damages sustained by shoes and dresses, for the new excitements, the fresh, strong air, the aroma of tree and flower in their recent maturity, prompt to the keen enjoyment of their new-found and health-

ful advantages. What prizes are discovered by our young people in their rambles; what valuable collections of treasure they make, to be carried home and exhibited to friends and converted to various uses.

In the changed relations of the country sojourn the son or daughter of the well-to-do family may be tutored in the performance of many household duties. The novelty of the simple life that is entered upon with the occupation of the rude cottage on the borders of forest or lake, induces a disposition to do a hundred things for their own and other's comfort that they would protest against indignantly, if in the high-bred atmosphere of the city home. When mother is seen to take hold of the kitchen utensil and busy herself cheerfully in getting up a breakfast or dinner, and father chops up the kindlings, and goes to the village store for the needed supplies, a spirit of co-operation enters into all, and they feel a sense of enjoyment, although it is found in doing what belong to the commonest duties of life. A well-known New York lady, who spent the late summer in the picturesque hills of Sullivan County, said to the writer: "We all enjoyed our little cottage wonderfully, but I can tell you I had to work, and we all worked."

Not only solid lessons for practical life can be given to the young members of the family, but mother and father may give an æsthetic turn to their instruction. If one of them has learned a little of entomology, or botany, or geology when at school, he or she can provide wholesome pleasure for the children by taking them now and then away for an afternoon's ramble in the woods and meadows in search of insects or flowers, or for the examination of stones and minerals. The collection of a single excursion may afford material for several profitable talks, and a direction given to the mind of a bright child that may be of great value in future years.

DR. DRAYTON.

HIGHER EDUCATION AND MOTHERHOOD.

THE charges brought against the higher education of young women by some English and American physicians have encountered strong opposition from the friends of the Woman's University. Some have gone to much trouble in canvassing among the graduates of colleges to ascertain their physical and mental condition in married life or "single blessedness." According to a report given of the results of such a canvass among the married, there were found one hundred and thirty college graduates who have children, and the exceptional record of good health among these children, and their low death rate, are strong evidences that the powers of motherhood have not suffered from college work." In addition, the reporter's testimony may be offered. In the schools which she has attended, the majority of earnest students were in uniformly good health; a minority were delicate before beginning study. The most frequent examples of ill health were found

among those who made a pretense of study and eagerly pursued social excitements. Subsequent effect upon the health may be judged when it is found that twelve years after graduation one young woman, ranking at the head of her class, is the mother of six vigorous children; two others, earnest students, have each a family of five, and a number of others have four children. No correspondence has been held with married classmates living at a distance. These mentioned are personally known to be mothers in the fullest sense, and constitute striking contradictions to the claim that education has an injurious effect upon woman. "But," it may be objected, "these are exceptionally healthy women." Undoubtedly, but if the training has any influence at all, it should make them fall slightly below the standard of the preceding generation, whereas, in several instances, they improved upon the record of their mothers, not only in general health, but in the condition and size of their families.

OUR CHILDREN.

IT is of the utmost importance that we should know our children; and in order to do this, we have to make of each child a careful study, as dispositions and temperaments differ so widely.

A lady told us that one of her children seemed to have no fear of being placed to sleep in a lonely room, while the other would be thrown into a condition of nervousness, that caused a cold perspiration to stand in beaded drops, while its eyes seemed fairly starting from its head. Before the mother fully realized the nervous condition of her child—thinking as many an inexperienced one has, that it would overcome its fear—its nerves were irreparably injured.

While one child will be loud in its resentment for a real or fancied wrong,

another will bear its grief in so repressed a manner as to experience a physical injury. One of our little one's, almost from its earliest toddling, formed the habit, whenever thwarted, of going and laying his little face upon the ground, and whispering to Mother Nature of his troubles. Well, she took him to her faithful bosom while young, and now what would we not give to have known what he told her?

A mother told us she had a child she thought very obstinate for some length of time and usually spoke to it in a loud tone of voice, or in an impatient manner, because of its supposed obstinacy. This treatment had the effect of throwing the child into a nervous condition that prevented it from exercising its will power. Later when shown her mistake, through the wisdom of a friend,

she adopted a more gentle regime that left the child free to exercise its own will, and in the course of time it became one of the most amiable of children, but it had been too much injured for recovery, the mental faculties were permanently weakened through the nervous excitement it had endured.

Some children are unduly precocious, and consequently are unduly praised; while other children more slow to mature, have to bear much unnecessary pain through being rudely slighted or censured.

Of the two mental conditions that of slow unfolding should be preferred, as

there seems to be a greater solidity of growth and attainment in this way. Many very prominent characters have in infancy been considered dull.

It is a sad thing when a child, naturally possessed of a rich nature and exquisite sensibilities, is misunderstood, and so repressed and thwarted that the wine of his nature becomes vinegar. Mothers study your children so that you may know how to coax each tender little bud into a lovely blossom; and always remember you are preparing your children for two lives—this life, which may be made very useful, and the larger life to come.

MRS. S. ROSALIE SILL.



DEFORMITIES FROM DRESS AND IMPROPER EDUCATION.

ONE of our exchange writers protests against common usages as follows:

The body that is symmetrically developed is the one, other things being equal, which performs its functions healthfully; yet few are allowed now-a-days to develop normally! Most mothers have incorrect ideas of physical beauty, and carelessly allow their children to become deformed. The bad dressing which makes bad positions easy begins even in infancy with uncomfortable and unnecessary swathing bands. Again, many mothers are careless as to whether the clothing of their growing children fits comfortably or

not. They are careful to see that their clothes have the right amount of embroidery, ruffles and tucks which fashion prescribes, and yet a little child's dress may be so uncomfortable in the armholes that the wearer cannot exercise freely without friction of her tender flesh, and to ease the chafing she keeps hitching up one shoulder until it may become permanently higher than the other. Most dressmakers cut by rule, and if the child's form does not fit the pattern, so much the worse for the child. She may be frequently chided for her ungraceful and disagreeable habit, but it does not occur to the mother to seek for the cause, much less

does she realize that her child may become deformed by the bad habit. The underclothing, too, is sometimes ill-fitting and uncomfortable, and the effects of this may be even worse.

In large families the eldest daughter is sometimes called upon to care a great deal for successive babies, often a load too heavy for her strength, and so her spine becomes somewhat curved. Other girls are deformed by continually carrying heavy weights of some kind with the right arm, as pails of water. If such tasks must be imposed a little forethought on the part of the mother will prevent all damage. The same amount or more of water can be carried with greater ease if two small pails are substituted for one large one. Other kinds of work need to be carefully directed, that symmetrical development instead of deformity may result to the growing girl.

A further cause of one-sidedness is the not uncommon practice of compelling children to sleep on high pillows. The better plan is to sleep with the head nearly on a level with the body.

Ill-fitting and out-grown shoes are causes of mischief. If a shoe will go on, and it is not worn out, the poor child must wear it, no matter if ingrowing toe-nails, corns or bunions result. Not that mothers would willingly inflict such infirmities upon their children, but they are careless and ignorant of results. A child's shoe should be changed, as a rule, as often as every six months, no matter whether they are worn out or not. Natural ease and grace of movement is impossible if the feet are hampered in tight, uncomfortable shoes, and a mincing, crippled gait will almost surely be acquired.

Just at present those "sweet and lovely" Kate Greenaway costumes, of which so much is said, are having injurious effects upon little girls. Women are not content to hamper their own feet and limbs with long, clinging skirts, but they must fetter their chil-

dren in like manner. Young children should be able to run with ease and grace; but notice one attired in those "bewitching" long dresses and see how she waddles and tries to walk around. A permanently awkward gait and sometimes bandy legs may result. It is nothing short of wicked to sacrifice native grace and activity for the sake of a senseless fashion.

Bad habits of sitting and standing are fearfully common. Children read a great deal when they would better be at work or play, and they are allowed to sit by the hour with cramped lungs and round shoulders. Teachers in most schools are criminally neglectful as to this habit, seldom insisting upon correct sitting postures. Both in homes and schools tables and chairs are used for children which are not of proper and comfortable height. The feet of the little ones can not touch the floor when sitting, the spine is strained in consequence, and the head settles down on the shoulders. Mothers do not think to educate their children out of bad position and make it easy for them to attain correct carriage for walking and other exercise. It takes a great deal of time and thought to educate a child in proper physical habits, but it pays. Just so in educating children to household work. Mothers often say that they would rather do their work alone than bother with a child's help. True, it may be easier during the training period, but for the sake of the child's future usefulness it should be done patiently and cheerfully. The wise mother will reap the benefit in after years.

¶ During childhood boys and girls are apt to suffer alike from most of the causes mentioned as likely to produce these deformities; but as the boys grow up they begin to take abundant exercise, which in a large measure counteracts the previous bad education of their muscles. Alas, though, for the little girls! their troubles have only just

begun. Their forms must be moulded into the hour-glass shape decreed by a fashion which aims to get as far from nature's models as possible. The proper muscular supports of the body are destroyed by tight dressing and want of proper exercise, and so these young daughters become limp, lackadaisical, listless creatures, without energy. Interesting? Oh, yes, very—to the doctors! If girls could only have

the benefit of good physical training to give them firm muscles, and if they were nourished upon something better than cake and other sweets they would not mope in this way. Instead, they would have all the exuberance of spirits, energy and grace which a well-groomed colt exhibits. Nature intends them to have a joyous, active, useful life, not to be sickly and sentimental.

A BARBARIC FASHION.

THE argument propounded in the sketch following is by no means new to the steady readers of this magazine, and they may think it superfluous, but it is necessary to reprove some people often to render them a little obedient to the plainest rules of hygiene.

"How cunning these children look with their bare little legs," exclaimed a pretty girl on Connecticut avenue a day or two ago, calling attention to three youngsters who, though the air was cold, were playing in the street. One of them was a small girl of about 7 years, says the *Washington Star*, with skirts so short that her fairy limbs were visible from mid-thigh to three inches above the shoe, where the short sock began.

"Ugh!" growled the physician who was the young lady's companion in her promenade.

"Yes," she said, "it looks rather cold; but it's the swell thing now, you know, and awfully English?"

"Ugh! coffins are stylish, too, I suppose."

"Why, what can you mean?"

"Simply this," responded the man of medicine. "Of all the idiotic notions I am acquainted with the one you call my attention to is the most gibbering and driveling. The ground on which it is defended is that it makes children hardy to go bare-legged in winter. As a matter of fact it is an outrage upon the laws of nature. Go up

to the regions within the arctic circle and you will find the children playing about in the snow with their bodies often nearly unclad. But their arms and legs are always warmly wrapped. Now, why is that?"

"I can't imagine."

"Then let me tell you. It is because the trunk of the body, being the seat of the vital organs, is naturally warmer and has a more vigorous circulation than the limbs. Why is it that your feet and hands on a frosty day get cold first? Obviously for the reason that they are most remote from the heart. Therefore they need protection. Likewise the arms and legs require covering most. Keep the limbs warm and the body will be warm; that is the Esquimaux principle, and it is a true one so far as it goes. But here we have, largely for fashion's sake, children running about in an atmosphere that is below freezing with their bodies warmly clad and their poor little legs exposed."

"But they look very healthy."

"Undoubtedly. Were they not healthy children they would have succumbed to this abominable practice in dress long ago. But no health is so robust as to be able to afford to invite pneumonia and other kindred ills which are always ready to attack the most sturdy person who risks imprudence. Of course that does not matter—it is really English. What sort of shoes are those you are wearing?"

"Shoes!" said the pretty girl, somewhat taken by surprise. "Why, they are quite new and a very nice pair, I think."

"Do you," grunted the physician. "What right have you, pray, to wear shoes at this season with soles an eighth of an inch thick? More colds are caught in that way than in any other. Not so much on a day like this as on a warm day. You said a few moments ago that you had a bad cold. Probably you caught it during the last warm spell we had. You went out with such a pair of shoes on. The temperature of the air around you was about 55 degrees; the bricks you walked upon were evaporating moisture. Evaporation makes cold. That is the reason why cologne,

which evaporates quickly, makes you cool when you rub it upon your face. So, while your body was warmed by the sun, your feet were being refrigerated at a temperature below freezing. Result, a cold. You hear people say every day: 'I can't imagine where I caught this cold; I have not been imprudent any way that I know of.' The secret of it is simply that they have been wearing the thin-soled shoes. Suppose that the sole becomes damp, even though the foot is not made wet—the water furnishes the best possible medium for conducting the heat out of the body. The moral of all this, my dear young lady, is to wear shoes with good, thick soles throughout the winter season."

TOBACCO USING.

TOBACCO using is becoming so general that it is well for people to consider as to what the effects or results are likely to be. If tobacco using is beneficial and pleasurable, then it may be well for all to use it. If, on the contrary, tobacco using is injurious, it may not be advisable to use it for the sake of the pleasure there is to be derived from it. The use of tobacco has often been recommended by physicians for the relief of some ailment, but the habitual use of any medicine after a time loses its remedial effect unless frequently increased in quantity. Increase in quantity of potent drugs now reaches a point when it becomes injurious and unsafe. Hence the habitual use of any drug can not be commended for remedial purposes. Tobacco, like all other narcotic substances, has the power of blunting the sensibilities so that less discomfort is felt, yet the disease or source of discomfort is not removed thereby. It is better to pursue some course that will remove the cause, than to indulge in some drug that merely obscures some of the effects without helping to remedy them. That tobacco is not beneficial to the system is

pretty plainly indicated by the fact that whenever the habitual user of it is seriously ill, he does not want or can not bear his accustomed quantity of the weed.

TOBACCO USING HARD TO LEAVE OFF.

Few will claim that tobacco using is beneficial to their health, while many willingly admit that they realize that it is injurious, but excuse their use of it because it is hard to leave it off. That it is hard to leave off the habit no one will doubt who has had the opportunity of witnessing the efforts of those who attempt to break away from it. Of the many whom I have seen make the attempt only a very few have succeeded in the effort. Some have kept at the struggle for months, only finally to yield and go back to their old indulgence. More persons succeed in leaving off the use of intoxicating liquors than succeed in leaving off the use of tobacco. Unless one is willing to bind himself to the use of tobacco during life, he should not begin to use it.

UNCLEAN.

It is an injurious habit to most persons

besides being filthy. Some may object to the term filthy being applied to it, claiming that it need not necessarily be filthy if we exercise proper care. Habits of cleanliness, it is true, may keep the exterior clean and unobjectionable, but the interior of the tobacco user is filthy. His breath is filthy, and the odor from his person is filthy and detestable to many persons. I sometimes think that if tobacco users were aware how offensive they render themselves to many persons in the community, they will hesitate to continue the habit. Many sensitive persons are nauseated by the smell of tobacco in any form, whether it be in the form of smoke, the breath of the person who has used it, or the odor from the tobacco user. The odor emitted by some tobacco users is extremely offensive. Their systems seem to be saturated with the concentrated extract of tobacco. These persons themselves are so habituated to the smell that they do not notice it, and are unaware that they are offensive to persons who do not use the weed.

LOSS OF COURTESY.

Many tobacco smokers so far forget themselves in the presence of others that they do not refrain from smoking in the presence of ladies as well as gentlemen, whom they nauseate to an extent almost insupportable. Many sensitive persons are intolerably annoyed wherever they go by the ever-present tobacco smoker—on the streets, excursions, and elsewhere. I have seen ladies driven from the decks of steamers, where they would like to stay to enjoy a pleasant evening,

but could not because of the ever present cigar or pipe. This is a free country to be sure, but no one has any just right to infringe upon the rights of others. No one has a right to convert himself into a nuisance to his neighbors. No *gentleman* would wish to do so, and no *gentleman* will knowingly or heedlessly do so. Of course those persons who care more for their own personal indulgence than for the comfort of others will not be disturbed by the consciousness that they are an annoyance to other persons.

INJURIOUS TO THE HEALTH.

Tobacco using is more or less injurious to all those who use it. Some are injured much more than others. Persons of a nervous organization are generally more injuriously affected by it than some others. They are rendered more nervous, more excitable, more irritable and more liable to diseases of the nervous system. Persons who inherit tendencies to insanity are more likely to become insane if they use tobacco. Many diseases are attributed to the use of tobacco. Its use undoubtedly predisposes many of its subjects to disease. The effects of tobacco using does not end with those who use it but may be handed down to their children. The children of excessive tobacco users are more nervous because of it, and if the mothers used tobacco as extensively as the father, the human race would be in danger of extinction. Beware young men, lest you bind yourself hand and foot with the filthy tobacco habit.

H. REYNOLDS, M. D.

VITALITY—WHAT IS IT?

IT is not necessary in this article to show that each organ of the system is charged with the performance of an office, for this has long since been shown. But the performance of an office or function implies both an action and the power to act; as without action there could be no performance, and without power to act there could be no

action. There must, therefore, be either a power invested in, or furnished to the organs, by which they are enabled to act. In the seed of a plant as well as in the animal ovum, we recognize a certain remarkable force, the source of growth and of reproduction; force in a state of rest. By the action of light, air, heat and moisture this condition of

static equilibrium is disturbed ; entering into a state of activity it exhibits itself in the production of a series of forms, which, although occasionally bounded by right lines, are yet widely distinct from geometrical forms, such as we observe in crystallized minerals. This force is called the vital force, *vis vitæ*, or vitality. Thus we see the constituents of vegetable as well as animal substances are formed under the guidance and power of the *vital principle*, which determines the direction of their molecular attraction or growth.

If we assume that all the phenomena exhibited by the organism of plants and animals are to be ascribed to a peculiar cause, different in its manifestations from all other causes which produce motion or change of condition ; if we regard the vital force as an independent force, then in the phenomena of organic life, as in all other phenomena ascribed to the action of forces, we have the *statics* (state of rest), that is, the equilibrium determined by a *resistance* (chemical in kind), and the *dynamics* (activity), by the vital force. Every thing in the animal organism goes on under the influence of the vital force, an immaterial agent, which the chemist can not employ at will.

The equilibrium in the chemical attraction of the constituents of our food is disturbed by the vital principle and the union of its elements, so as to produce new combinations and forms, indicates a peculiar mode of attraction, and the existence of a power distinct from all other powers of nature, viz.: the vital principle. This vital force unites in its manifestations all the peculiarities of chemical forces, and of the not less wonderful cause which we regard as the ultimate origin of electrical phenomena.

In the whole range of medical literature, there is not one author, however devoted to the physical and chemical views of life, who does not feel the necessity of summoning to the aid of his

discussions a *vital* principle whenever he touches upon the abstract quality of life. Hippocrates first attempted to define this principle under the designation of the *Vis Medicatrix Naturæ*, and after him it was defined under the various names of *Anima*, *Callidum Innatum*, *Anima Vegetans*, *Vis Vitæ*, *Vis Conservatrix*, *Spiritus*, *Archæus*, *Vis Insita*, *Vis Nervæ*, *Vital Force*, *Vitality*, etc., by such illustrious writers as Celsus, Galen, Paracelsus, etc. Until the immortal Gall gave to the world the knowledge revealed by his investigations the world had little more knowledge of the subject than the names. We know, too, that his followers have enlarged his field of vision considerably. I am of opinion that Gall did more by his discoveries than any other man of his century to reform the abuses of medicine, both in theory and practice, for, unlike other theorists, he was able to trace the effect back to the cause, and thus to arrive at the conclusions revealed by Phrenology. The theorist who has some correct data—some certain starting point—some positive principle to guide and sustain him in the progress of his inquiries by established laws or principles, finds new light bursting upon him with every advance, until he arrives at the full splendor of meridian day.

Dr. Gall attributed all things to the creative energies of a supremely intelligent Great First Cause, who, as He comprehended all things, must rationally be supposed to have operated upon some fixed immutable principle, and would consequently have established some certain rules or laws for the government of the matter which He created, in all its varying circumstances, situations and forms. Indeed the very existence of a law, carries with it the fact that there is a law-giver. Every natural change which we see taking place in the creation, is in obedience to the laws with which God has endowed matter : and he who would be a correct

theorist, must study those laws, or he will unquestionably be misled. Dr. Gall has given a clue which, if properly studied and pursued, will lead to a correct knowledge of the laws of animal life. The theories of the medical writers of his day, with their bombastic jargon, have been stripped of their ambiguities, and the foundation laid for a medical superstructure perfect in all its parts. Here, if I may be allowed to deviate a little from the subject of vitality, I will speak of its opposite, or the retrograde metamorphosis of impaired vitality or *disease*. The scientist studying this subject with the use of a microscope, has discovered bacteriology and so opened the avenues leading to the fundamental sources of a true medical science. It is only when the microscope is brought to bear upon each little thread of tissue, that its infinite grace and beauty of structure is noted. This mode of studying the body reveals it to us as a community of living, active individuals, which scientists call "cells," and these are gathered into groups called organs, as the heart, liver, lungs, etc.

For ages many of the noblest men have devoted their lives to the study of this subject, bringing to their aid every appliance in the whole range of art and science, and applying themselves with untiring energy and patience to the effort of compelling nature to divulge at least a few of the secrets enshrouded in the mystery of human life.

We are taught that the brain of an average man weighs about three pounds. The brain of a woman weighs a little less. If we examine a little speck of brain substance under the microscope, we find it to be largely composed of curious living cells, some of which look much like a tadpole with a very long tail; others like a spider with long legs on all sides. Each of these little cells may be termed a living creature, with its particular work to do. If we examine with sufficient care, we shall find

that the long appendages of these cells, while in their natural position in the body, are immensely long, many of them running, in fact, to remote parts of the body. Many of them are so small it would take a hundred million to make a bundle one inch in diameter. These nerve fibres ramify through the entire body, and at places they form a network or plexus, with ganglia. Thousands of these nerve fibres form the spinal cord and nerves, by means of which the brain is connected with all parts of the body.

The wonderful cells control the whole action of the body, and hold the secret of vitality, their chief function being to think and feel. The nerve cells found in the spinal chord are shown to be chiefly of two classes. One class receives impressions from the outside of the body; these impressions they communicate to the other class, which causes various phenomena, according to the impression received. This is the simplest, most rudimentary kind of thought.

In the enlarged upper end of the spinal cord, called the *medulla*, are cells that regulate the action of the heart, liver, bowels and other organs of the internal visera. The larger this collection is the broader and thicker the upper part of the neck is, and the more vitality the organs named will have. *Second*, at the base of the brain is a larger collection of nerve cells, which constitutes what is called the little brain, or cerebellum; this has for its important function the control of the muscles. This is the first organ of the phrenological division, and to it is referred three potent factors in the animal economy, viz : muscular motion, animal sensibility and amativeness. *Third*, arranged at the under part of the brain are found nerve cells having charge of the organs by which we see, hear, smell and taste. This group embodies our selfish propensities, and when these three divisions are taken as a whole the larger they are the broader will be this portion of the

head and neck, and the more vitality the owner will possess. The last group occupies the middle head, directly between the ears and temples, and includes vivativeness, destructiveness and alimentiveness. These organs large give a thick, selfish head, with great vital force.

Farther, scientists as well as physicians are now teaching that there is a positive principle held in the atmosphere, or evolved by it during storms, hurricanes, by waves striking each other. Being thus evolved, it is certainly electrical, and is called ozone.

Webster defines it as being the allotropic form of oxygen. In the chemical laboratory ozone is formed by the decomposition of oxygen. Its source is unquestionably electrical, and its production is unceasingly going on in nature. Its presence modifies species; its scantiness in given areas gives rise to epidemics; hence it is not only a cleanser, but nature's great vitalizing agent. The greater the bulk of nerve cells in the cerebrospinal structure the greater capacity or power an individual has of appropriating nature's great vitalizer.

J. K. RICHARDSON, M. D.

THE HYGIENIC TREATMENT OF PILES.

AN English physician gives some practical suggestions on the rational treatment of that very common disorder, hemorrhoids or piles, as follows:

Once it is established that a patient has piles very much may be done to give relief without operation in a considerable proportion of cases; in many, to effect a cure. Diet and exercise are of first importance. Stimulants should be avoided—the more completely the better—and fruit eaten freely. Brown or whole meal bread assists action of the bowels in some patients, while others are relieved by oatmeal porridge at breakfast, with or without molasses. If the bowels continue obstinate, a dose of one of the natural aperient waters, or a teaspoonful of castor oil, or two teaspoonfuls of glycerine may be taken in the morning early; the same end may be gained by a wine-glassful of a mixture containing from one to two drachms of sulphate of magnesia, two to three grains of quinine, a few drops of dilute sulphuric acid, and syrup to taste. Some persons are relieved by drinking a glassful of cold water, others some warm water or warm milk in early morning. Those failing, an enema of half a pint of cold or tepid water, with the addition of a little soap or

glycerine, may fulfill the desired object of promoting easy action.

Morning ablutions, cold or tepid, according to activity of reaction, are very useful in bracing the system, and exciting peristaltic action by reflex stimulation. This effect is enhanced by rubbing or brushing the loins and abdomen with rough towels or flesh brushes. The exercise, inseparable from these maneuvers, is of great use in overcoming intestinal torpor. Each case must be managed according to the constitution and circumstances of the particular patient. As a rule, relief is proportionate to the strict observance of hygienic directions and to the small amount of medicine taken—that little should be mild, never drastic.

The time for promoting action of the bowels is important; when practicable, before the morning bath and the attendant toilet is a good time. But not many persons are ready for action so early. When the piles are rather large, and have a considerable tendency to protrude, the patient is comforted by resting in the horizontal position after stool. Sometimes it is well to cultivate the habit of relieving the bowels just before retiring to bed at night. Cold sponging the fundament, immediately after defecation, is a very useful practice—

the part being afterward thoroughly dried, by mopping not rubbing, with a piece of absorbent tissue, of soft turkish toweling, or of old linen—not paper. The imperfect removal of impurities, in the usual method of cleansing, conduces to irritation, turgescence, and spasm, which in its turn becomes a provocation to further nervous and vascular excitation. To restore the local circulation within physiological limits, and secure nerve rest, should be the surgeon's aim, as the surest means of arresting local pathological changes, and restoring bodily health. In the event of protrusion, light continuous pressure with the cold sponge assists reduction, or hazeline may be applied to the mucous membrane if it be very irritable or bleed readily.

A very useful practice, on completion of the local toilet, is to place a piece of dry absorbent gauze and cotton tissue between the buttocks, the natural contraction of which is quite equal to keeping the small pad in its place: the elastic pressure is soothing, and conduces to shrinkage, and the parts are comfortable in proportion as they are kept dry. It is very remarkable what formidable looking piles may be benefited—nay, cured—by these simple measures, long persevered in. But when the piles are of old standing, and bleed, or protrude much, when external piles form a solid ring in which the protruding inner ones are apt to become semi-strangulated, an operation is the readiest and most lasting method of relief.

SPONGING OUT A HEADACHE.—In case of an ordinary nervous headache from which women suffer so much, says an authority, remove the dress waist, knot the hair high upon the head, out of the way, and, while leaning over the basin, place a sponge soaked in hot water, as hot as can be borne, at the back of the neck. Repeat this many times, also applying the sponge behind the ears, and if the as-

sertion of the writer is not a mistaken one, in many cases the strained muscles and nerves that have caused so much misery will be felt to relax and soothe themselves out deliciously, and very frequently the pain promptly vanishes in consequence.

Every woman knows the aching face and neck generally brought home from a hard day's shopping, and from a long round of calls and afternoon teas. She regards with intense dissatisfaction the heavy lines drawn around her eyes and mouth by the long strain on the facial muscles, and when she must carry that worn countenance to some dinner party or evening's amusement, it robs her of all the pleasure to be had in it. Cosmetics are not the cure, or bromides, or the many nerve sedatives to be had at the drug shop. Here, again, the sponge and hot water are advised by the writer quoted, bathing the face in water as hot as it can possibly be borne. Apply the sponge over and over again to the temples, throat, and behind the ears, where most of the nerves and muscles of the head centre, and then bathe the face in water running cold from the faucet. Color and smoothness of outline return to the face, an astonishing freshness and comfort results, and, if followed by a nap of ten minutes, all trace of fatigue may vanish.

DE PROFUNDIS.

"The eternal silence of these infinite spaces terrifies me."—*Pascal*.

Space—beyond, space—unthinkable—eternal—
Vainly we number add to numbers vast,
And stretch the weary thought—it shrinks
aghast,

The limitless infinitude to learn—
Where are the stars that should an index
turn?

Where red, resounding comet flitting past?
Where some great crash from thunder-bolt
out cast?

Poor human heart! vainly thy pulses yearn—
Silence—eternal silence, darkly reigns,
In heavy folds of darkness and dim night.
Thy cry of terror—thy appealing call—
Go echoless along receding plains,

Where silence sits in her unconquer'd might—
O silence! terrible is thy mute fall!

ELIZABETH OAKES SMITH.

SOME SUMMER TALK.

NOT the usual sort of summer talk about the hop last night, the new-comers at the hotel, where we are going next, a bit of flirtation now and again, a dissertation on tennis, all to be well mixed with divers ejaculations, such as "My, how hot it is! Did you ever experience such oppressive weather?" etc., etc. Not that sort of talk, but just a rambling run of practical ideas for making the summer more enjoyable and more beneficial than it usually is, so that when we come back to the real, old, work-a-day world in the fall we may find ourselves so strong, fresh and vigorous that even work will be a pleasure.

The matter of bathing is of utmost importance in summer. Of course it is important all the year round, but especially so in summer, because we of this latitude do the most of our perspiring then.

Did you ever consider that nature means perspiration to be of some benefit to us, instead of an uncomfortable nuisance, necessitating the eternal mopping of the face and the soiling of handkerchiefs? There are so many ways in which we constantly "do those things which we ought not to do, and leave undone those things which we ought to do," especially in the way of eating and drinking. It's original sin in the shape of appetite, and verily we are all more or less guilty.

We eat what we ought not to eat, provided it tastes good and "touches the spot." We eat too much. We eat at unseasonable and irregular times, and then we neglect and postpone and delay other bodily needs. We load our systems with gross impurities, we get head-achy and sluggish, and feel that it is an exertion to do anything, and "there is no health in us."

It is not my purpose to say anything about imprudent eating at this time, for happily the fruits and vegetables are plenty, and the eating evil is of neces-

sity at its lowest tide. I often have wondered why an apple should have figured as the forbidden fruit, or why any *fruit* should have been forbidden. It seems to me I should have had it a forbidden pastry or cake, and should have let Eve tempt Adam with a clam-fritter or some other equally indigestible epicurean delight.

Granted that we have eaten without the sanction of our internal machinery (and I defy you to mention man, women or child, who is without sin in this matter), I want to say that without the use of the skin pores the inside organs of the body, the liver, kidneys, etc., have too much to do to carry off the impurities. There are more than two millions of pores on the surface of the body, and each of these is the opening of a little gland or sluice-way for the carrying off of bad, impure or waste products from the body. If you persist in overworking any organ of your body it will certainly break down under the strain, and as no one yet ever mastered his or her appetite, so as to apply the principle of prevention, let me advise you to look to bathing as the cure. Not necessarily bathing in water, in fact preferably sun and air oftener than water. The great desideratum is to keep these two millions of pores open and active. They have a way of getting closed up by their own excretions. Water is not sufficient for cleansing the skin, because these excretions are not all soluble in water. The usual advice is to rub briskly after stepping out of the tub, but this is not exactly the thing either. If you want a perfect bath, try this way. When all ready for the bath, go all over yourself with a dry brush, just harsh enough to feel pleasant; no rasping or scratching or reddening of the skin at all, not even for an athlete, then rub yourself all over with a soft, dry towel, or better with a piece of flannel, and if you stand in the sunlight you will see a perfect cloud of lit-

tle flakes, which have rubbed off. If you are in a perspiration, first dry it off before using the brush. Now after the dry rubbing you are ready for the water. I advise a quick sponge bath with pleasantly-warm water for every-day use. Once a week is often enough for the tub, for it certainly is enervating if indulged in too often or too long at a time. Don't use either very cold or very warm water. Nature never does anything by such extreme or shocking measures, and don't mistake the red glow that comes from a cold plunge as any sign of health or vigor ; it is only a sign that your system has received a

shock, and one, if often repeated, which will show its effect in after years. Try faithfully the plan of bathing I have outlined if you want a skin like a baby, and an absence of headaches and drowsiness, and not only this, but during the summer, while we perspire freely, we will by keeping the pores open assist nature to such an extent that we may get a good start to carry us through the winter, when cold weather and cold bath-rooms may make the daily bath impracticable. However, all the year round, I would advise you to take a dry rub every morning on rising, and train the children to do the same.

E. M. LAURY.

NOTES IN ANTHROPOLOGY.

New Leaves from Old Egyptian History.—In his paper on "Prehistoric Times in Egypt and Palestine" in the *North American Review*, Sir J. William Dawson disputes the reputation for antiquity, which has so long been accorded to Egypt. "Egypt may be said to have no prehistoric period, and its written history scarcely goes back so far as many Egyptologists suppose and confidently affirm. There are no indications of the Palæolithic and Palæocosmic men whose remains are found in the caverns and gravels of Europe and Asia, and if men did visit the Nile valley during the post-glacial period, they must have been a few bold hunters only in search of game, and having their permanent homes on the Mediterranean plains now submerged. Yet we know that at this time rude hunting tribes had spread themselves over Western Asia and over Europe as far as the Atlantic, and were slaying the mammoth, the hairy rhinoceros, the wild horse, and other animals, now extinct. They were the so-called Palæolithic, or historically, antediluvian men, belonging, like the animals they hunted, to extinct races, quite dissimilar physically from the historical Egyptians. Therefore Egypt is to the prehistoric annalist not an old country, less old

indeed, than France and England, in both of which we find evidence of the Palæolithic cave men of the mammoth age. In accordance with this, when the tenants of the oldest Egyptian tombs are examined they are found to be the same with the Egyptians of historic times, and not very dissimilar from the modern Copts, and it is also found that their arts and civilization were not very unlike those of comparatively late date. Probably the monumental history of Egypt, extending to about 3,000 years before Christ, gives the entire history of the country, unless some chance memorial of a people belonging to the post-glacial age should in future be found. There are, however, things in Egypt which illustrate prehistoric times in other countries, and some of these have lately thrown new and strange light on the early history of Palestine, and especially on the Bible history. One of the kings of the 18th dynasty, whose historical position was probably between the time of Joseph and that of Moses Amenoph III., is believed to have married an Asiatic wife, and under her influence he and his successor, Amenoph IV., or Klm en-Aten, seem to have swerved from the old polytheism of Egypt, and introduced a new worship—that of Aten—a God visibly represented by the

disk of the sun, and therefore, in some sense identical with Ra, the chief God of Egypt. But this new worship being offensive to the priests of Ra, Amenoph IV. abandoned the royal residence and Thebes, and established a new capitol at a place now called Tel-el-Amarna, and here he received from his subject districts, extending from the frontiers of Egypt to Asia Minor on the north, and to the Euphrates on the east, great numbers of dispatches, written not on papyrus or skin, but on tablets of clay, hardened by baking, and the writing was not that of Egypt, but the arrow-head script of Chaldea, which seems, at this time, to have been the current writing throughout western Asia. Those documents were laid away for reference, and recently have been discovered, thus giving us letters written from the cities of Palestine and its vicinity about a hundred years before the Exodus, and word pictures of the politics and conflicts of the Canaanites and Hittites and other peoples, long before Joshua came in contact with them. Besides these documents, by means of the photographs of the paintings and sculptures of hostile and conquered nations in Egyptian temples and tombs, we can see for ourselves the physiognomy and form of head of the Amorite, Philistine, Hittite, and many other peoples, formerly only known to us by name, and so we have them before us much as we have the speeches and portraits of our contemporaries in the illustrated newspapers, and can venture to express some opinion as to their ethnic affinities and appearance, and can judge more accurately as to the familiar statements of the Bible concerning them.

The Land of the Maori.—New Zealand is one of the most picturesque countries on the face of the globe, and it has, without any exception, the best climate. It is destined to be the Switzerland of the southern hemisphere. Though little more than 100 miles wide at any point, it has immense mountain ranges, towering up into peaks, over 15,000 feet high, and glaciers of a magnitude that are only equaled in the polar regions. The west coast sounds are gigantic fiords, that throw those of Norway into insignificance. The whole face of this wild part is covered with forests of cypresses

and yews, 200 feet high, varied by tropical-looking tree ferns, palms and titrus, all tangled together with flowering creepers and vines, while the earth is hidden by an undergrowth of shrubs and ferns of the most wonderful variety and splendor. One of the great charms of the country is that it contains nothing hurtful—no snakes, or scorpions, or centipedes, or venomous creatures of any sort, and no wild beasts. The Maoris, the natives of New Zealand, are a large and very handsome, copper-colored people, many of them possessing great strength. They are about the same size and carriage as Englishmen of the upper class, who live well and get plenty of muscular exercise in the open air; but in any fair trial of bodily strength—excepting, perhaps, a rush under excitement—the Englishman is a better man than the Maori. The Maoris are distinguished as a race by calm self-possession and good manners, and the relations between them and the European colonists are entirely amicable. The young Maori women are often very good looking, with splendid black or dark brown eyes, masses of black hair—never wool—snow-white teeth, and supple, round, well-shaped figures and limbs. They develop very early, a girl at 13 or 14 being quite a woman, and often a mother; and as they get older they soon become coarse and ponderous. They are of a laughing, good-natured, amiable disposition, and those who have come within the sphere of their charms say they have wonderfully seductive ways. It is not uncommon for white men to marry Maori wives, but few white women marry Maori husbands. The half castes are a very handsome race, but they are usually delicate, and the women bear few children, if any, so there is no likelihood of a mixed population springing up to any great extent. New Zealand has large possibilities in many directions. There is not only its magnificent scenery to attract the tourist, but there is excellent sport for the hunter, and the trout fishing is unsurpassed anywhere. Then, too, it is a country where money will repay investment. It is a maritime and a commercial country; an agricultural, a pastoral, and a mining country. The truth is, the soil of New Zealand has hardly been scratched yet, and the Europeans are only

beginning to find out what a grand little country it is.—*The Cosmopolitan*.

Moral Stagnation in New England.—One is a little staggered at the title "Impending Paganism in New England," in *The Forum*. Paganism in New England, the very cradle of severe morality. It is interesting to note the reasons for and the possibilities for working against this condition, as President Hyde of Bowdoin college gives them. He says: The causes of the decline of rural Christianity (for it is in the country that the decline is most noticeable) may be presented most clearly under five heads: (1) excessive emphasis upon the transcendence as distinct from the imminence of God is the deeply buried and far-reaching root; extreme individualism is the decaying and unsightly trunk; superfluous sects are the gnarled and knotty branches; doctrinal abstractions are the dry and juiceless leaves; artificial and unreal sermons are the blighted and bitter fruit, which, together constitute the tree, which is now cumbering the ground of rural Christianity. (2) God is regarded as a being, who laid down certain laws, drew up a certain plan of salvation, was a party to certain transactions, published certain books two or three thousand years ago. (3) Each man feels specially commissioned to discover God's will, both for himself and every one else. (4) The theology taught lacks vitality, and is incapable of development. (5) Preaching gives place to sermonizing, and a sermon once made is good for all times and all places. Now the remedy for all this must strike deep as the disease. God must be recognized as a living will, embracing all human relations revealed in social institutions, to be realized through the practical endeavors of men and women, and established in the community of which they are a part. The church should declare that the only goodness of man, that amounts to anything, consists in being a filial son, a wise father, a kind brother, a loving husband, a loyal citizen, a helpful neighbor, a faithful friend, a thorough workman, an honest tradesman, a cheerful companion, a wise counsellor. To leave those concrete virtues and relations out of account, and then try to establish within the church an

abstract, doctrinal creed, or to develop within the breast of the individual a subjective piety apart from them is to doom the church in advance to the dreary alternative between a cold, formal Pharisaism on the one hand, and an effeminate sentimental mysticism on the other. Let the church take upon itself the charitable, philanthropic, social and reformatory work that needs to be done in its neighborhood and village; let all good people join hands to accomplish definite solid results: let such an enterprising and united church look to its minister for guidance, leadership, encouragement and inspiration to carry on its work persistently and effectively in the wisdom of God, and in the spirit of Christ, and that minister will have something real, vital, interesting and practical to talk about, and will vindicate anew the preacher's place and power.'

Are there not other communities and individuals outside of New England who might gain inspiration from this able, earnest urging to do away with the letter and take in more of the spirit of true religion?

"Indian Mounds."—In this part of the State of Mississippi—the northeastern—there are many of these ancient marks of the work of men's hands. While they are called "Indian Mounds," there is a theory that they were built here before the Indians came to this country. But so far as I have been able to discover these mounds are always found in the neighborhood of a former Chickasaw village. Yesterday I dug into one to see if I might not discover some remains of the "noble race" who built them, some bone or skull, or something interesting. But I found only signs of vegetable life and fire. First, I found leaves, whole and in pieces, showing that the mound was thrown up by using the top of the ground, or that it was made at different times, and the leaves of the forest were covered in the making. But the strange thing to me is that these leaves were there at all. The mound is certainly not less than a century old, and I could hardly believe that an oak leaf would last that long. Second, I found at all depths of the mound, which is now some five feet high, signs of fire, burnt earth and charred remains of

wood. I thought of two theories to account for this.

(1) This mound was a place of worship. Here were offered "burnt offerings," and while the sacrifice was still burning, the worshipper covered the fire and the sacrifice with earth.

(2) This was a place where enemies taken in war were burned, and their remains covered with earth after the burning was well nigh over.

The former of these theories I think more likely. But I should like to hear from others on the "Mound" question, and especially as to whether there would be now any remains of bones to be found if these mounds were burial places.

G. T. HOWERTON.

Guntown, Miss.

Ancient American Greatness.

—Professor Newberry, in discussing the Ancient Civilization of America, arouses one's interest irresistibly in the "Palace Builders," a name given to the people who were settled along the west coast of South America, the Isthmus and Mexico, and who had attained to a high state of civilization long before the time of Cortez and Pizarro. As to their origin and the date of the planting of the first seeds of their civilization, one can only speculate. "Everything indicates that some of their monuments are among the oldest records of the human race, and it is certain that the gradual growth and spread of their civilization, the long noonday of its maturity, and its progressive decadence, which began long before the advent of the Europeans, covered thousands of years. Thus it will be seen that in antiquity they should take rank with the Egyptians, Assyrians, Hindoos and Chinese, and in respect to culture, numerical importance and territorial area, they will bear comparison with either. There is an originality and independence characteristic of these people which would indicate that their civilization was indigenous, and grew from small beginnings in the country where it subsequently attained its full development, or was imported in its embryonic state from the Oriental Archipelago," and there are some indications that might point to this. "The typical and characteristic remains of this civilization consist of

great works of masonry and engineering (fortifications, temples, palaces, communal houses), which, in their magnitude and perfection of workmanship rival the masterpieces of ancient architecture. Bridges, aqueducts, and thousands of miles of paved and graded roads attest the engineering skill of the people. Notwithstanding the fact that probably the old Spanish historians gave somewhat highly-colored accounts of the wealth, magnitude and splendor of the country they conquered, there can be no doubt that they found civilized and wealthy nations in both North and South America, far advanced in all the arts then known in Europe, and with a perfection of political, social and religious organizations truly admirable. The art of writing on paper or its equivalent was practiced by these people, but, unfortunately, the Spanish conquest was followed by a destruction that swept away nearly all traces of the literature, customs and government of the conquered people, and did all that was possible to bury their history in oblivion."

The Character of Columbus.—

It can not be amiss in notes on the study of mankind in general to include a description of one individual man, to whom the thoughts of people all over the world, and in America particularly, are reverting just at this time with respect and gratitude.

Emilio Castelar, in an article on Christopher Columbus, in *The Century*, gives this description of that great man:

"Columbus was of powerful frame and large build, of majestic bearing and dignified in gesture; on the whole, well formed, of middle height, inclining to tallness; his arms sinewy and bronzed like wave-beaten oars; his nerves high-strung and sensitive, quickly responsive to all emotions; his neck large and his shoulders broad; his face rather long and his nose aquiline; his complexion fair, even inclining to redness, and somewhat disfigured by freckles; his gaze piercing and his eyes clear; his brow high and calm, furrowed with the deep workings of thought. In the life written by his son Ferdinand we are told that Columbus not only sketched most marvelously, but was so skillful a penman that he was able to earn a living by engrossing and copying. In his

private notes, he said that every good map draughtsman ought to be a good painter as well, and he himself was such in his maps and globes and charts, over which are scattered all sorts of cleverly drawn figures. He never penned a letter or began a chapter without setting at its head this devout invocation, "*Jesus cum Maria sit nobis in via.*" Besides his practical studies, he devoted himself to astronomical and geological researches. Thus he was enabled to teach mathematics, with which, as with all the advanced knowledge of his time, he was conversant, and he could recite the prayers and services of the church like any priest before the altar. He was a mystic and a merchant; a missionary and an algebraist. If at times he veiled his knowledge in cabalistic formulas, and allowed his vast powers to degenerate in puerile irritation, it was because his own age knew him not, and had dealt hardly with him for many years—from his youth until he reached the threshold of age—without taking into account the reverses which darkened and embittered his later years."

Is it not a privilege to do honor to such a man as this?

E. M.

Precious Archæological Collections.—One is the "Treasure of Guarazar," which was discovered in 1858. Some peasants traveling near Toledo noticed objects of gold and jewel work washed partly out of the ground by heavy rains. They broke them to pieces and divided them. Happily, an intelligent man heard the story in time, bought up every fragment, pieced them all together, and fled to Paris, where he sold the lot to the Musée Cluny. The objects proved to be eleven crowns—mostly "votive"—of Gothic monarchs who ruled Spain during the seventh century. Of the owner in two cases there is no doubt at all, for they bear his name in letters of gold hanging by gold chains from the circlet, with a jewel pendant from each letter. One bears the simple inscription, "Suintila," who reigned from 621-631 A. D.; the other, "Reccesvinthus rex offerret." His date was 649-672 A. D. Two, if not more, are queens' crowns. One, the largest, has thirty big sapphires and thirty pearls of great size; below it has a cross

set with large sapphires and pearls, which again has jeweled pendants. But we must not describe minutely objects which are perhaps better known, to antiquaries at least, than any pieces of goldsmiths' work existing.

The "Treasure of Hildesheim" now in the Berlin Museum also is priceless. It was found by soldiers digging a trench for siege practice near the town of that name in 1869. We can not doubt that this glorious *trouvaille* was the "camp equipage" of some very rich traveler, probably a Roman general—though conjecture has boundless field for speculating how it could find its way to Hildesheim, which the Roman armies never reached. There are stewpans, pots, plates, a *batterie de cuisine* complete, all of silver, exquisite in form and in ornament; the legs, so to call them, of a table, stands for lamps, and other things indefinable, all silver and all lovely; a complete dinner service, plates, dishes, cups, goblets, of beautiful Greek work, in silver, with gold wreaths and attachments. One might say in truth that the goldsmith's art could not go beyond the grace and richness of these articles—many of which are ascribed to the first century A. D.—had not the Russian finds in the tombs in the Crimea surpassed them. The Russian Treasure is in the Winter Palace at St. Petersburg, and is glorious beyond imagining. Of one piece, M. Thiers declared, in rapture, that a nation would be justified in making war on the Czar for possession of it. This is the "Nikopol Vase." Volumes have been written, and libraries will be written, on these marvels. Therefore we do not dwell upon them. They have been recovered from tumuli in the neighborhood of the ancient Greek colonies on the Black Sea.

Marriages Among Lepers.—Marriages between lepers are allowed in the island near Maricaibo, which serves as the leper colony of Venezuela. State sanction for these marriages was given in the belief that there could be no offspring from such unions, but in the last 14 or 15 years it appears that there have been two births among the lepers. Neither child has shown any symptom of the dreadful malady of the parents.



NEW YORK,

August, 1892.

HYPNOTISM IN THERAPEUTICS.

OUR opinion is asked with regard to the bill introduced into the New York Legislature to restrict the practice of hypnotism for any purpose. This bill prohibits such practice to all who are not physicians, on the ground that one who attempts to magnetize or hypnotize should be acquainted with anatomy and physiology, and have a legitimate purpose for its use. The bill also takes the ground that if employed as a therapeutic measure, hypnotism comes within the province of the physician, and that others who have not a medical education are more likely than not to work some injury with it.

From observations and study, covering ten years or more, we must confess that the hypnotic method is not one that should be dealt with in a loose fashion, and we know but few among physicians who are capable of employing it judiciously. There are elements of danger in the trance state that require for their management a knowledge of individual peculiarities, of nervous constitution that very few possess. The medical profession, however, has learned enough about the effects of hypnotism to know that it should not be left an open

matter for the chance employment of this or that clever person, who has discovered that he has "special gift" in controlling the susceptible, and with a view to protecting the community would make the magnetizer or hypnotizer a responsible agent. Without restriction there is no responsibility. The physician is held responsible for unwise or unskillful treatment of patients, and why should not the magnetic or hypnotic healer be held accountable for the unhappy results of his procedure.

We know how great may be the benefit of hypnotic treatment, where everything else has failed, and would have it recognized by the public as a department of medicine just as much as electricity is so recognized, and this will be the case when experienced and reputable physicians employ it.

AGAIN THE ELIXIR VITAE.

THE story comes to us that a Russian engineer, bearing the name of Gatchkowsky, while pursuing his vocation on a railway in Turkestan, happened to fall among a strange people who possessed the gift of constant health and youth. After much cautious inquiry and observation he learned the secret of their wonderful condition. It was an elixir composed of rare and costly drugs, a little of which injected into a man's blood revitalized him and made him forget past infirmities of the flesh. Well, Gatchkowsky returns to Russia with the precious formula, and immediately goes to work to announce by appropriate advertising his discovery. It was no long before his office became crowded with people of all ranks in life suffering from all manner of dis-

eases, anxious to be cured, and feel anew the warm current of youth in their veins. Even the Czar appears to have shown a disposition to favor the later-day Cagliostro. After a while, however, the virtue of his elixir seemed to lose its efficacy, as one after another of his patrons, who had paid great sums for the "treatment," died. The exploiter of it was finally arrested, and, to avoid severe punishment, confessed that the whole thing was a fraud. He had invented the story about the immortal people in Asia, and an analysis of his "elixir" proved it to be only borax and glycerine.

Once again have we an illustration of the easiness with which cunning imposture may take hold of a community. It matters not whether it be in Russia, Germany, France, England or America, the intellectual vision of man, in view of desired benefit to an infirm or diseased body, seems often to suffer an eclipse, and we are found consenting to the most absurd pretences on the part of an unknown adventurer who appears before us with a bottle of colored liquid and a hypodermic syringe.

A SURGEON'S SLIP.

AN article was published in the *Christian Advocate* of New York recently by Dr. James M. Pilcher, on the Nose. In the course of it, while describing in popular phrase the structure of the nasal organism and its relation to adjoining parts of the face, he uses this language. "The projection of the eyebrows, where phrenologists locate the faculty of appreciation of time, are covered by empty cavities in the bone, the larger the cavity the larger the bump."

He is doubtless serious in his meaning when he makes this reference to the frontal sinuses and their relation to a certain organ of the brain; but we are surprised that a surgeon of reputation should so pointedly intimate want of information regarding the locality of an organ that is clearly enough outlined upon the accepted phrenological charts. The organ of time is not placed under or contiguous to the eyebrows in any part of their extent. All reputable phrenologists know enough of cranial anatomy to know that the eyebrows lie upon ridges of bone, and that immediately back of them there is no brain. The cavities or sinuses of the frontal bone extend upward from the root of the nose rarely more than an inch above the interior angle of the eye as it appears in the living person, and their lateral extension rarely encroaches upon the area of Time, the relative position of which is about midway between the eyebrows and the hair line, and on the average head fully one inch and a quarter from the mesial line of the forehead.

Dr. Pilcher's error is similar to that of Sir William Hamilton, sixty-five years ago. Sir William alleged that the frontal sinuses quite covered the forehead; but Sir William's knowledge of anatomy was rather crude, and that fact has been generally acknowledged by later physiologists, because of other mistakes of statement that he was led into. In not one of a hundred skulls does the frontal cavities encroach upon the territory of Time, and instead of "a bump" at the region, we usually find a plain or nearly level surface. When the organ is largely developed the fore-

head is rounded somewhat from the eyebrows upward, and this fullness has a distinct differentiation from the strongly accented projection of a large sinus.

WOMEN AND REFORM.

THE women in the Temperance work are increasing numerically year by year. We are told that the membership of the Women's Christian Temperance Union exceeds 220,000, and 10,000 are added to this large number every year. When it is considered that this organization includes many of the best educated and brightest of American women, its influence upon morals should be somewhat marked. At least that would be expected of so large and apparently well organized body. They have, to be sure, secured certain laws in thirty five of the States that compel the public school authorities to provide instruction with regard to the nature of stimulants and narcotics. This is a fundamental step toward training up a new generation of men and women who will have some knowledge of the pernicious effects of alcoholic beverages and tobacco upon the body. Compulsory measures in reference to moral conduct may be regarded by economists as useless, where the sentiment of the community is adverse to their application. Yet, if attendance of children at school is deemed so important as to be made compulsory, certainly the inclusion of instruction that has a most important bearing upon the practical conduct of children in their later growth is most reasonable.

We wish that the influence of the W. C. T. U. was stronger in our large

cities. If it were the effect would be greater in the country districts. It is in these latter that we find the best work of our temperance friends; but its impression upon our large centers of population is very slight, if anything. Take, for instance, the restrictions found upon the statute books of our older States, imposed upon the Sunday sale of liquor and affecting licenses, we know that in the large cities there is a prevailing disregard of them, which is sustained by the very officials elected by the people to execute the laws, and in a way that is so open, that the street boy is led to snap his finger derisively at the individual who asks why laws for the maintenance of order and decency are not respected?

We believe that if our women would join hand and heart in effort to promote the enforcement of these manifestly healthful restrictions they would succeed. As society is, we have little confidence in the development of any effective moral effort among us without the aid of the women. Let them come to the front and take hold, the work will be done—whether or not our so-called law makers extend their sympathy in its prosecution.

DIFFUSION OF PHRENOLOGICAL INTELLIGENCE.—In an English newspaper, the *Nottingham Daily Express*, a notice was recently made of the work of a lecturer then in that city in the course of which the reporter says:

“That the science is thought a great deal more of than it used to be is proved by the fact that capable phrenologists are largely consulted by all classes of society. There are skeptics, of course,

but to every disbelieving inquirer there are ten who consult proper phrenologists intelligently, knowing what they go for."

We might add to this that there are some people who on occasion express doubt or disbelief in the utility of phrenology, and yet for the decision of some important matter of personal concern to themselves or their family will consult a phrenological advisor. We have known several persons of more or less distinction in the community who indicated a good deal of concern with reference to having their children examined before determining the final direction of their training or pursuit.

The active, progressive men and women of society are becoming more and more enlightened with regard to their mental and physical needs, and to what or when they may turn for practical help and suggestion. Your pedantic egotist may pooh-pooh, but the sneer only awakens the inquiry of surprised common sense, "Why do you sneer at what we know to be of service to us in our every-day life, at home and 'abroad, and for which you who sneer have nothing to offer as a substitute?"

MR. CLEVELAND RENOMINATED.—Apparently in imitation of the manner in which the Republicans chose Mr. Harrison to be their standard bearer in the coming election for President, the Democrats, at Chicago assembled, nominated Mr. Cleveland on the first ballot as their candidate for the Presidency. This is the third time that he has received the honor, an action unprecedented, we believe, in the history of national politics. Now that the two great

parties have joined issue, it may be said that the country is brought face to face with certain great questions, regarding which the Republicans are squarely on one side and the Democrats on the other. One is the tariff, a second is the right of the national Government to interfere in State elections, another is involved in the distribution of offices or party patronage.

The minor "parties" have also held their conventions and nominated their men. The candidate of the People's party, which represents, for the most part, labor interests, is James B. Weaver, of Ohio. The representative of Prohibition temperance is John Bidwell, of California. While these side demonstrations indicate a growing dissatisfaction among people of liberal sentiment and philanthropic motive with the political attitude of either of the great parties, their influence as yet can not be said to have much weight. The time, however, is not very far distant when their demands will move the respect of political leaders and find conspicuous place in both Republican and Democratic platforms.

A SAFE PLACE.—An item of the *Harriman* (Tenn.) *Advance* for June 30, notes that the jail of that city is empty, and not a case of drunkenness has come under the notice of the police for two weeks. These facts are certainly worth mention. To be sure, *Harriman* was founded by certain persons who resolved to build a model Southern town, on temperance principles, and has four thousand inhabitants; but there are certain people who insist that prohibition does not prohibit.

Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

BANANAS AS FOOD—C. DE L. A.—The banana, as eaten in the tropics, where it grows to full maturity, is a valuable food, containing about 27 per cent of solid matter approaching rice in nutritive power. The yellow plantain, so commonly sold as a banana in the North, has, we think, more of the starch element and less sugar, and perhaps less albumen. The fruit ripened where it grows is a very different thing from the semi-rotted article that is sold in the North. The bunches are cut off while the bananas are yet green and hard, and after transportation to Northern cities are kept in cellars until the skins have turned red or yellow and the pulp softened, and then they are put upon the market. We think that fruit thus unnaturally treated can not be healthful, and as an article of diet, is likely to be productive of intestinal disorder. Ripened on the stem, however, in its native climate, the banana is a healthful fruit and food product of considerable importance to the people who cultivate it.

"PHRENOLOGY AND SUBSTANTIALISM."—The writer of the article with this title in the June number is G. T. Howerton. The name not appearing in the copy was omitted

by our printer. Mr. Howerton is a teacher and the author of the new book, "Short Talks on Character Building."

OLD CATARRHAL TROUBLE—M. H.—From your statement we infer that yours is a form of atrophic or dry catarrh with follicular congestion of the throat. You need personal treatment. Sprays and applications to the nasal membrane, according to its indications, will in time give relief and restore the nose to a more natural condition. The throat must be treated by direct applications to reduce the irritability. For the nose an alkaline wash, followed by a stimulating lotion, would be our prescription, and for the throat mild caustic treatment and a wash would in a short time give comfort.

HEALTH REFORMERS AND THEIR LONGEVITY—W. W.—Ling was not a very old man when he died at seventy two and a half years, yet, considering his inheritance of a rheumatic predisposition, and the fact that the most of his life was a struggle against poverty, and the indifference of the world, he must be said to be a good instance of the effect of physical culture. Dr. Trall was a very weakly boy and young man, and not considered likely to live to middle life. His adoption of the medical profession was largely for the purpose of learning how to take care of his health, and he adopted his hygienic and hydropathic principles because he believed that they promoted his mental and physical vigor. Conaro was supposed to have reached the span of his life at about thirty, but he struck out on a line of diet and living for himself that carried him to nearly a hundred. Old Dr. Graham did a similar thing for a similar reason, and we could mention many teachers, practisers of the sober and temperate life, who are octogenarians.

SCANDS IN THE KNEE JOINTS—A. H. W. G.—From your description of the symptoms

we suspect a tendency toward rheumatic trouble. There is evidently a lack of synovial fluid, so that the joints are not sufficiently lubricated. Perhaps you exercise too much, occasioning a degree of overstrain. Your food should contain an abundant measure of albuminous elements for the nutrition of the bones and their ligamentous connections. Simple ointment well rubbed in may relieve the roughness. A careful inquiry would be necessary to special treatment of the case.

BROAD ZYGOMA AND CHEEK BONES.—What do broad zygoma and cheek bones indicate? Answer: A broad head, above and about the ears, means force and animal power; broad and full cheek bones mean a large thoracic region and good breathing power. When the zygomatic arches are high it indicates strong temporal muscles and generally strong jaws, and more or less of ferocity or a solid thorough-going of spirit.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

Something for Everybody.—Every man and woman should have an intelligent understanding of the laws that affect the relations existing between him or her and his neighbors, and the laws that regulate the rights, privileges and ownership of real estate and personal property, in the State where he or she is a lawful resident. The average citizen is profoundly ignorant of the requirements of the insignificant laws in every State, which have been framed and enacted by the legislatures, to regulate the social and commercial intercourse between man and man. The statute books of most States (perhaps of all the States) are literally burdened with laws (many of which should be abrogated), which every citizen should be familiar with. The law and courts will not excuse a violator of law who may plead that he was ignorant of its requirements. Courts will not shield an assassin who may plead that he was drunk

when he violated the law. He had no business to be drunk.

Soon after I became a resident of New Jersey, I purchased a large volume containing "The Revised Statutes," for eight dollars, in which are all the laws from colonial days down to 1877. Every year since that date, the State authorities have published a small volume of the laws enacted, amended and repealed. As soon as a volume of "The Public Laws" was printed, I have procured a copy, and made myself familiar with every law that I conjectured was, or might be, of interest to me in the near future. Consequently, my law library consists of a large volume of Revised Statutes, and fourteen volumes of "The Public Laws." Many citizens come to my house to inquire what the law forbids, or requires, concerning a given subject. If I am not able to answer any question without referring to my books, I know where to find the desired information without advancing a fee of five dollars to some lawyer who would give an off hand opinion, which might be according to law, or it might not. When one applies to a lawyer for information concerning a certain subject, he does not always get what he pays for. I feel confident that it is better for any and every citizen (man or woman) to read the laws of the State a little more, even if it becomes necessary to read Bible allegories a little less.

Now, I propose to record a few questions for the purpose of showing our young men and women the vast importance of being familiar with the chief requirements of some of the laws that are liable to affect the pecuniary interests of nearly every citizen.

Do you know how to draw a will according to the requirements of the law of the State in which you live?

If a person having no relatives, and who had executed no will, should die, leaving real estate, personal property, and money, who would have a lawful right to said property?

Can a woman having a husband make a will, lawfully, in your State?

Can a wife sell her own property in the State where you (reader) reside, without the concurrence of her husband?

When the real estate of a husband and

wife is vested in the title of the wife, what are the rights of her husband in their property?

In case the wife should die intestate, who will be the heirs at law of her property?

When a wife dies and leaves a will, and she ignores her lawful husband in making her bequests, what rights has he, in your State, to property that he may have earned and vested in the name of his wife deceased?

When a man or woman owning real and personal estate, dies, without husband or children, who has a right to her property?

Now, then, here is an instance that will illustrate the vast importance of knowing what one's lawful rights are.

About two years ago, a wealthy sister of the writer, residing several hundred miles from his home, died, and bequeathed to him a generous amount of money. Two brothers and three sisters resided near the home of the deceased. But not one of them knew that they (the surviving brothers and sisters) were the heirs at law of their sister's property. Consequently, outsiders, domestics and near neighbors came in and took as much of her uncounted money, bonds, bonds jewelry and other property as they had a mind to appropriate. No one will ever know how much was stolen. The heirs at law did not know that said property all belonged to them and to me. I did not know anything about the will, or the negligence of the other heirs and executors until two or three months after my sister's death, when I roused up the ignorant inheritors to go and take possession of our property. The amount of my own loss will never be known. But it is safe to estimate it at several thousands of dollars, simply because heirs at law (educated and intelligent citizens) were ignorant of a few points of law, which everybody should be familiar with.

I might propound scores of important questions similar to the foregoing, which every citizen, tiller of the soil, mechanic or trader should be able to answer.

The legislature in New Jersey appropriated more than \$100,000 last year, to furnish every voter in the State with a copy of the laws, gratuitously. No doubt, other States make public provision for supplying every family with a copy of the laws of the State. Communicate with the Secretary of your

State, and inquire how and where you can procure a copy of the laws of your State. Then read up and study the laws that are likely to affect your interests.

ESS E. TRE.

"HEADLESS CHICKEN."—In reference to this "wonder," of which we have heard not a little, a correspondent writes us, confirming our statement of its imposture:

WICKERSHAM, Wash., June 10, 1892.

EDITOR PHRENOLOGICAL JOURNAL:

Dear Sir—In the May issue of the JOURNAL I saw an article headed, "Headless Chicken." I will endeavor to describe its get-up for you.

A cruel operation produces the effect that deceives so many. The rooster's beak is cut off close, and the feathers picked clean from the head; then the skin of the neck, after being denuded and made raw, is rolled up over the head far enough to conceal it. The skin is sewed, and so retained in this position until the wound heals over, and of course the chicken then has the appearance of being decapitated.

A rough who had one on exhibition in Seattle was arrested for *cruelty to animals*, and the fowl was really beheaded, as a matter of kindness, although he had been advertised "The Headless Rooster."

L. G. W.

PERSONAL.

THE FIRST ANNUAL CONVENTION of the "National Association of Readers and Teachers of Elocution," was held at Columbia College, New York, from the 27th June through the entire week. The convention opened Monday with prayer by Bishop Potter, and Mr. Hunt, the President of the New York Board of Education followed with an address of welcome. Mr. F. F. Mackey was elected chairman, and he at once proceeded with the programme that had been arranged. Three sessions were held daily, and were attended with unabated interest by a large concourse of persons, for the most part readers and elocutionists. At the close the following were elected permanent officers: Mr. F. F. Mackey, of New York, as president; Mr. Hannibal Williams, of New York, as vice-president; Mr. G. R. Phillip, of New York, as secretary; Mr. Trueblood, of Ann Arbor, Mich., treasurer, and Mr. Clark

of Toronto, Canada, chairman of executive committee.

With an enthusiastic feeling, that all who participated had gained more than they expected, Chicago was unanimously voted the place of assembly for next year. The proceedings will be published by the association in detail. Mr. Werner, editor of the *Voice Magazine*, gave a reception at the Hotel Brunswick in honor of the affair, which was a most delightful and creditable event, upward of four hundred members of the convention and invited guests being present.

WILLIAM STONER, a colored preacher of Anderson, Ind., went into a trance on a street corner and foretold with great vigor the destruction of the cities in the oil regions of Pennsylvania by fire and water recently. Everybody thought that Stoner was crazy, but the power and earnestness with which he talked about the affair impressed every one who heard him. The poor fellow was locked up for insanity. Nothing more was thought of the matter until the terrible disaster befell the oil regions, and then the prophetic words of the poor man were recalled. There are some people who are now wondering whether Stoner is crazy or gifted with a prophetic instinct. One thing certain, his prophecy was fulfilled with remarkable accuracy.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

HE who waits to do a great deal of good at once, will never do anything.—*S. Johnson*.

It is as common for men to change their taste as it is uncommon for them to change their inclination.—*Rochefoucauld*.

IF you wish for a clear mind, strong muscles, quiet nerves, and long life, avoid all drinks but water.—*Silliman*.

PUNISHMENT is the recoil of crime; and the strength of the back-stroke is in proportion to the original blow.

ONE may gain the whole world, or all that the world counts desirable, yet if our minds are not elevated and ennobled, of what true profit shall it be?

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect.

Nor myself, but the truth that in life I have spoken,

Not myself, but the seeds that in life I have sown,

Shall pass on to ages,—all about me forgotten,

Save the truth I have spoken, the things I have done. —*H. Bonar*.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

ETHEL—"I will wait until I find an ideal man before I marry." Clarissa—"Yes; but suppose he wants to marry an ideal woman?"—*New York Press*.

A MISBEHAVING boy was threatened by his mother before a full car-load of listeners: "I will slap you on your return." And, said the boy, dubiously—"Where's that, ma?"

JUSTICE FLYNN—"What's the charge, officer?" O'Rourke—"Breakin' the Sunday law, yer 'Anner." Justice Flynn—"How's that?" O'Rourke—"Sure he was tryin' to git into Cassidy's saloon by de front dure instead of de family entrance."

It was a sixth-grade boy who surprised his teacher in reading the other day by the interpretation of the sentence: "There is a worm. Do not tread on him." He read slowly and hesitatingly, but finally drawled out: "There is a warm doughnut; tread on him!"—*Ex*.

A RURAL editor having inserted the paragraph, "Mrs. Blank is a very pretty woman, but she can't act," received the following reply from the lady's manager:

"Dear Sir—You have very beautiful red whiskers, but you can't edit a newspaper. Yours, John Doe."

LAYMAN—"I understand that you have devoted your life to the study of disease germs?" Great scientist, proudly—"I have." Layman—"Have you found a remedy for any of them?" Great scientist—"Well, no; but I have succeeded in finding good long names for them all."



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed

OLD WINE; NEW BOTTLES: Some Elemental Doctrines in Modern Form. By Amory H. Bradford, D. D. 16mo, pp. Price, 35 cents. Fords, Howard & Hulbert, New York.

This neatly-made book contains four recent sermons of the Montclair, N. J., clergyman. Their titles are "The Living God," "The Holy Trinity," "What is Left of the Bible," and "The Immortal Life." These titles intimate that their chief topics of discussion are old elementary, religious principles. Dr. Bradford, as one has said, "is one of the men of the day, in that he does not insist on the old bottles of formulation which are being so sadly rent by the new spirit of inquiry, but rather prefers to conserve what he thinks to be the beliefs necessary to Christian thought and life as found in the Scriptures, by putting them into the forms compelled by modern thought and the experience of mankind."

He, therefore, accepts the view that if human nature advances in mental capability as a whole he must advance in his comprehension of moral and religious religions, and so outgrow old formulations of theological doctrine in proportion, as his sense of the spiritual in both divine and human relations expands. In a word, the preacher of these sermons believes in the old truths of Bible teaching, and at the same time indicates candor and liberality with regard to the demonstrations of science and the views of the great leaders of modern opinion. His declaration on the side of God's providential relations to men are suggestive and helpful to all who are sincerely devout, and yet feel at times disturbed in their trust by the flood of rationalistic and critical discussion that characterizes the higher thought of the day.

PUBLICATIONS RECEIVED.

THE RELIABLE COOK BOOK. Compiled by Marcia L. Watson, published by W. N. Swett & Co., New York. Contains several

hundred recipes that appear to be of the usual kind, with butter, sugar, lard, mustard, pepper, soda, the various sauces and seasonings counted in among the ingredients of importance. Why the term "reliable" is prefixed to the title, we cannot find in the contents. Price, 25 cts.

TEMPERANCE SHOT AND SHELL. Compiled by J. N. Stearns, Sec'y and Pub. Ag't of Nat'l Temp. Soc'y, New York. This is a new collection of short extracts from eminent men and women of all classes and conditions in the known world. The quotations number 800, and are arranged under the following heads: Alcohol, Alcohol a Poison, The Drink, Intemperance and Crime, Total Abstinence, Moderation, Drunkenness, A Source of Crime, Beer, Destruction of Life, Heredity, Drink and Missions, Workingmen, Experience of Travelers, Blessings of Temperance, The Pledge, The Church, The Liquor Traffic, Liquor Sellers, License, High License, Revenue, Prohibition, Wine, Scripture Quotations, Two Kinds of Wine, and Poetical Selections.

A useful little reference back for the advocate of reform. Price, 25 cts. Paper.

HISTORY OF HIGHER EDUCATION IN MASSACHUSETTS. By George Gary Buch, Ph. D. This bulky volume constitutes circular of Information No. 6, of 1891, issued by the U. S. Bureau of Education. The introduction by Commissioner Harris gives a brief resume of the manner in which this valuable series of educational histories was begun, and intimates a special approval of the work Prof. Buch in making so complete a study of the development of education in Massachusetts, covering as it does specially Harvard College, Williams College, Andover Theological Seminary, Amherst College, Tufts College, Mass. Institute of Technology, Worcester Polytechnic Institute, Boston University, Mass. Agricultural and Boston College, Clark University, Mount Holyoke Seminary, Wellesley and Smith Colleges. The volume must be of special interest to the educationist, the information carrying with it an official nature that the ordinary recital of school work does not possess. A

considerable number of fine illustrations accompany the text, and add a value to that.

A CHANGE OF BASE. B. L. Reade. Paper, pp. 88. New York, E. Scott, publisher. For sale by Cranston & Co. A little essay that aims to show the impracticability of the license system as a reform measure in dealing with intemperance. It favors rather the free sale of liquors under certain sanitary and prudential regulations, and claims that the tendency of free sale would surely banish liquor as a controlling force in town, state and national politics, and would prevent what he considers the vitiation of the public conscience by communities receiving a percentage of the profits of the liquor business. The book strenuously urges the use of the "upper forces," as well as certain protective legal enactments to promote society reform, which are tersely

set forth in the following "resume." Education, the pledge, personal work, social ministrations, example, organization, literature, etc., and constantly reinforce these by faithfully executed statute law, embodying the following provisions: No sale to minors; no sale to any one wasting his estate by reason of drink; no sale to any one becoming incapacitated for work for the same reason; protection to the community by the immediate arrest of any one partially intoxicated, with reason dethroned and passions possibly fired; no sale on Sunday, or on week days earlier or later than the hours at which other places of business in the neighborhood open and close; the sale of pure "spirits"—any adulteration thereof subjecting the seller to both fine and imprisonment—with other provisions of like scope and character. Further, let there be local option in wards, towns, etc. The ballot always to be "for free liquor," or "for no liquor."

Day of Year.	Day of Month.	Day of Week.	BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg.			N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill.			WASHINGTON; MARYLAND, Va., Ky., Mo., and California.			CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La.			MOON'S PHASES.	Full Moon Last Quarter First Quarter
			SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.	SUN Rises.	SUN Sets.	MOON R. & S.		
214	1	M	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.		
215	2	Tu	4 52	7 20	11 32	4 56	7 15	11 36	5 1	7 11	11 41	5 14	6 58	11 56		
216	3	W	4 53	7 19	morn.	4 57	7 14	morn.	5 2	7 10	morn.	5 14	6 58	morn.		
217	4	Th	4 54	7 17	1	4 58	7 13	7	5 3	7 9	13	5 15	6 57	12 0		
218	5	Fr	4 55	7 16	42	4 59	7 12	49	5 4	7 8	55	5 16	6 56	12 15		
219	6	Sa	4 57	7 15	1 31	5 0	7 11	1 28	5 4	7 7	1 45	5 16	6 55	2 0		
220	7	Sa	4 58	7 14	2 30	5 1	7 10	2 37	5 5	7 6	2 44	5 17	6 54	3 4		
221	8	M	4 59	7 12	3 34	5 2	7 9	3 40	5 6	7 5	3 46	5 18	6 53	4 5		
222	9	Tu	5 0	7 11	rises.	5 3	7 7	rises.	5 7	7 4	rises.	5 19	6 52	rises.		
223	10	W	5 1	7 10	8 17	5 4	7 6	8 14	5 8	7 3	8 11	5 19	6 51	8 2		
224	11	Th	5 2	7 8	8 42	5 5	7 5	8 41	5 9	7 1	8 39	5 20	6 50	8 35		
225	12	Fr	5 3	7 7	9 6	5 6	7 4	9 6	5 10	7 0	9 7	5 21	6 49	9 7		
226	13	Sa	5 4	7 6	9 31	5 7	7 3	9 32	5 11	6 59	9 34	5 21	6 48	9 38		
227	14	Sa	5 5	7 4	9 56	5 8	7 1	9 59	5 12	6 58	10 2	5 22	6 47	10 11		
228	15	M	5 6	7 3	10 27	5 9	7 0	10 31	5 13	6 56	10 36	5 23	6 46	10 49		
229	16	Tu	5 7	7 1	11 4	5 10	6 58	11 9	5 14	6 55	11 15	5 23	6 45	11 32		
230	17	W	5 8	7 0	11 51	5 11	6 57	11 58	5 14	6 54	morn.	5 24	6 44	morn.		
231	18	Th	5 9	6 58	morn.	5 12	6 55	morn.	5 15	6 52	4	5 25	6 43	4		
232	19	Fr	5 10	6 57	45	5 13	6 54	52	5 16	6 51	59	5 25	6 42	1		
233	20	Sa	5 11	6 56	1 47	5 14	6 53	1 54	5 17	6 50	2	5 26	6 41	2 21		
234	21	Sa	5 12	6 54	2 52	5 15	6 51	2 53	5 18	6 48	3	5 27	6 40	3 32		
235	22	M	5 13	6 52	4 0	5 16	6 50	4 5	5 19	6 47	4	5 27	6 39	4 24		
236	23	Tu	5 15	6 51	sets.	5 17	6 48	sets.	5 20	6 45	sets.	5 28	6 37	sets.		
237	24	W	5 16	6 49	7 48	5 18	6 47	7 47	5 21	6 44	7 55	5 29	6 36	7 40		
238	25	Th	5 17	6 48	8 8	5 19	6 45	8 8	5 22	6 41	8 7	5 30	6 35	8 20		
239	26	Fr	5 18	6 46	8 27	5 20	6 44	8 28	5 23	6 41	8 20	5 30	6 34	8 31		
240	27	Sa	5 19	6 44	8 47	5 21	6 42	8 49	5 23	6 40	8 51	5 31	6 32	8 57		
241	28	Sa	5 20	6 43	9 7	5 22	6 41	9 10	5 24	6 38	9 13	5 31	6 31	9 03		
242	29	M	5 21	6 41	9 32	5 23	6 39	9 36	5 25	6 37	9 13	5 32	6 30	9 53		
243	30	Tu	5 22	6 40	9 59	5 24	6 37	10 5	5 26	6 35	10 10	5 33	6 29	10 24		
244	31	W	5 23	6 38	10 34	5 25	6 36	10 40	5 27	6 34	10 46	5 33	6 28	11 5		
244	31	W	5 24	6 36	11 19	5 26	6 34	11 26	5 28	6 32	11 32	5 34	6 26	11 54		

8th Month. AUGUST, 1892. 31 Days.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 3.]

SEPTEMBER, 1892.

[WHOLE No. 645.



GROVER CLEVELAND,
CANDIDATE OF THE DEMOCRATIC PARTY.



BENJAMIN HARRISON,
CANDIDATE OF THE REPUBLICAN PARTY.

THE PRESIDENTIAL CAMPAIGN AND THE CANDIDATES.

THE political campaign that involves the election of a President for the next four years, on the close of Mr. Harrison's term, is now fairly opened. We have two "Richmonds" in the field, or two renominated gentlemen who have been the nation's helmsmen, and two others who represent leading popular interests. Of Mr. Harrison and Mr. Cleveland the PHRENOLOGICAL has given liberal mention at the time of their first candidacy, and the newspapers are so full of their respective personalities and performances, both in and out of office, that it were superfluous to add a word. That the Republicans named Benjamin Harrison and the Democrats Grover Cleveland so enthusiastically would imply that they were at a loss for better or more "available" men.

The Prohibitionists assembled in Cincinnati June 29, for the purpose of giving evidence to their views on national affairs. With an assembly of delegates from all parts of the country, upward of one thousand strong, it is fair to infer that they represent an influence in the general community by no means insignificant. The fact that in 1884 151,809 votes were cast for St. John, and in 1888 Clinton B. Fisk received 250,290 votes, shows a growth in public sentiment concerning the administration of national and state affairs that should cause the party leaders to reflect somewhat on a possible outcome in the near future.

The Cincinnati convention nominated as standard-bearer in the Presidential contest John Bidwell, of California. This gentleman is a native of Chautauqua County, New York, and is in his seventy-third year. His parents were of New England stock, but the boy, from his youth, had a strain in his nature impelling him to migration. At the age of twenty he turned his face westward, and settled in what was then the frontier State of Iowa. A little

later he went to Kansas, where he earned a livelihood as a teacher. Thence he went among the earliest tide of settlers to California. The Mexican war broke out shortly after his arrival, and young Bidwell went to the front as a lieutenant. He served till the close of the war, and was mustered out with the rank of major. He was a Senator in the first Legislature of the new State of California. He became a soldier again in 1863, when the Governor gave him the command of the Fifth Brigade of California militia, and he retained that position to the end of the war. In 1864 he was elected to Congress, and served as Chairman of the Committee on Agriculture. He declined a renomination at the end of his term, and devoted himself to business pursuits. In 1890, however, he was, contrary to his wish, made Prohibition candidate for Governor of California. He was defeated, but his ringing speeches during the campaign won for him the enthusiastic admiration of every Prohibitionist voter in the State. Gen. Bidwell has the distinction of owning one of the largest farms in the country—a tract of 25,000 acres. He found a party of Indians upon it when he acquired it, and they have been his charge ever since. He has seen that their physical wants were always supplied, while his wife has taught them to read and has conducted religious services for them.

The portrait shows the rugged features of a dominant individuality—a character developed and matured amid conditions that required earnestness, positive conviction, force, and industry. Strong in practical discernment to an unusual degree, he has also an intuitional sense that aids in the formation of judgments. His moral nature appears well developed, giving us especially an impression of very decided opinions as to the truth or principle involved in a matter. He is a sturdy man indeed as concerns his convictions. There is a

solid, enduring constitution indicated in the physiognomy, splendid breathing power, great tenacity in bearing up against trials and misfortunes of all sorts. He is a man of clear purpose, and devoted to that purpose from the hour of its undertaking. He may get the name of a "one idea man" in certain circles, but his intellect is too broad

able character, and made up of various elements that express in a more significant manner the dissatisfaction of certain important classes of our population with the course of either the Republican or Democratic methods. The Farmers' Alliance and the Knights of Labor appear to be prominent in the policy that the People's Party would inaugurate,



JOHN BIDWELL,
CANDIDATE OF THE TEMPERANCE PARTY.

not to take in a wide field of consideration.

James B. Weaver, as the candidate of the People's Party, may be said to represent a movement for the formation of a Third Party, inasmuch as the meeting at Omaha, July 2, was really of a formid-

and for a first convention gathered to express its will in relation to the course that should govern in the management of our national concerns, it seemed an affair that can not be overlooked. As a New York evening newspaper of prominence said:

"The People's Party Convention was the most largely attended and most thoroughly representative national gathering which any Third Party has ever got together. All sections of the country sent delegates, and the delegates were full of enthusiasm. The dominant tone of the assembly was discontent with existing conditions."

belief in the expediency of government control over railways, telegraphs, etc. The general spirit of its declarations is toward paternalism in government, a spirit that assumes conditions of equilibrium and integrity in office-holding that we deem not warranted by our history, or the history of any nation.

Mr. Weaver has been before the



JAMES B. WEAVER,
CANDIDATE OF THE PEOPLE'S PARTY.

Of course all economists who are accustomed to the old methods of protection, a single coin standard, the gold basis, and the existing status of private corporate privilege, find little to favor in the open and free declarations of this Omaha demonstration, with its appeal for a paper currency, free coinage, a grand scheme of national loans, and

American public already as an aspirant for the honors of the Presidency. In 1880 he was the candidate of the so-called Greenback Party, and then received 350,000 votes.

A sketch of him was published then in which his career was reviewed. He is a native of Dayton, Ohio, about fifty-nine years of age. Obtaining what

education he could in the rude schools of that early time he chose law as his pursuit, and after a course of study at the Cincinnati Law School commenced practice in 1854. When the late war began he enlisted as a private soldier, but was elected lieutenant of the company. He served in many of the leading battles in the army of the Mississippi, and rapidly advanced to the position of Colonel. "For gallant and meritorious services" he was breveted Brigadier General May 22, 1866. Later, Mr. Weaver has filled places of trust and authority and taken prominent part in politics, for the most part as a Nationalist. In 1878 he was elected to

Congress, and during his two years in Washington he was active in measures for the promotion of a free currency, opposing earnestly the National Bank system, and advocating economical and reformatory legislation. Physically and mentally Mr. Weaver is a man of energy and spirit, much above the average, and doubtless would strive to accomplish something of permanent importance in behalf of his special affiliation, should he by a "lucky" chance drop into the seat of office at Washington. This eventuality is, however, among the very improbable of occurrences this year, whatever the People's Party may in the future accomplish.

PHYSICAL MORALS.

The direct logical conclusion drawn from the principle laid down as fundamental to ethics: that morals extends as far as human freedom, places obedience to those laws which control the physical organism as fully in the rank of moral duty or obligation as on those which grow out of the associations of men, and involve the higher interests of the social organism. The chief distinction of this principle from others is, that it makes the source of moral obligation extra-human, far above and beyond mere human laws, whether civil, religious or opinionative. It makes duty wider. It is God at the centre controlling absolutely all those orders of being which are always subject to all their laws, and holding his higher and more complex order, man, through law, as far as law is absolute, and through responsibility as far as he is not subject to all law.

This last position may not be clearly apprehended at first. The laws of gravitation are absolute. Every particle of matter is attracted to every other particle in the material universe with a force which bears a never-varying relation to distance. Matter is also subject to well-defined and never-vary-

ing laws of motion. Chemical affinity presents no variation. The phenomena of heat and electricity, so far as known, are absolutely subject to their laws. Then why not man? We answer: he is, and yet he is not. First, every function which he is constituted to perform is as absolutely subject to laws as matter, and even in breaking the laws he does not evade them, but is subject still. Infraction is not evasion, for the punishment which follows demonstrates subjection to law even here. Second, there are several departments in human nature, each of which has its own set of laws. Several of these departments are directly antagonistic. Each suggests a line of conduct or action in harmony with itself. Several courses of action are open. Only one can be followed. If you follow any one you obey its laws, and are thus far absolutely subject to law. But in doing this you will inaugurate certain other conditions which violate the laws of other departments. This violation is punished in turn, which shows subjection even here. There is no possibility of escape. Summing up all this we have this conclusion: that whatever man does is done in accord-

ance with law; yet there are certain laws growing out of the mutual relations of these several departments which are not so absolute. They may be broken. Here, then, is a degree of freedom, and the only *kind* of freedom, from law which mankind possesses. Is it mystery? It is nevertheless a fact. Prof. Ladd, we believe, leaves the question of freedom as an undeniable fact, but questions whether it is explicable. This is the latest view, and, perhaps, the best. Now, our first principle is that responsibility to God exists wherever this exemption from law occurs. And if we can demonstrate that this kind of exemption or freedom belongs in part to the laws of our physical organism, we also demonstrate that moral responsibility attaches to such laws as fully as it does to those which grow out of the relations of man to man in social intercourse. This task is easy; for all humanity is a living, suffering witness to the fact that physical laws may be broken. Various morbid states, and even death, occurs under certain conditions, which we might avoid by care and forethought. This is enough.

But, is there no difference in the *kind* of responsibility? We see none whatever. All natural laws are equally divine and binding, having for their origin the same Creative Will, and for their end or object, one and the same thing, human good. We can see no distinction of kind. If God, who is the centre and source of all things, commands, through natural law the preservation of this body, are you not bound by the most sacred obligation to preserve it? This question, abstracted from all circumstances; put to anyone, will always evoke an unequivocal affirmative. Then what kind of obligation, what kind of responsibility, what kind of duty is it, if not moral?

The history of ethics shows that physical injunctions have always formed a prominent part of practical morals. The Jews required abstinence from fats

and blood and the flesh of swine, and held their use as an abomination. They had their baths and purifications and fasts. In the Orient, where philosophy first began, we find traces of physical morals. It was not cultured there, but sacrifice, union with the absolute Spirit, through subduction of the body, was the highest object of the Brahman and Hindoo. This gave rise to fastings and ablutions, and, in some cases, to flagellations and self-mutilation. Greek philosophy, which came from the East, is colored with Oriental ideas. We find the same distinction of body and spirit, and the same attachment of all evils to the body. The body must be subdued. Temperance in all things physical, plain food, poor clothing, baths, abstinence from wine and all lustful pleasures, and, in some cases, almost fanatical exposure to extremes of heat and cold, grew out of it. The philosophy of Jesus was pre-eminently the philosophy of faith and charity. The body was lost for a time in oblivion, and only the grander elements of human character were felt. But Paul, a Roman by culture, introduced the original Greco-Oriental distinction of flesh and spirit, and in his letters to the churches, forbids drunkenness, rioting, and other vices of a similar kind. Mediæval Christianity encouraged asceticism, and a peculiar sanctity attached to the Stylites saint. Now, the question occurs: Were all these notions of antiquity false, or, on the other hand, were they only part of the truth?

The Christian moralist shudders at suicide. It is almost an unpardonable sin. Yet, taking it all in all, it is simply throwing away the opportunities of life, through destruction of the physical organism. Simply this, and nothing more. If suicide is a grave moral evil, what are we to say of those lusts and vices, which, by their very nature, bring death in the prime of life and render the little moiety of being left a curse instead of a blessing; an existence,

indeed, but nearly devoid of opportunities for good, and without the power to improve what it does possess. They also are moral evils. And what are we to say of those exposures to cold, moisture, bad air, and of those irregularities in dress and diet, which inaugurate disease, thus shortening life and rendering us unfit for our several duties during a large section of our lives. The principle is one and the same. It is throwing away the gift of life, and its possibilities for good. If one is moral, the rest are also.

But it may be urged that the evil of suicide lies in the *total* destruction of life, and the consequent *total* loss of power to do the duties which grow out of the higher section of human character—a power which, in the case of vices and irregularities, is still left us. The answer is clear in the face of scientific truth. Body and mind are closely correlated. Mental life is but the expression of physical life. Moral life, in every phase, depends upon the state of the physical organism. Every disturbance of the physical functions is immediately followed by a like disturbance of mental function. This consideration makes physical morals much more important, because the very possibility of complete moral life depends upon the intactness of the body and the integrity of all its functions. The ancient proverb of making the body a "temple of the living God," is becoming a grand modern ideal.

Another consideration related to this, adds still more to the body's importance. All laws are inter-related and mutually aidant. Then, if the conditions which make moral life possible in the relations of man to man, are wholly physical in their origin, of what character are those conditions—moral, or wholly indifferent? To illustrate: It is universally acknowledged that no man shall in anywise abridge the enjoyments of another. Every one has an inalienable right to all the happiness possible to his

nature in its highest development, and most harmonious environment. Every man who abridges this right in a fellow-man, is guilty of a grave moral evil. This right is double, relating, first, to development, and second, to environment, and not only are mature men and women its possessors, but children as well, for the essence of this right lies, not in years but in separate, distinct existence. Now the laws of heredity transmit to children the parental characteristics, physical and mental, and the fact that child-life must be passed under the paternal roof makes paternal environment and child environment one and the same. Now the application: If by drinking, by lusts and vices, by exposures, by improper dress or diet (whose effects are purely physical), you induce weakness and disease in yourself and thus transmit them to children, what consideration can make you innocent? The child's very physical and mental organism is affected for evil, and beyond all possibility of amendment, for, though its constitution may be strengthened and developed, the possibility of development in such an organism is much less than in one more nearly perfect. It is loss, and an irremediable loss to the child. If it were possible to transmit character to a child by a mere volition this consideration would add but little force to our position, but since bodily condition so largely determines heredity are you not morally bound to make yourself pure and sound in body, and to develop yourself to the best physical condition possible? Thus much for development. By disease and its consequences you are rendered unfit for your duties at home. You certainly can not provide as well for the child's enjoyment and education, and your example before him may be detrimental in the extreme. If you reap dishonor the child shares it. The child is at your mercy. It is often robbed of its birth-right to honor and happiness.

Another example: It is acknowledged by all that every man has an inalienable right to the results of his own labor, and to the benefits which arise from a true association with his fellows. This is a sacred birthright. By exposures, by vices and irregularities, you become an invalid, with no hope of permanent recovery. Perhaps you have a family dependent upon you for support. You can no longer support them or yourself. The result is that you become a charge upon some one. If upon your family, their energies are overtaxed, their recreations curtailed, and the sunshiny spirit of a healthy family is replaced by the shadow of sadness and gloom. If upon others, they must apply part of their labors to your sustenance, receiving nothing in return. Cases of this kind are by no means rare. We repeat: If the *conditions* which make moral life *possible* in the relations of man to man are wholly physical, as in the cases just given, of what character are these conditions? A duty of some kind lies in them, and if a duty at all, is it not moral? If disobedience to a purely physical law renders at absolutely *impossible* to fulfill a purely moral law, what character attaches to obedience to that physical law if not a moral character? We ought to learn the lesson in morals taught by the author of "Rugby," that there is no section of human character and life in which we can call action indifferent, but we should feel a deep responsibility in all things.

One more view demands attention. Since we have shown in our fundamentals that a moral sense or sense of responsibility, or of oughtness must be present before an action can be accounted moral, it may be doubted whether the condemnations of conscience really extend to the class of infractions of which we are treating, and, as a logical consequence from this, it may be doubted whether such infractions really assume a moral character.

Analysis of the moral sense must answer this. Conscience is emotion, not judgment. Intellect judges. It perceives the departure from the law, and shows that it is not in accordance with the intention of nature. Here its work ceases. We say, then, that the act is wrong, that it ought not to be done. In saying this, what is it that condemns, if not conscience? But it might be expediency or self-interest. We love pleasure and hate pain. Perhaps it is this which condemns. But what more occurs in condemning theft and murder? We shall be arrested, our liberties destroyed, tried, condemned, disgraced, and perhaps hanged. Self-interest condemns these also. But we say that conscience condemns murder and theft. So it does, and we say further that it condemns not only these, but every departure from natural law, when the mind sees it to be a departure. Self-interest condemns in its way, but whenever the peculiar idea of ought enters a judgment it is conscience which controls the judgment. The sphere of conscience is unlimited. It extends as far as human freedom, and its condemnations attach to wrongs in the physical section of human nature as fully as to those in the higher sections.

Little more remains to be said. Human liberty and human conscience extend to the laws of the physical organism, and these laws are just as divine and binding as any others; and morals extend as far as freedom and conscience extend.

The application of these principles is short and easy. The hygienic laws must be obeyed. All the laws upon which health and physical soundness depend ought to be obeyed. A sacredness should attach to them, and all the nobler forces of human character should be brought to bear upon them, to secure their fulfillment. Further, the body should be developed to its highest degree of perfection in order to secure the best mani-

festation of mind, and insure the performance of every other duty. These two things, hygiene and physical cul-

ture, comprehend all of physical morals, and morals covers the whole ground of both. JOHN WILLIAM SHULL.

THREE CRIMINALS CONTRASTED.

“THE life of vice or crime writes its characters upon the face in recognizable form.” This statement seems to have its exceptions. We are occasionally pointed to the perpetrators of a terrible deed, and asked to find the indications of a wicked disposition in the face. Sometimes it is true that there is not the forehead “villainously low,” referred to by the poet, but if the man’s life were for years a record of depraved acts, an examination of his head may be trusted to reveal weaknesses and defects of an important nature, and with a direct relation to the kind of crime of which he is guilty.

Within a few months the newspapers have had much to say concerning two or three men, whose crimes were of a most revolting nature, and planned and carried out with the skill of superior intelligence. One of these, Frederick Deeming, was executed in Australia last May for the murder of two wives and four children. The circumstances of these crimes are too inhuman for recital here, although they have been published far and wide in the daily press.

The portrait of this monster villain, which we publish, shows a far more inviting exterior than most of his “pictures,” as found in the current prints. When the photograph was taken, Deeming must have been in one of his happiest moods, and for the time, at least, had thrown aside the “sinister expression” that was commonly worn. He is described as a commonplace looking man, given to “bold and braggart” manners, yet good-natured withal, and capable of impressing those who admire show and pretension, with a very favorable idea of his importance and capability.

A close inspection of the face does not

win the expert observer. There are elements of unbalance in it, of unculture and positive viciousness. The mouth suggests craft and selfishness, and the nose is wanting in dignity and force. The eyes seem attractive, but we are told that there was a chilling, steely glare in their light blue expression that made people feel uncomfortable at times. The head shows great breadth in the base and temporal region; the selfish nature



FREDERICK DEEMING.

must have been very strong. The adventurous life the man had led from boyhood, his dissolute, sea roving career could not but have developed that nature, and made it master of his disposition.

Another portrait, showing Deeming’s head in “three quarter” view, suggests a forehead somewhat receding, rather pointed at the crown, and depressed at Veneration and Benevolence—a state of development, in moral respects, that one would expect on the basis of the man’s history. The large coarse chin intimates a strong social nature, but with such a “training” could we expect it to be refined, delicate or admirable in any way?

On this side of the Atlantic, where the event occurred that had for its chief agent Dr. Thatcher Graves, a more detailed account of the man and his crime has obtained currency than that of Deeming, so that we need not refer to its circumstances, other than by mentioning that it is a case of wife murder also. In Dr. Graves, however, we have a man of very different type from the subject of our preceding remarks. He is well educated, of refined appearance, and stood well in society. The portrait given herewith suggests a temperament of superior quality and an active brain. The perceptive elements being in marked excess, gives a promptness and readiness that would impress most peo-



THATCHER GRAVES.

ple with the idea that Graves was a bright smart man and quite above the average. The hair is disposed in a way to mask the outline of the head, but we think that what is seen of its contour intimates want of that true poise that contributes manliness and stability to character. The ear is set very low, making an unusually wide basal angle, a feature that in itself accompanies strong development of the physical forces and instincts. We judge the parts back of the ear to be full, giving to the character boldness and irritability, a manner inclined to obtrusiveness and a quick temper. The signs of a ready intuitive capacity to understand people and to adapt himself to

them are seen. If the picture is at all faithful in its forehead limning Dr. Graves should have been known for his readiness, understanding of character, his facility of speech, and his shrewdness in getting on "the right side" of those whose favor he sought. He could be the courteous, refined gentleman on occasion, and make a deep impression in the drawing room. There is an apparent fullness of the temples from the ear level upward, so that while the acquisitive and self-preferring instincts are strong, those qualities that are interested in the ethical relations are not lacking. Centrally the head seems to be flattened or depressed, a condition that suggests want of the higher moral sensibilities. Such an organization would probably show sympathetic, emotional impulses, but they would not be characterized by deep or abiding sentiment. On occasion, approbateness might impel him to a conspicuous exhibition of philanthropic zeal; but he would expect a reward to follow sooner or later that would confer substantial advantages. A self-seeking man this, but of a very different class from Deeming. One has only to compare the pictures as we have them to discern the marked difference.

A very different type from either is the man who has become the subject of world-wide execration because of his attempts to destroy life and property by wholesale. The "Anarchist," the "Socialist," who asserts independence of the received order of things, and points to murderous instrumentality as his way of "regulating" society and getting his "rights," has an unbalanced, erratic, nervous, constitution. He looks the disordered, unnatural man he is. The artist's pencil in portraying Ravachol, has doubtless caught the spirit of his subject, and so the rough drawing is effective. There is an uncivilized leer in the expression. He looks Malayish, and suggests the run-amuck methods of those barbarians of the Asian penin-

sular. The hair is positively insane. Such men are unsafe elements anywhere. They have been born and bred amid influences that make for permanent brain disorder. There is a fever in their blood that stirs them to acts of lawlessness and outrage.

Originally the stock might have been good, but it has become gravely perverted and warped, and a low type of the moto-bilious temperament imparts a melancholic and pessimistic caste to their view of life. They are ripe for desperate acts. All who come in contact with them realise this, and the decent and law abiding strive to keep apart from them as dangerous characters.



RAVACHOL.

Men of the Ravachol type may flout certain great axiomatic principles as their governing stimuli, but their reasoning sense is confused, rambling and incoherent. These men are not actuated, like the two murderers we have described, by motives of personal gain, of selfish indulgence, their aim is far higher *per se*; it embraces the community in which they move, the want and squalor of which they are in daily contact. They declare that they would deliver their fellows from their wretchedness, and do it quickly—at a stroke. They lack practical insight; they can not see how

society is penetrated with certain great methods of action, and how its development is a matter of law. They indulge in theories, but lose sight of the logical absurdity that lies at the basis of their theorization, and are impatient of any cool, deliberate attempt to set them right. They are self-sufficient and arrogant, assuming to teach where they need instruction. The mental state is that of undevelopment; they are in the adolescent period, with its caprices and humors, fed and stimulated by dangerous impressions and a vicious, turbulent environment. Ravachol exhibits in a conspicuous way the resultant of heritage, pernicious training, and wicked example, and emphasizes afresh the necessity of sound and methodical moral teaching as an established order in civilized society. D.

“AVERAGE” PEOPLE.

THE genius soars far to the fountain
That feeds the snow-cap in the sky;
But though our wings break in the flying,
And though our souls faint in the trying,
Our flight can not follow so high;
And the eagle swoops not from the mountain
To answer the ground-bird's low cry.

The world has a gay guerdon ready
To hail the fleet foot in the race;
But on the dull highway of duty,
Aloof from the pomp and the beauty,
The stir and the chance of the chase,
Are toilers, with step true and steady,
Pursuing their wearisome pace.

False prowess and noisy insistence
May capture the garrulous throng,
But the “average” father and brother,
The home-keeping sister and mother,
Grown gentle and patient and strong,
Shall learn in the fast-nearing distance
Wherein life's awards have been wrong.

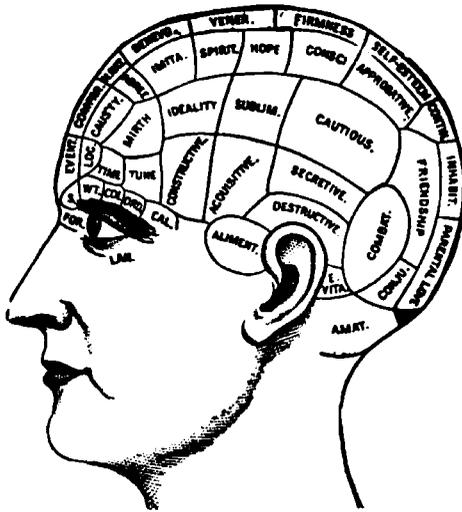
Then here's to the “average people,”
The makers of home and its rest;
To them the world turns for a blessing
When life its hard burdens is pressing,
For stay-at-home hearts are the best,
Birds build if they will in the steeple,
But safer the eaves for a nest.

Harper's Bazar.

PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL CHART.



PHRENOLOGY A TRUE GUIDE TO SUCCESS.

“YES, I admit it all may be true ;
but of what good is it?”

The speaker, a large-framed, well-built man of about 40, whose every appearance was that of a thoroughly practical business man, had just been listening to a somewhat earnest plea for the truth of Phrenology by an intimate friend, who was younger than himself, but possessed of a more enthusiastic disposition.

“Yes, I know it is all reasonable enough, and, as you say, it has been proved; but of what good is it?”

“Now, Mr. Seaton, you wouldn't ask that question if you had studied Phrenology, and understood it; but I can prove to you that it may be put to a practical use, for I have personal knowledge of several cases where it has been. You remember Charlie Green?”

“Yes, I remember him well, poor, weak headed fellow; he went into a

dozen different kinds of business here, and couldn't even make a living at any of them. What ever became of him?”

“Why, he is in Massachusetts now, getting a salary of twenty-five hundred dollars a year. He has charge of over a thousand workmen, and is giving the best of satisfaction. The last time he failed here he was quite discouraged and disheartened, and Joe Atwood advised him to go to a phrenologist and find out what he was fitted for. After a while he did so, and the phrenologist told him that he would never succeed in doing business for himself, that he must work for somebody else, and that the best thing he could do would be to get the control or oversight of a body of men. Soon after he heard of this situation and applied for it. They gave him a trial, and he has proved himself so competent that they have now given him an interest in the business.”

“Well, I'm glad, for I liked Charlie. But how did Joe Atwood ever come to know anything about Phrenology?”

“It was in this way: You remember when he was engaged to Carrie Snow?”

“Yes.”

“Well, I was present and saw them at a lecture one evening, and Carrie, along with others, went to the platform and had her head examined. The next day Joe went to him for an examination, and while there asked him in a joking way what kind of a woman he should select for a wife. The phrenologist mentioned some of the qualities a woman should possess in order to be adapted to him, and then Joe asked him if one of the young ladies whom he had examined the evening before (describing Carrie Snow) was adapted to him. The

phrenologist to'd him that she was not, and he also added that it would require a man of a very peculiar organization to live happily with her. Joe never paid any attention to it. He went with her just the same. About a month after, the engagement, for some reason, was broken, and within a few weeks she was married to Mr. Clark. Soon after, when Joe heard what an unhappy life they were living, he thought of what the phrenologist had told him, and when he heard later they had separated, he began to believe in what had been told him. Soon after this he sent his photograph; along with that of a young lady in whom he was somewhat interested, and who he thought possessed some of the qualities the phrenologist had mentioned, to the phrenological office in New York. In return he received a description of his own and of her character, and was advised that he and this lady were as nearly mated as any couple could reasonably hope to be. Joe then opened the campaign in earnest, and was successful, too, and he now has one of the happiest homes in the city. So, you see, these are two instances where Phrenology has been put to a practical use."

"Yes, but I am too old for it to be of any use to me. You see I have a pleasant home and am pretty well situated in business and I don't believe it will pay me to bother with it."

"Now, Mr. Seaton, I think in this you mistake. Were you not speaking something about your oldest son, Harry, the other day?"

"I may have, for I have been worried about him for some time. I had hoped he would succeed me in my business, but he does not seem to be inclined at all that way. He seems to think more of school and of books. In fact, he is just like his mother—you know she was a school teacher; and then I am afraid he is getting the least bit wild."

"Then phrenology is just what you need to help you out of your difficulty. It will show you what he is fitted for in life, and it will show you how to train him so he will grow up into true manhood. If you had possessed a knowledge of phrenology when you began life for yourself, you would not be troubled about him now, but instead you might have so brought him up that he would be eagerly waiting for the time when he should enter into business with you."

"Do you truly believe all that?"

"Believe it? I know it. There are thousands of teachers and parents to-day who are making use of phrenology in training and governing children, and they are using it with success. It is very important, too, that it should be applied early in life, even before the child's education is fairly begun, for in this age nearly every one must be a specialist in his work in order to meet with any great success, and so it is important that the child should be educated along those lines he is to pursue in life and not be taught that of which he will make no use. And you can make use of it in your business, you are dealing with men every day and the better you understand them the more successful you will be in transacting business with them. Oh, I tell you, Mr. Seaton, we all can make use of it."

"The more thoroughly we know and understand ourselves, the better and truer lives we can live. If we know where we are liable to fail when tempted, we can avoid the temptation, and can so cultivate our faculties that we shall grow stronger and be better able to resist. And then, in the world to come, we are to be rewarded according to what we have done here."

"Yes, I believe that Phrenology is the most, or one of the most important aids we have in making use of the talents God has given us, and—but it is getting

late, it is time I was home, so I shall have to bid you good night."

"I am sorry you can not remain longer; but let me say to you before you go that I am resolved to investigate the subject, for I am inclined now to think

that what you say is true, and if it is, then it is every man's duty both to himself and to his family, and if he is a follower of God, he owes it to Him to thoroughly acquaint himself with Phrenology. Good night!"

W. A. REYNOLDS.

AN OPEN CONFESSION,

OR THE INFLUENCE OF PHRENOLOGY ON ONE YOUNG WOMAN'S THOUGHTS.

A YOUNG girl sits musing aloud. Her words are too good to be lost, therefore we will be pardoned for listening:

"I have just received my phrenological description. What does it say? 'You are a medium type or specimen of the human family.' Hum, quite plain! neither high nor low—better that than the latter.

"'Are capable of improvement and development to a still higher type of womanhood.' Indeed, any one is. 'Though not angelic in nature or feeling, you are far enough removed from grossness or mere animalism to be susceptible to refining influences, and are disposed to be gentle and ladylike in your general deportment.

"'You can be the architect of your own character, by choosing and willing to exercise whatever faculties or propensities you choose, and the mission of Phrenology is in teaching you what to exercise and how to do it.

"'Your love of nature is strong, and it will be well for you if you can concentrate it upon some worthy man, and settle down to home life. I think that is the best sphere or position in life for you to occupy, and you could be a good help-mate to your husband, either in domestic or business life.

"'Cultivate concentration of your mind upon one thing at a time; be thorough, patient and attentive to details; do not hurry over things, or have too many things to attend to at once if you can possibly avoid it.

"'Make a study of Physiognomy; it

will help you in many ways, and once you get the alphabet of it, your own observation and experience will carry you right along in the acquirement of further knowledge.'

"If I am a medium type of humanity, I will make myself one of a higher; I *will* be the architect of my character, and so mold it by the teachings of this wonderful science and the help of God, to fill the highest niche it is possible for me. I will aim high, for

"If you would hit the mark, you must aim a little above it;
Every arrow that flies feels the attraction of earth.'

"I must clip here, nurture there, guiding all with the strong reins of truth and right. Not only must I cultivate my moral nature, but also my intellectual and physical being. The measurement of intellect, by the weight of good health keeping the even balance and making the moral tone easier to acquire.

"I must not exercise one or more faculties too much and others too little, or I will become one sided and deformed. I must learn to use my brain and body correctly.

"What a grand mission this is! To help men and women better their earthly condition, and, therefore, gain for them higher and their true places in the next world. This ascendancy over self is the highest good man can do, for he not only helps himself, but thousands of others. Those who come in daily contact with him will be influenced, in a measure, often unconsciously, for we absorb some-

what of the nature of all our environments, be they men, animals or objects; then his nature will leave its mark upon posterity, and mankind will be all the better for the development of one man.

"Strange how this one infinitesimal part of the world can throw so much power about it! But it can. It grows wider and wider, enlarging circles in centrifugal motion until the last cycle is beyond the ken of man. Or it might be likened to a small stream flowing on into broader rivers, widening and spreading outward and onward into many branches, each with its tributaries. The approximate whole can not be resolved.

"The phrenologist says, I would do well to marry. I will not sit down with hands folded, awaiting the time I may be married, but will concentrate my mind and strength upon those things at hand, doing whatever my hands find to do, continuing with the little things, thus to strengthen my powers for any of the important things that may appear in my path, and if I ever do marry, my time, if well filled in the interim, will make me more fit to meet the momentous and heaven ordained duties of wifehood and motherhood, and be better able to bequeath to those who come after me strong bodies and minds.

"Then I must study mankind that I may be judicious in my choice of friends; better know how to meet acquaintances and strangers in all life's phases; in my business relations I will know with whom it is best to negotiate, will better my condition materially as well as in the higher parts, and last will greatly increase my language and conversational powers, for one well versed in human nature will know how to meet and what topics will please his companion; with this acquired acumen he will readily see the virtues and foibles of those around him and act toward them accordingly.

"Phrenology teaches then tact, judgment, diplomacy. With this study I will grow. Were I to take it up to the

exclusion of all other sciences, rather than narrowing myself, as in the others, I would be broadening; for I would perceive, receive and weigh all around me, and some that lie in the dim corridors of the future would be seen by my truth-sharpened sight.

"Every man is an open book; his life is laid bare to the keen scientist; his inner being can not be covered by outward seeming; Phrenology's principles are too strong, too basic to be overturned by weak semblances; the reader goes too deep to be deceived. What interesting reading it makes, for not one story is like unto another! Mankind is one changing, kaleidoscopic panorama.

"God put a thought into everything made which is destined to grow until its fulfillment was reached, before its time had run out. He has put a thought into every human life, many are but a jumble of words thrown together without coherence or punctuation, others have the connecting words missing, and others lack only the little marks which render a sentence complete. How many of us will have the thoughts we carry, well strung, completed with no word or mark missing, and the words rounded out into beautiful sentences? Ah, how many! Would that I could be one of those.

"Have we understood, do we know the thoughts each of us carry? If not we must study ourselves, know ourselves, our failings and our virtues, work each out as should be into higher and greater strength, doing well all that we can, then we will be filling our sentences out with the words intended and finish the idea implanted in us, and we will have gained the first glimmering of that thought when we have studied Phrenology.

"Life can not reach fruition at one bound, nor by a few attainments, but like the apple blossom buds, blossom becomes the tiny apple, then through its stages the beautiful, luscious fruit. So we must grow, step by step, though shaken

by wind and storm; to be better able to withstand the severest blast, and prevent the worm of blight to gnaw its devastation, by a full knowledge of and the use to which our faculties could be applied.

"This study of self, its cultivation and its preservation is grander than all earthly studies after religion, only second to that since it is a part of it, and it would teach religion to enlightened minds who would not embrace religion by itself. Its mission is not only two-fold but manifold.

"Phrenology opens to the student every hour some new delight, some new inspiration, like a well-spring of joy, bubbling up ever of its pure, limpid waters. Longfellow well said :

"How wretched is the man, with honors crowned
Who, having not the one thing needful found,
Dies, known to all, but to himself unknown."

"And he must have been thinking of Phrenology when he thus wrote, for that man who has discovered it and himself, dies *well*, though crowned or uncrowned with honors."

HEART'S-EASE.

IS THE "NEW PHRENOLOGY" REALLY OPPOSED TO THE OLD?

PHRENOLOGISTS who have had less time and opportunity to devote to the study of the brain in its pathological state than have physicians who make a specialty of diseases of the mind and nervous system, have probably all wondered why the latter had apparently so commonly found symptoms of a positive nature connected with lesions in the parietal or so called motor region, while lesions in the forehead generally gave only negative symptoms, expressed by some such term as weakening of the intellect. In other words, they have, doubtless, wondered why lesions in the parietal or motor area should cause, according to its more exact seat, muscular spasm or paralysis in given groups of muscles, while lesions in the forehead should cause no disturbance or motion.

Doubtless they have also wondered whether the exceptions to these rules, on which is based the so-called new phrenology versus the old, were they collected in a compact series, would not be numerous, and whether a close analysis of the cases would not give many points confirmatory of phrenology proper.

As bearing on the alleged great service the new phrenology (until recently, at least, meaning chiefly a knowledge of the motor areas) has rendered mankind, particularly in the line of locali-

zation of cerebral disease, it may be of interest to refer to a recent article by H. Oppenheim, *Archiv. Fur Psychiatrie und Nervenk.*, XXI. u. XXII., in which he has analyzed twenty-three cases of cerebral tumor with autopsy. In only two, or at most three, of these could the neoplasm be localized by the symptoms of paralysis and motor excitation!

The tumor might occupy a variety of positions, yet hemiplegia be present, although it is stated that it was more likely to be observed the nearer the tumor was to the motor area.

So much for the infallibility of symptoms pointing to disease in the motor area. On the other hand, regarding the absence of motor symptoms in disease of the anterior brain, Bruns, *Verein Fur Deutsche Irrenarzte*, 1891, had found in all of four cases of tumor in this region a disturbance of equilibrium or power of balancing similar to so called cerebellar ataxia; Oppenheim had found the same in eighty per cent. of his cases, and so on. Of course this is not a motor disturbance in the same sense that is meant where the so-called motor area is disturbed, but it is sufficient to satisfy the phrenologist that the organ of weight can not be denied a seat in the frontal region because its lesion gives rise to no symptoms.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

DR. J. J. COWAN—PROF. AMOS DEAN.

Dr. J. J. Cowan, of Conley, Ga., has not been known in his professional capacity as a phrenologist, merely; but in his practice as a physician has examined many heads phrenologically, and given advice which has proved of life-long advantage to the recipients, as well as to parents. In his advice for the education and training of children he has been thorough, practical and conscientious, appealing to the higher nature, and thus making permanent impressions. He learned phrenology when he learned the hygienic practice, and both sciences under the tutelage of Dr. Samuel Irwin, of Jonesboro, Georgia.*

Dr. Cowan has been a strong friend to human progress in all directions, and for nearly fifty years successful in the hygienic treatment of disease, and it is said of him that none of his patients doubt Phrenology. He has given away many hundreds of dollars' worth of books on Phrenology and the true way of living, procured from the old firm of Fowler & Wells.

Dr. Cowan was born April 8, 1812, and is therefore now in his eighty first year. His honest earnestness has brought upon his head much opposition. He says: "I believe that nothing but Phrenology will bring about true temperance. Parents must learn what phrenological organs to suppress and what organs to encourage before true temperance will be universal. I have not given one particle of medicine since I espoused the hygienic and water cure treatment, in many thousands of successfully treated cases, hundreds of which had been given up to die by the regular M. D's. My soul has been in the cause of Phrenology and water cure from my first acquaintance with them; for I saw at once they were true, and what the world needed.

"I have raised ten children to be

grown up, seven of them were sons. Two were destroyed by the war. Eight are now living, all doing well, and not one of them drinks a drop of ardent spirits. They were raised on a vegetable diet. Although eighty years old my practice is as good as ever it was, and I intend to die in the harness. It fits me so well I think I can die easier in it."

Dr. Cowan shows the right kind of spirit, and we hope he may live to be a hundred years old with the use of all his faculties unimpaired, and that many may rise up and follow his useful, earnest and honest example.

AMOS DEAN.

Not many men have taken a deeper interest in all educational subjects than Amos Dean.

In his lectures on medical jurisprudence, and in his writings, Phrenology has been the foundation of all his ideas. He not only named the different faculties, but gave their definitions, thus proving his intimate acquaintance with Phrenology, and especially his belief in its practical application in educational topics and uses.

Amos Dean was born in Barnard, Vermont, January 16, 1803. As a boy he manifested a marked preference for study, and amid the duties of the farm, though not benefiting by the many educational advantages of the present day, he overcame the difficulties of his situation, became a teacher in a neighboring district, spent a brief term at Randolph, Vermont, Academy, in 1825 entered the senior class of Union College, New York, then under the presidency of Dr. Eliphalet Nott, and in the following year was graduated with the second honor of his class.

Mr. Dean began at once the study of law, under the direction of his uncle, Hon. Jabez H. Hammond, a distin-

*A sketch of Dr. Irwin will be given in due time.

guished lawyer and writer of his day, and in 1829 was admitted to practice, becoming associated with Azor Tabor, of the Albany bar.

It was during this time that Mr. Dean exerted a powerful influence in the interests of education, and was instrumental with others in organizing the young Men's Association, of Albany, of which he became first president. All associated with him in the beginning of this association became men of talent and

Dean also contributed several articles of much interest to the *Edinburgh* as well as the *American PHRENOLOGICAL JOURNAL*.

During the visit of George Combe to Albany, in 1838-9, Mr. Dean was one of his most ardent supporters; he was to Mr. Combe at that time, in many respects, what Nahum Capen was to Spurzheim in Boston. In 1838 Mr. Dean became identified with the organization of the Medical College, and from that time till



PROF. AMOS DEAN.

influence, and nearly all of them believers in Phrenology.

Amos Dean was one of the first in the United States to espouse publicly the science of Phrenology.

About 1830 he delivered a course of lectures on Phrenology before the Young Men's Association of Albany. These lectures were afterward published in a small volume, under the title of "Elements of Phrenology," which met with quite a favorable reception. Mr.

1859 occupied the chair of Medical Jurisprudence in the institution. In 1839 Mr. Dean wrote and published a book entitled "The Philosophy of Human Life; being an Investigation of the Great Elements of Life, the Power that Acts, the Will that Directs the Action, and the Accountability that Influences the Formation of Volitions, together with Reflections Adapted to the Physical, Political, Popular, Moral and Religious Natures of Man."

The topics discussed in this work are among the most difficult and abstruse that ever came before the human mind, and Mr. Dean's method of handling them proved his thorough knowledge of the structure and functions of the brain.

The entire work was based on phrenological principles, though the technical language of the science was not generally used. The author commenced by defining the number and nature of the primitive faculties of the mind. He devoted the chief body of the work, under the heads of physical, popular, political, moral and religious sanctions, to prove and illustrate this point, viz., that the Creator governs the world of mind in the same way that He does the world of matter—*i. e.*, by subjecting it to the operation of general laws. The style, arrangement and manner in which the views are presented are decidedly original, chaste and elegant. Mr. Dean also wrote a Manual of Law and History of Civilization.

In 1851 he, with the Hon. Ira Harris and the Hon. A. J. Parker, was actively interested in establishing the Albany Law School, of which he assumed chief management, resigning his position at the medical college in 1859 in order to devote himself more completely to the responsibilities of his position. He was also officially connected with the Dudley observatory, the Albany Female Academy, and the State Normal School, proving his deep interest in the educational institutions of Albany, and though honored with the election of chancellor and professor of the University of Iowa, he did not see fit to sever his relations with his Albany interests. A few brief quotations from his lectures on the Medical Jurisprudence of Insanity may appropriately be given here.

"The value of science to the great mass of mankind is derived from the practical applications of which its truths are susceptible."

"Fortunately we have at last succeeded in discovering in the science of the mind the elements of a system, definite in its proportions, understandable in its nature, harmonious in its results."

"At the foundation of everything mental, whether healthy or diseased, we recognize this great truth, that the mind is *not* a single general power, possessing, originally, capacities every way equal; but is made up of a great number of independent powers and faculties, each being a power or an instrument of thought or of feeling, possessing its own constitution, its own specific function, and being independent of every other, except as to its modes of operation and certain mutual and reciprocal relations established between all."

Regarding Mr. Dean, John J. Hill, one of the early organizers of the Young Men's Association, in his "Reminiscences," writes: "His industry, learning and ability are manifest in the many works which he composed. He was a man of most serene and amiable disposition, never ruffled or ill-natured. I was in daily intercourse with him for several years and no stranger would ever have supposed that the merry, sociable, good-natured person before him was the erudite philosopher, scholar and historian, Amos Dean."

In Thurlow Weed's beautiful sketch of Professor Dean's life it is written: "If we sought to add panegyric to what we have said, we should speak of his qualities as a man and his virtues in private life.

"Herein, if possible, his character was higher and nobler than in any other walk of life.

"To the qualities which we have described, he united a pleasing address, a quiet demeanor, a generosity of sentiment and an absence of guile, that endeared him strongly to the circle of his companionship."

Mr. Dean was one of the regents of the University of New York, in which

capacity the writer of this sketch became most thoroughly acquainted with him through the transaction of official

business connected with the University. Professor Dean's death occurred January 19, 1868.

CHARLOTTE FOWLER WELLS.

THE FIRST WOMAN LAWYER OF FRANCE.

THE woman lawyer has invaded France—or, rather, a woman has been admitted to the hitherto rather exclusive legal circle of Paris. Sarmisa de Bilcesco, of whom the engraving is a fair portrait, is the young lady who by her diligence and capacity overcame the prejudice of the older jurists and won with her certificate the highest honors in a class of five hundred, of which she was the only woman. Her father is said to be a banker of Bucharest, Roumania, and who inspired her childish ambition with the desire to become a lawyer, and supplied the necessary advantages for preparatory training in that behalf. So well did she apply herself to her studies that at the age of seventeen she passed, with flying colors, an examination with the young men in the college of Bucharest, receiving the degree of bachelor of letters and science.

Next her steps were turned toward Paris, where she sought admission to the Ecole du Droit. Such an unusual request caused some agitation among the faculty, three of the professors objecting to her entrance on the ground that her male fellow-students might make things unpleasant for her. This objection was finally set aside when Mlle. Bilcesco proved her right to entrance by winning the highest rank in her entrance examination, and she was accordingly given a seat in the same room with the students, but somewhat apart from them.

Six years' attendance at the law school are necessary before the student is considered ready to enter upon practice, and Mlle. Bilcesco was one of the most faithful in meeting this requirement. At the age of twenty-three she was graduated, and then with the full invest-

ment of authority she returned to Bucharest, where she now practices Proficient already as an artist, musician and linguist, she is studying English in view of a visit to this country next year.

A good organization her portrait shows. The head is large and the temperament favorable to liveliness, promptness of thought and good health. Her will is strong, and the perceptive elements of the intellect have a direct purposeful expression that intimates steadiness of attention to the subject in hand. The whole anterior part of the head is well filled out and shows the disposition toward habits of reflection and study. Language is organized in a way to give excellent verbal memory, clearness and precision of statement, technical accuracy. She appreciates rules and principles and should be more than commonly systematic in her habits and conduct. Hers is a rather sympathetic nature on its social side. She is womanly in her affections and wants the pleasure and advantages of congenial companionship. The strong, broad cheek-bone and full chin promise unusual vital recuperation and longevity.

FOREHEADS.—Of late years physiognomists have declared for straight and compact foreheads, rather than high ones. High ones are often confounded with foreheads merely bald; and baldness, whether natural or otherwise, is never handsome; though in men it sometimes takes a character of simplicity and firmness. According to the Greeks, the high forehead never bore the palm. A certain conciseness carried it. A large bare forehead gives a woman a masculine and defying look.

CHILD CULTURE.

WHAT IS DUE TO CHILDREN.

TH**ERE** is a humorous vein in the following article, but the crisp pointedness of its moral teachings should impress every mother and father who reads it.

The old adage that a girl is worth a thousand dollars, and a boy worth fifteen hundred, is a depreciation of values. I warrant that the man who invented the theory was a bachelor, or he would not have set down the youngsters so far below cost. When the poorest child is born, a star of joy points down to the manger. We are tired of hearing of the duty that children owe their parents. Let some one write a disquisition on what parents owe their children. What though they do upset things, and chase the cats, and eat themselves into colic with green apples, and empty the castor of sweet-oil into the gravy, and bedaub their hands with tar? Grown people have the privilege of larger difficulties, and will you not let the children have a few smaller predicaments? How can we ever pay them for the prattle that drives our care away, and the shower of soft flaxen curls on our hot cheek, and the flowers with which they have strewn our way, plucking them from the margin of their cradles, and the opening with little hands of doors into new dispensations of love?

But there are children who have been so thoroughly spoiled they are a terror to the community. As you are about to enter your neighbor's door, his turbulent boy will come at you with a plunge of a buffalo, pitching his head into your diaphragm. He will, in the night, stretch a rope from tree to tree to dislocate your hat, or give some passing citizen sudden halt as the rope catches at the

throat, and he is hung before his time. They can, in a day, break more toys, slit more kites, lose more marbles than all the fathers and mothers of the neighborhood could restore in a week. They talk roughly, make old people stop to let them pass, upset the little girl's school-basket, and make themselves universally disagreeable. You feel as if you would like to get hold of them just for once, or in their behalf call on the firm of Birch & Spank.

It is easy enough to spoil a child. No great art is demanded. Only three or four things are requisite to complete the work. Make all the nurses wait on him and fly at his bidding. Let him learn never to go for a drink, but always have it brought to him. At ten years of age have Bridget tie his shoe-strings. Let him strike aunty because she will not get him a sugar-plum. He will soon learn that the house is his realm, and he is to rule it. He will come up into manhood one of those precious spirits that demand obeisance and service, and with the theory that the world is his oyster, which, with knife he will proceed to open.

If that does not spoil him, buy him a horse. It is exhilarating and enlarging for a man to own such an animal. A good horseback ride shakes up the liver and helps the man to be virtuous, for it is almost impossible to be good, with too much bile, an enlarged spleen, or a stomach off duty. We congratulate any man who can afford to own a horse; but if a boy owns one, he will probably ride on it to destruction. He will stop at the tavern for drinks. He will bet at the races. There will be room enough in the same saddle for idleness and dissipation to ride, one of them before,

and one of them behind. The bit will not be strong enough to rein in at the right place. There are men who all their lives have been going down hill,

and the reason is that in boyhood they sprang astride a horse, and got going so fast that they have never been able to stop.

WHICH WAS RIGHT ?

Under this title a sketch of much suggestive value occurs in one of our exchanges that deserves place here. The author's name is not given.

"Oh, mamma!" cried little Harold Brandon, "you should have heard Dick Stuart: he's been telling such awful stuff—just horrible—he says—" and then followed a brief account of a profane and really disgraceful conversation he had heard coming home from school a few minutes previous.

"Harold!" exclaimed his mother, with scarlet face and eyes flashing with mingled pain and anger, "never let me hear you speak of such things again! It is terribly wicked of Dick Stuart, and you are a very naughty little boy to listen to him. You have grieved me greatly by your conduct."

"But, mamma, Dick says such things are true, and—"

"Not another word, Harold. Dick is a wicked boy. You must never listen to him again. Good little boys never speak of or listen to such talk as that. Now run away to your play, but remember what mamma has told you."

Ashamed, although not exactly penitent, Harold ran out of the room. He was an honorable and dutiful little fellow, and he tried not to think of what Dick had said, but occasionally it occurred to him in spite of his efforts.

"I shall ask papa; he will tell me. Mamma always shuts me up so," he thought a little indignantly; but this hope was nipped in the bud.

Mr. Brandon returned to dinner soon after, and Harold followed him at once to the library, where his mother was still sitting. He was wondering how he could secure his father's undivided

attention for a few minutes, when Mrs. Brandon exclaimed:

"Henry, do you know your little boy has been very naughty? He has been listening to such horrid talk, and then came and repeated it to me."

She glanced at her husband as she spoke, with an expression her little boy thought meant a great deal more than her words. Mr. Brandon was a quiet man, absorbed in his profession, and with unlimited faith in his wife's ability to train up their child in the way he should go. He rarely interfered, and on the present occasion contented himself with saying:

"That was very wrong, my boy. You must not listen to anything you think your mother or I would be displeased with; neither must you repeat such words."

Certainly, to his mother, Harold never did. However, his parents had not forbidden him to play with Dick Stuart, and in spite of his wickedness Dick was quite the pleasantest and jolliest boy in school; so, a little against his conscience, Harold continued to be very friendly with him. After a time he became quite accustomed to Dick's rough language, and although it hurt him a good deal at first, for he was naturally a refined little lad, the evident approval of many of the older boys had such an influence upon his plastic mind that he began to think it was positively manly. A year later, could his mother have heard him discoursing to an admiring group of schoolboys her heart surely would almost have broken. Innocent, pure-minded little Harold was sadly changed, yet neither of his parents noticed it. He grew to manhood; tall, handsome, clever and ener-

getic. He was a general favorite, and greatly sought after, and although too high principled and self-controlled to be dissipated in any way, he yet found pleasure in the society of men who were called rouses. When he was twenty-seven he fell in love with a beautiful girl of twenty one, and was fortunate enough to win her affection.

Grace Bsthune was as good and sensible as she was clever and pretty. She was so intensely refined that it was rather a wonder that she did not feel that Harold Brandon's mind was out of unison with her own, yet perhaps not either, for she was one of those women who instinctively bring out the best there is in their associates. Harold's own sense of unworthiness may have had a good deal to do with it. He felt that it should be the effort of his life to become worthy of her and, happily for both, this feeling did not wear off after they were married.

One evening, a month or two after their marriage he thoughtlessly expressed himself in a manner that made Grace shrink from him in horror.

"You do not really mean that? It can not be possible that you really hold such views?" she said, tremulously. And it seemed to him as he looked into her white, pained face, and dark, horrified eyes, that he had not meant it, although it had been one of his pet theories among men for years.

"No--no! I merely give you the side most men take "

"Never speak so again, Harold," she said, earnestly. "Do not associate with men who are so immoral, for immoral they must be, at heart anyway, to hold such views. If--if you were to speak and think in that manner, it would almost kill me."

"If it did not kill her, it would at least slay her love for me to know me as I am. I must be careful and shun those hounds," her husband thought uneasily. The "hounds," as he called them, had for years been his dearest as-

sociates, and were considered very eligible young men by half the mammas in town, but Harold's mind was undergoing a great change. He and his wife were more constantly together than most husbands and wives, and he soon became thoroughly disgusted with everything unchaste and unrefined. Yet for years he had to watch himself, lest he should betray the bent his mind had been inclined in. Their married life was very happy. Grace had discovered ere the honeymoon waned that her husband was not quite so perfect as she had pictured him, but he was so devoted to her and so unselfishly anxious for her happiness that, like a sensible little woman, she kept her disappointment hidden, and seemed only to remember that in Harold's unfading devotion she was blest above others. She realized this more and more, as she beheld the many unhappy homes and unloved and neglected wives among her acquaintances. Then, too, she thought that perhaps her husband had been disappointed in her, although she fondly hoped and believed not.

Years after they had been married, Harold Brandon was lying on the lounge in his wife's pretty sitting room one afternoon, suffering with a neuralgic headache. His wife was sitting beside him, soothing his aching temples with a soft almost mesmeric touch. Just as she fondly hoped he had fallen asleep, the door was gently opened and their only son, a bright, handsome lad of nine years, came on tiptoe across the room to her.

Grace glanced anxiously at her husband; his eyes were closed and he seemed to be sleeping peacefully; he was not easily aroused; so she kissed little Earl and held a bright, whispered conversation with him.

"Mamma," he said presently, lifting a flushed, eager face to her fair, sweet one. "Joe Bruce is a very rude boy, he has been telling us such strange and wicked

stories, and do you know he says good boys never grow to be men !”

Harold Brandon's eyes half opened and he glanced from his wife to his child a little uneasily. They did not notice him: so he feigned sleep again.

“Would you like to tell me about it, Earl ?” Mrs. Brandon inquired, gently.

Earl looked at her doubtfully.

“Joe said if I asked you about it, you would punish me; I knew you wouldn't mamma,” he said, after a moment, and then he went on to tell her very much the same story his father had told his mother nearly thirty years before.

“Oh, my dear little boy, I am grieved you have heard this,” said his mother. tremulously, and she drew him closely in her arms as if to shield him from some evil. Looking up, Earl saw that her eyes were full of tears.

“Oh, mamma, I am so sorry !” he exclaimed.

“Is there anything you would like to ask me about ?” she inquired, gently.

“Yes.” He asked her a question; she answered it wisely, in a way to satisfy his curiosity.

“You will not play with Joe Bruce or such boys, dear ? Do not listen to such rough language. If you can not help hearing, and anything excites your curiosity, don't repeat it to any one else, but come straight to me. If I can not explain it, papa will, if you are old enough to comprehend. You know, Earl, there are many things in your books you are too young to understand, and there will be just as much you will hear outside, probably.”

“Mamma, why does Joe Bruce speak so ?” he asked, curiously.

“He must naturally be a bad boy.

and he wishes to poison your mind as his own has been poisoned, I am afraid. You will remember, dear, and you will not listen to or repeat such language, unless, as I said before, you want to know what is true.”

“Yes, mamma, I will try not even to think of it.”

“You are mamma's own good boy. I am so glad my darling came straight to me with this poisonous stuff,” his mother said. Then she kissed him and sent him away on some pleasant errand.

“Grace,” Mr. Brandon said gravely, as the door closed after Earl. His wife started nervously; she had almost forgotten his presence.

“Oh, were you listening !” she asked, distressingly. “Was it not painful, Harold ? Our dear little Earl to hear that ?”

“It will not hurt him, with such a mother,” her husband said quietly.

“Harold, what should I have done ? You will know better than I for you were a boy once yourself. Was I wrong in speaking to him as I did ?”

“I think God gave you your intuition, dear,” he said. “I went astray just where our boy stood awhile ago. If my mother had talked to me as you talked to Earl, your husband would have been more worthy of you, Grace. Another thing I am convinced of, if a man wants to keep his boys from going wrong he must be in every sense of the word a companion to them, and teach them by example as well as by precept. Grace, if our united efforts can save our boy from pitfalls and make a good man of him, I think he is, and will be, in little danger.”

PHYSICAL AND MORAL HEALTH OF CHILDREN.

THERE is no more important question in the social economy than the one of properly developing the minds and bodies of the children. A healthy being is the best heritage that a father or mother can leave to a child.

Health is a comprehensive term and includes the moral as well as the physical nature. The child whose body is in a good condition, but whose morals are in a poor condition, is not a healthy child as I mean the term healthy. Bet-

ter poor health and great morality than great health and poor morality. But why cannot the equilibrium be preserved? The mother by observing certain conditions, by placing herself within as well as without certain influences, by cultivating certain phases of her moral nature, can largely foreshape the character of the offspring. But parents—the mothers as well as the fathers—are lamentably deficient on this point. They do not bestow upon the subject the thought that it deserves. If they would give to their children the care that by every natural law they are required to give to them, there is no doubt that the children would be better, and society would be benefited by the careful oversight. That there

are many parents that do not properly care for their offspring is quite as true as that there are some parents that do give them all the attention they need. A child should not only be well fed and properly housed and clothed, but its moral life demands just as proper cultivation as a tree or a flower, if there is a desire that either the tree or the flower shall reach its full stature in the one case and its complete efflorescence in the other. And what is the child in its relation to society if its moral nature is not carefully and systematically developed? The evolution of the mind is as important as the evolution of matter. In many ways it is more important. The moral nature affects others. The physical nature chiefly affects the individual.

AN INFANT'S REFLECTIONS.

A GERMAN physician, who evidently has some clear notions of an infant's early needs, gave to a newspaper the following pathetic diary of a baby who, after thirteen days in this world, departed.

First Day—Wonderful, heavenly! At last I am in this beautiful world! Who would have thought it, that one could breathe, freely breathe, and cry out what one thinks? I rejoice particularly in the sunlight and blue sky, in the fresh, pure air, with its coolness. If I could only see and feel all this splendor!

Second Day—O, this horrible heat! I have been deceived. This air, this water, this light; how entirely different have I imagined it would be! But patience, all will come right by and by. The old woman who cares for me does not seem to understand me.

Fifth Day—Still no solution. If it goes on this way, I can not hold out long. The whole livelong day I must lie buried in feather cushions so that I can scarcely gasp down a bit of air. Two linen and one flannel binders, a little shirt, a flannel slip, a long cushion

filled with feathers in which I am wrapped from head to foot, over this a coverlet filled with feathers, the curtains of my crib drawn to, the room darkened with double curtains, the windows closed, so must I, poor worm, lie from morning till evening. My burning skin is worse off than the hot stove near me, which can at least, as I feel, give off its heat. O, that I did know what I shall do! If I cry, it brings the old woman with her milk, which increases my misery; if my hands are cold while my brain and skin are burning, she brings a few more wraps. I turn my half-closed eyes from side to side seeking help, and my tormentor says "the baby shivers," and really heats the horrible things at the stove. Will no one come to my relief?

Tenth Day—Again a fearful night! I cry, but I am not understood. I must drink, drink, and again drink, until the stomach overflows. A half-hour later they give me something with a horrible taste from a teaspoon. Air, air, pure, cool air, light, water! Shall I then have no help from this world?

Twelfth Day—Yesterday there was a

great council of my aunts and cousins. Each one advised a different remedy for my sickness, but all agreed that its cause is a cold. Warmth was urgently recommended, and I received a new kind of infant food, just discovered, and some strengthening wine, which heated my brain yet a little more, so that I was deathly still. My body is wrapped so tightly with the roller that

my stomach overflows every time a teaspoonful of anything is given. My feet are forcibly extended and enveloped, so I can not bring them up to relieve the pain, but my feeling is gradually going. Would that all were soon over!

Thirteenth Day -- Farewell, thou beautiful world! Thy light and thine air have been denied me, but thither, where I go, there are no fetters.



THE MIND AS A REMEDIAL FACTOR.

THE writer of the following, which appeared in the *Popular Medical*, hits the main point in the matter of mind condition as an influence in sickness:

"Races and nations differ greatly in their power of resisting and overcoming disease simply by reason of the characteristic attitude of the will and the disposition of the patient toward the physical illness. Just so do all, even brothers, differ in the same way. Thousands are physically sick, because mental resolution and spiritual domination is weak and illogical. This is strikingly true in reference to the beginnings of disease. The secret of continuous good health does not always consist merely in physical resistance or robustness, but in sharply conquering the subtle beginnings of corporeal abnormality by pure will-power.

"There are two homologues of this power that illustrate it exactly. Who

has not seen whimsicality, crankiness and oddity, by self-indulgence, slowly degenerate into monomania, and even into downright insanity? And, again, who can doubt that in the commencement many such persons are perfectly conscious of the abnormal tendency, and are, moreover, perfectly capable of *not* doing the ridiculous or self-forgetful things. They are at first driven by no imperious necessity. It is precisely so when one gives way to immoral courses of life. At first the voice of conscience is clear, by and by control is lost, and the voice is entirely silent. The analogies obtain in the matter of health. The adage, "Resist the beginnings of evil," holds also here. All disease begins subtly, almost insensibly, as chill, lassitude, malaise, etc. Caught at this stage and fought down by a virile volition, that which, by self-indulgence would have proceeded to genuine fever and illness, may often be resolved into

routine normality of health. A brisk walk of five miles in the teeth of exhaustion and weariness has saved many from severe illness. And so in types of disease that are, if one may so speak, more organic. The fact cannot be disputed that many who have believed themselves incapable of walking, under powerful emotion, their own will being supplemented and "relayed" by that of another, do really find that they can walk a little. Our confutation of the priest's supernaturalism consists precisely in this proved power of the will. Doubtless, orthopædic appliances are often given patients who need only resolution, encouragement, and repeated trial in order to develop by exercise the strength that the crutch really conceals or neutralizes. In the sick room every experienced practitioner knows how much depends upon the *morale*, the resolution of the patient, and how even death and life may depend upon the will.

"All this, when we read it, seems

trite enough, but its significance is lost sight of in the battle of rival theories of disease, and to some it must seem the froth of nonsense. But the practical lesson of the very obvious truth consists in the simple duty of arousing the will to self-confidence and corporeal denotation. As has been well demonstrated; the best cure for the most outrageous hysteria is mental and volitional control—supplanting the patient's diseased imagination by a healthy one—true faith-cure in a legitimate and genuine sense. The puppets of fashionable automatism are prone to run to the doctor for every ache, real or suspected. To indulge them in their folly sometimes seems to the physician not without a certain worldly excuse. But, if a higher ethical ruling is adhered to, duty will counsel encouragement of prophylaxis and hygiene; and among the means of forefending disease an energetic domination of will over the body is often the most vital and important." •

PRACTICAL SUGGESTIONS FOR THE SICK-ROOM.

FOR the care of a patient very ill the more intelligent and experienced the nurse the better. A writer in the *Ladies' Journal* gives some practical hints in this connection that a good nurse will appreciate:

Every person who attempts to do nursing should know that much depends upon the self-possession and cheerfulness of the nurse. A great help to self-possession is the keeping of a sort of journal of the case. By jotting down the happenings of the day, and the symptoms of the patient as they appear, one will be sure not to forget what one wishes to tell the physician when he makes his visit.

In severe illness, or in chronic cases, where the patient is unable to leave the bed, it is much better to have a day and a night bed. The sleep of the patient will be better and more refreshing than if he is compelled to remain in one bed

all the time. Let one bed, at least, be of the light iron kind used in hospitals. They are very narrow and light, and can readily be wheeled from place to place. See that there are rubbers around the castors, as the noise of moving is much lessened in this way. If the patient is unable to help himself from one bed to the other, draw the light bed up against the other, being careful that the beds are of equal height from the floor, and the surface is even and flat. A sheet should always be doubled and laid across the bed in severe illnesses, to be used as a "draw sheet" with which to move or turn the patient.

By means of this sheet the patient can be gently drawn over on to the other bed. It is always well to have at least two persons to move a very sick person, though by means of the "draw sheet" the nurse can manage alone, if necessary.

Hot applications to the spine are excellent for relieving nervousness and sleeplessness. Long rubber bags can now be obtained that may be filled with very hot water and placed against the spinal column, or long bags of salt, which may be heated in the oven, answer quite as well. It is surprising how quickly the patient falls asleep under this treatment.

Hot fomentations are excellent for relieving pain and allaying inflammations, or to aid digestion after eating. For this purpose take two pieces of flannel (old blankets are best) about a half yard wide and a little longer than wide. Place one of them, dry, upon the seat of the pain, the stomach, abdomen, back or limb, and then fold the other flatly, three times, and dip the middle of it into boiling water, keeping the ends dry to wring it out. Place it immediately upon the patient. If it is too hot, put another thickness of the dry flannel under the wet one, as the heat ought not to be lost.

Change the fomentation when it cools, but do not let it get cold. When it is

finally removed, sponge the hot surface with cool water, that the patient may not be suddenly chilled. Sponging the whole surface of the body, with vinegar, alcohol, salt water or extract of witch hazel, is very refreshing and tonic in its effects.

Keep the hands and feet warm. If there is a tendency to coldness of the feet bathe them frequently in very hot water, cooling it off gradually before taking the feet out of the water. If the patient is unable to sit up, give him the foot bath in bed.

First put a piece of rubber or common oil cloth in the bed (a piece of oil cloth a half-yard square is good for this purpose), to avoid wetting the bed, then put a common water pail about a quarter full of water upon it, and place the patient's feet in it. More water can then be added if necessary.

Sometimes a few spoonfuls of mustard in the water greatly adds to its stimulating effect. When the patient is strong enough, alternate hot and cold baths are excellent, of course always using the cold water last.

TREADING WATER.

IN the summer season so many thousands of people go to the "shore" for bathing and boating that constantly repeated advice against accident is in place. A very large proportion of those who love to be in or on the water can not swim, and to them the suggestions in a late number of *Harper's Young People* should be welcome. The writer says:

Any person, without any previous practice, can tread water, and so keep afloat for a long time. He should keep his hands below the surface of the water, his lungs inflated, and his feet moving up and down as in walking. Let the "man overboard" throw his hands and arms out of the water, let him raise an outcry whereby the air is expelled from the lungs, and he will

sink to the bottom. The trouble is that nine people out of ten lose their presence of mind when they are in water out of their depth for the first time. If, instead of struggling and floundering about, they would do a little walking, there would not be the slightest danger of drowning right away.

Any one can tread water in the first attempt. No preliminary teaching is necessary. Treading water is simply walking into the water out of one's depth, with or without the aid of one's hands. The operation is not unlike running up stairs, and, if anything, easier. Truly, any man, any woman, any child, who can walk up stairs can walk in the water, and, remember, on the first attempt, without any previous instruction or practice.

Hence, I say that persons really ignorant of the art of swimming are perfectly safe in water out of their depth. Very often you hear people exclaim: "Ugh! if this boat were to upset I'd drown, of course. I can't swim, you know."

Yes, but you can tread water. Most of us attach a wrong significance to the word "swim." Why should we mean one thing when a man swims, and another or different thing when a dog swims? The dog can not "swim" as a man swims, but any man can swim "dog fashion" instantly and for the first time. The animal has no advantage in any way in water over man, and yet the man drowns while the animal "swims." The dog, the horse, the cow, and even the cat all take to the water, and are able to walk as they do when out of water. Throw a dog into the stream, and at once he begins to walk, just as he does on dry land. Why should a man, woman, or child act differently under like circumstances?

It seems strange that people have to be told to do what the animals do instinctively and instantly. Man's igno-

rance of so simple a thing as treading water is remarkable; it is without reason or excuse. There is a popular notion afloat that in some way the dog and the animals have an advantage over man in water. Nothing could be further from the truth. The advantage lies with man, who is provided with a paddle-formed hand, and knows enough to float when tired—something the animal rarely or never does.

Next to treading water, floating on the back is the easiest thing to do in water. This consists in lying flat on the back, head thrown well back, the lungs inflated, the limbs extended but flexible, the arms held close to the ears, the hands over the head. The majority of people able to sustain themselves in the water prefer to float in a horizontal position rather than in a perpendicular manner. Both positions are much better, in fact much safer, than the attitude that we assume in swimming. I have found it so. One day, in a rough surf, I was nearly strangled with a sudden swallow of water, and had I not been able to float, the result might have been disastrous.

WHEN A BABY SHOULD WALK.

PARENTS are much interested in this matter, and often harm is done by indiscreet haste. In reply to this and other questions a *Popular Science* writer says:

People sometimes ask: "At what age can we seat a child in a chair? when put him on his legs? how old must he be before we teach him to walk?" The answers are easy. He must not be made to sit till he has spontaneously sat up in his bed and has been able to hold his seat. This sometimes happens in the sixth or seventh month, sometimes later. The sitting position is not without danger, even when he takes it himself; imposed prematurely upon him, it tires the backbone and may interfere

with the growth, so the child should never be taught to stand or walk. This is his affair, not ours. Place him on a carpet in a healthy room or in the open air, and let him play in freedom, roll, try to go ahead on his hands and feet, or go backward, which he will do more successfully at first; it all gradually strengthens and hardens him. Some day he will manage to go forward upon them, and then to raise himself up against the chairs. He thus learns to do all he can, and no more. But, they say, he will be longer in learning to walk if he is left to go on his knees or his hands and feet indefinitely. What difference does it make if, exploring the world in this way, he becomes ac-

quainted with things, learns to estimate distances, strenghtens his legs and back. prepares himself, in short, to walk better when he gets to walking? The important thing is not whether he walks now or then, but that he learn to guide himself, to help himself,

and to have confidence in himself. I hold, without exaggeration, that education of the character is going on at the same time with training in locomotion, and that the way one learns to walk is not without moral importance.

HOW TO STRENGTHEN THE THROAT.

SIR MORRELL MACKENZIE, who was a specialist of high reputation in throat troubles, always insisted that a great many of the ailments that were brought under his notice could have been escaped but for injudicious codling of the throat. The throat must not be wrapped up too much; the great thing is to try to harden it. By care and persistence the neck can be made as weather-proof as the face. Many people who are not in the secret are amazed that the patriarchal Gladstone can stand for hours with head uncovered in the open air while a strong breeze is blowing. The ability to do this with impunity was gained by sitting habitually at a

window through which a draught was created, so that the head became accustomed to all variations of temperature and all degrees of air motion. In the same way the throat can become habituated to varying conditions. It should be kept free from wrappings. Women should dispense with their great feather boas and Medici collars, and men should cast aside their stifling mufflers. It is an excellent practice to wear turn-down collars, and gargling with cold salt and water in the morning has sovereign virtue, as well as bathing the throat first with very hot water and then with very cold. The throat thus receives a sudden shock and is braced up and permanently strengthened.

NOTES IN ANTHROPOLOGY.

The Value of Oriental Studies.
—A hundred years ago an eminent English scholar drew near the shores of India. Breezes from "Araby the blest" came from astern, and Persia lay on his left. From early life he had been familiar with fiction and with fact relating to the Eastern world, and now he writes: "It gave me irrepresible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of Asia, the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, and infinitely diversified in the forms of religion and government, in the laws, manners, customs and languages, as well as in

the features and complexions of men. I could not help remarking how important and extensive a field was yet unexplored, and how many solid advantages were unimproved." Sir William Jones—for the historic dreamer quoted became known as such to the republic of letters—Sir William Jones was realizing what the French call *s'orienter*, to find one's East. He was determining the true polarity which the scholar feels, the anthropologist above all others, in the Orient. Someone—I have forgotten whether it is Max Muller or Edwin Arnold—someone has said that no specialist in knowledge can be an intellectual exile in India. Philology, philology, psychology, theology, ethnology, art

and archæology find an immeasurable field of wealth in India. In the less grave pursuits of botany, zoology, geology, mineralogy and numismatology, the student is enriched by treasures innumerable.

Some of these central, guiding truths are these: The continuity of language and of life through all the ages; the continuity of ethnic religions in certain primitive features, and the fact that all beings are born into a remedial system, brought face to face with the Divine Light that "lighteneth every man that cometh into the world," and so "without excuse." There are many other illuminating and educating influences of travel. The globe grows small to me as steam and lightning lessen distance and outrun time itself (a cablegram I sent from Hong Kong to Brooklyn reached my door several hours before its apparent departure from China). Not only does the planet shrink, but human differences dwindle, and my heart grows in sympathy with all men as my brethren, whatever be their color, creed or clan. I am not a mere globe trotter, but one who is trying "to find his East" and get definite knowledge for himself and others.

Let me briefly illustrate the continuity of language and of life as shown in Hebrew history, Homeric hymn and Vedic verse. Sinologues tell me that the worship of one God, now preserved by the Emperor at Peking, and by him alone, once was a primitive conception among the Chinese. The masters of the Rig Veda find a similar monotheistic idea in early Hindu religion, thousands of years ago. We read of one supreme Being, "He is God alone above all gods." Again, "The wise who perceive Him within their self, to them belong eternal life, eternal peace." How very like the words of Jesus, "This is life eternal that they might know Thee," etc. Again, "He can be apprehended alone by him who says *He is*." This is like what we read in Hebrews, "He that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him." Seventeen hundred years before Christ and seventeen hundred years after Christ we find Parganya invoked alike by Hindu worshippers and by Lithuanian peasants in Central Europe, using the same name, Perkunas, god of thunder. Such facts of a continuity of life

and language strike us, says Max Muller, "as if we saw the blood suddenly beginning to flow again through the veins of old mummies, or as if the Egyptian statues of black granite were suddenly to begin to speak again. Touched by the rays of modern science, the old words begin to live again, the old names of gods and heroes begin indeed to speak again. All that is old becomes new, all that is new becomes old. That one word, Parganya, seems to open like a charm before our eyes the cave or cottage in which the fathers of the Aryan race (our own fathers, whether we live on the Baltic or Indian Ocean) are seen gathered together, taking refuge from the buckets of Parganya and saying, "Stop now, Parganya; Thou hast sent rain, made the plants to grow, and obtained praise from man."

The verse of Homer beautifully celebrates the bridal of earth and sky in vernal beauty after the fancied estrangement of winter. So Vedic verse tells of the days when no rain or sunshine came. Earth and Heaven went asunder. Storms arose. But wifely love springs up from Mother Earth, and Heaven's tears fall down upon his spouse. Reconciliation is had, and joy comes back again.

The coherence and solidarity of the race is shown in all these primitive and ineradicable conceptions of nature. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." The solar path day by day, *Rita*, or straight line, also indicates moral rightness within us, a law speaking through conscience, saying this is true and right, or the opposite. These phases of ethical truth we find in a literature which disappeared long before other literatures began. So, Confucius teaches, "Honor the sky, reverence the manes, then sun and moon will keep their *Rita*, or appointed time." Even before David said, "Thou knowest my down sitting and my uprising," the ancient maxim was taught that Varuna is present where two whisper, as a third to hear. "The great Lord of worlds sees as if He were near. If a man walks, stands, lies down or gets up, King Varuna knows it." The Sanscrit story of the unharnessed sun in the midst of the day, and of day lengthened into night, is

paralleled by the record in Joshua of the sun standing still. The story of Prometheus and his fire is but an echo in Greek of the earlier Sanscrit story of Agni or Ignis, which came from the sky, disappeared and was recovered again and brought to hearthstone and altar on this earth.

Turning from India to China, we find fruitful studies in ancient aphorism, which confirm the views already expressed. We prefix to our current witticisms, "as the Irishman said," or refer an adage to Shakespeare or Æsop, but do not know that the idea or simile is found in the proverbial philosophy of China, ages before Celtic, English or Greek author lived.

Disraeli has given us nearly 3,000 European proverbs, and claims 20,000. China is a far older source of supply and full as abundant. These sayings punctuate speech; they are read in school, used for decorative purposes on doors, houses and ships. Business proverbs are abundant enough to suggest a nation of shopkeepers; condemnatory proverbs, as to drinking, gambling and vain amusements, would lead us to infer that the people were very upright. But, like all other races, they know far better than they do.

"In clothes there is nothing like newness, in men nothing like age." "The older the ginger, the more pungent the flavor." "You may become a master of arts in three years, but not an accomplished traveler in ten." "The morning knows not the evening's affairs." "Work with the rising, rest with the setting sun."

"An inch of time is worth an inch of gold,
But time can never at that price be sold."

Not to multiply instances of this ancient aphoristic fecundity, it may be also said that there are epigrams in art, and droll conceits of color and form, full of suggestiveness. I visited a Buddhist monastery 500 years old, and noticed a colored frieze where in carving or moulding appeared a priest riding a dragon. I was told that it taught the fact of priestly power over nature. A wall leader, or spout, terminated in a colossal toad. Whether these and other emblems are inarticulate reverence or merely grotesque humor, may not always be certainly determined. They do show, however, in many and distant communities

a continuity of tastes and temper, whatever may be the cultus under which the peoples may have been trained.

The linguistic value of Oriental studies has been hinted at. It can hardly be overestimated. The religion and philosophy of the East furnish us with historic documents, the most ancient in the history of the human mind, "palæontological records" (as Max Muller calls them) of an evolution that begins to elicit wider and deeper sympathies than the nebulous formation of the planet on which we dwell for a season, or the organic development of that chrysalis which we call "man." The phrase "Oriental studies" must not, however, be limited to documents and dictionaries. The visible as well as the verbal, the people as well as their philosophies, the land and the book must go together. The well-read scholar makes an intelligent observer, and personal observations may modify or at least clarify the conceptions gained from books alone. It is believed by some that Ceylon Island, gem of the ocean, was the home of our first parents after their expulsion from Eden, and that it is but 40 miles from heaven!—E. P. THWING, M.D., *from paper read before New York Academy of Anthropology.*

Cardinal Points in Ancient Architecture.

—The study of the relative directions which the walls and angles of ancient structures bear to the cardinal points has scarcely yet received the attention from archæologists, that it merits. Several varieties of this "orientation," as it is termed, are to be found, each with its own meaning. The ancient Egyptian *mastabas* and pyramids have their sides, facing the cardinal points. This arose from the desire of having the door in the centre of the eastern side to face the rising sun, and the western door, *sta*, to face the setting sun, as it was through the latter that the god Anerbis conducted the soul to the other world. On the other hand, the Babylonians and Assyrians directed the angles, and not the sides of their temples, to the cardinal points, for what occult reason is not clear. Again, Mr. J. Walter Fewkes has found that the *kib vas*, or sacred chambers of the Tusayan Indians, at the Mogin Pueblo are oriented northeast and southwest. This, he

at first thought, was owing to the character of the bluff, but there are reasons to believe it of a ceremonial origin. Some curious observations in this connection are reported by Mr. Robert M. Swan, about the Zimbabur ruins, in the *Journal of the Royal Geographical Society*. He found a series of ornaments on the walls of a great temple, so disposed that one group would receive directly the sun's rays at his rising, and another at his setting, at the period of the winter solstice, when these points in that latitude were respectively 25 degrees south of east and west; while a third series of ornaments faced the full midday sun. Others were similarly arranged for the summer solstice; and a great stone over the temple showed, by alignment with the main altar, such carved pattern on the wall, the true north and south. This point of orientation is full of significance.—*Dr. D. G. Brinton in Science.*

Dress and Habits of the Lake Dwellers.—A. E. Wilson, in an article in the *Gentleman's Magazine*, on the lake-dwellers of Switzerland, alludes to their dress and food, of which the ruins have left hints. He says: "flax was grown by the lake-dwellers; and from it, they manufactured such articles as nets (with a small mesh for fishing, and a larger mesh for snaring birds); and a platted or woven cloth, evidently used for apparel. Coarse and canvas-like in its texture, this material looks singularly unlovely, yet it may have been worn with the grace of an Empress Josephine, by the belles of the aquatic villages. Some fragments of rope are believed to be made from the fibrous bark of a tree, warranting the opinion that this substance was utilized at times in the stead of flax. The skins of animals, it is presumed, supplied clothing in the colder seasons, their sinews would furnish thread wherewith to sew the garments, and we may still look upon the bone needles, which were held in fingers that so long ago became dust. Severely practical as the people of this age must have been, they were not indifferent to personal adornment. Hairpins, necklaces, etc., are collected at the Zurich Museum, and also a brooch resembling a safety-pin, and a button precisely

similar to the common stud of our own day. Another object considered to be a purse for ring-money, was like the wrist ornaments called bangles, which have no clasp, the ends simply overlapping. The primary nature of this article may be questioned, although it may be confidently inferred that the lake-dwellers were engaged in important business transactions, implying the need for some recognized medium of exchange. Possibly the exhibit the most possessing 'the touch of nature that makes the whole world kin' is a hollow clay ball, enclosing small pebbles, supposed to be a rattle made for a little lad or lass, who lived in one of these watery Swiss homes. Plentifully scattered through the relic beds of Switzerland's lakes are fragmentary remains of its ancient people's food. We learn that they were not cannibals, for amid a profusion of animal bones, very few of the human species are found. The deposits of the earliest settlements prove that the inhabitants were ardent hunters, and then largely fed on the spoils of the chase. But in after ages, when farming occupations were followed to a greater extent, the flesh of tamed animals chiefly, was eaten. Among the animals domesticated by the lake-dwellers were the ox, the sheep, and the goat. Their stalls, like their masters' dwellings were upon the water. Moss, which has been largely discovered, is thought to have formed sleeping couches for the household. Numerous wild fruits, such as apples, pears, plums, raspberries, blackberries and nuts, were included in the vegetable diet of these Swiss aborigines, and they cultivated wheat and barley. Flat, round cakes have been discovered, and also several stones, between which the grain was ground. The history of the Swiss lake-dwellers is to be deciphered only from the long-entombed simple relics of their household. They have left behind them no majestic monuments to speak of mental culture or of hopes and aspirations."

Psychical Bases of Society.—All actual and permanent expansion and integration of society proceeds from the voluntary co-operative action of individuals. Affection and self-interest are the attractive

forces, which bind society together, and these forces are consciously directed and made steadily operative solely by individual volition. Therefore, it is that in its psychological aspect—the aspect directly involved in all measures of social advancement—society is subordinated to the individual, the structure to the unit, instead of the reverse, as in the evolution of animal and vegetable organisms.

The social reformer, therefore, who would work in harmony with the tendencies and laws of nature must direct his efforts toward convincing the judgments and influencing the motives and moral natures of individual men and women, rather than toward forcibly changing the customs of society by legal enactments, official pronouncements, or majority votes under the white heat of an emotional political campaign. It is strange that our social reformers, who advocate the cure of societary ills by legislation, and the paternal control of the Government over the affairs of the individual, do not see that men and women must first be personally convinced of the utility of such public arrangements as they advocate, with substantial unanimity, before legislation in their behalf could possibly be effective; and when the practical unity of sentiment has been wrought out in the community which would insure the enforcement of the law, the law is really no longer a necessity. In other words, *voluntary consent* is the essential condition of all stable social arrangements, instead of governmental coercion. The object of the social reformer should be not only to accomplish the renovation of society, but to do it in the quickest possible time in which it can be so accomplished that the changes effected shall be permanent, and the trend of social evolution shall surely be directed toward the ideal of individual enlightenment and liberation and social integration. These ends can be surely accomplished by the method of evolution, and it should be the purpose of the wise social reformer to build along the great lines of natural evolutionary tendency, and thus to make use of those elemental forces, social, moral and biological, which will insure stability and permanent prosperity for the results of his efforts. The processes of social differentiation go hand in hand with

the tendencies to social integration. As occupations become more diversified, the individual acquires greater skill in his special vocation; he produces a greater amount of wealth, and so conduces more to the well-being of society, as well as, under a properly regulated system of labor, to his own personal well-being. Fewer hours of labor are requisite to secure a livelihood, as labor becomes differentiated and automatic; more time may be bestowed upon general culture, social intercourse, and the service of the commonwealth—upon the development, in short, of that fullness of life, which constitutes the ideal of a perfect manhood. In wisely serving himself the individual is rendering a greater service to society; and this in turn, inures to his own roundabout development. Egotism is thus purged of its excesses, and made to promote the general well-being. In the proper equilibration of egotistic and altruistic motives in the government of conduct, all conflict between these motives ceases. In wisely serving his neighbor, man renders the truest service to himself, and vice versa. Thus society integrates by a natural process of growth, obedient to laws which are operative in the evolution of all living things; and its ultimate form constitutes a real brotherhood of consent, instead of a militant organization consolidated by external coercion.—DR. LEWIS G. JAMES—*Popular Science Monthly*.

Anthropology in America.—

From Professor Starr's paper on Anthropological Work in America, we learn that but a few years ago, only one institution of learning in the United States, the University of Rochester, had the science of Anthropology upon its curriculum, but now a considerable number of American colleges and universities give instruction in this branch of learning. "It is suggestive to inquire how and why it has been introduced. At Yale, Prof. Sumner has for several years given such courses, because he felt that students unacquainted with the science could not profitably undertake his work in political science and economics. At Union College, Prof. Hoffman has found it necessary to give lectures on Anthropology as preliminary to the best work in psychology. At the University of Mississippi, we believe

it has been introduced as fundamental to historical study. In one way or another the subject has been crowding its way into the curricula, until now, in addition to the institutions mentioned already, Brown, Harvard, Clark, Vermont, and the University of Pennsylvania offer facilities for such study. At the new University of Chicago, anthropology is to be recognized, and several courses, covering a wide field, will probably be offered. The work at two or three of the universities deserves special notice. At Yale, Prof. W. G. Sumner gives two courses of instruction, in alternate years, one for undergraduates, the other for graduate students. Both courses are deservedly popular. At Harvard, a course of special training in archæology and ethnology, requiring three years for its completion, is given by Prof. Putnam. A fellowship has been founded in this department at Harvard, by Mrs. Mary C. Thorr, to be held by Miss Alice C. Fletcher during her life. In the event of Miss Fletcher's death, the income from thirty thousand dollars is to be paid as a salary to such person as shall be appointed to carry on the same line of work and research, relating to the Indian race of America, or other ethnological and archæological investigations. At the University of Pennsylvania, a special chair of American Archæology and Linguistics is held by Dr. D. G. Brinton, than whom no man in America is better qualified to offer courses in Indian languages. The broadest anthropological work at present offered in an American institution is that conducted by Dr. Franz Boas at Clark University, Worcester, Mass. Dr. Boas, although partial to work in the direction of comparative mythology and linguistics, is thoroughly trained in the methods of ethnography and physical anthropology. He has done admirable work among the Esquimaux, and the tribes of the northwest coast of America. He has prepared a work upon the Mythology of North America, which will soon be published. Dr. Boas is in charge of the physical anthropological section of the Department of Ethnology and Archæology of the World's Columbian Exposition at Chicago.

"Museums in ethnography and anthropology are not numerous in America. Collections of considerable size and worthy of

special notice exist at Cambridge, Salem, New York, Philadelphia, Washington, and Davenport. Of very great importance is the Peabody Museum of American Ethnology at Cambridge, connected with Harvard University, and under direction of Prof. Frederick W. Putnam, who, though at first a zoologist, has long since laid aside everything except archæology. No man has done so much to bring about the careful and systematic method of excavating mounds as he; and of the valuable collections which fill nine large rooms of the museum, a great part have been gathered under his personal supervision. New York is not so much a centre of anthropological work as it should be. At the American Museum of Natural History, one may see what is left of the Squires and Davis collection from the Ohio mounds, containing many specimens figured in the ancient monuments of the Mississippi Valley, the Squire collection from Peru, comprising a wonderfully fine lot of greenstone carvings, the collection of Colonel C. C. Jones, made chiefly in Georgia, numbering five thousand specimens, and the basis of his book, the *Antiquities of the Southern Indians*; a remarkable collection in European archæology, including series from the river gravels and caves of France, from the lake dwellings of Switzerland, and from the famous localities of Denmark; the Emmons collection from Alaska, which is, perhaps, the best collection from the Thirgits; the Sturgis collection from the South Seas, far larger than any other in America, and surpassed by few in Europe." Prof. Starr refers to the vast amount of work done in Philadelphia, where there is an unusual number of active societies, which more or less directly assist anthropological science. From this article one can get a very clear idea of the interest felt in this department of science in our country, and surely with the large number of clever men who are giving their lives to this study, America should keep abreast of older countries.

Ancient People of Palestine.—

"All along the coast of Palestine, from Jaffa to the northern limit of old Phœnicia, the geological traveler sees evidence of a recent submergence, in the occurrence of sandstone, gravel and limestone, with shells

and other marine remains of species still living in the Mediterranean. These are the relics of the Pleistocene submergence in which the Nile Valley was an arm of the sea and Africa was an island. No evidence has been found of the residence of man in Palestine in this period, when, as the sea washed the very bases of the hills, and the plains were under water, it was certainly not very well suited to his abode. The climate was also probably more severe than at present, and the glaciers of Lebanon must have extended nearly to the sea. This was the time of the so-called glacial period in Western Europe. This, however, was succeeded by the post glacial period in which the area of the Mediterranean was much smaller than at present, and the land encroached far upon the bed of the sea. This, the second continental period, is that in which man makes his first undoubted appearance in Europe, and we have evidence of the same kind in Syria. One of the most interesting localities proving this is the Pass of Nahr-el-Kelb, north of Beyrout. At this place exist remains of ancient caverns, in which are embedded multitudes of broken bones and teeth of large animals, and flint flakes used as knives by the aboriginal people. The bones and teeth belong not to the animals which have inhabited Lebanon in historic times, but to creatures like the hairy rhinoceros and the bison now extinct, which could not have lived in this region since the comparatively modern period in which the Mediterranean resumed its dominion over that great plain between Phoenicia and Cyprus, which we know had been submerged long before the first migrations of the Hamites into Phoenicia, even before the entrance of those comparatively rude tribes which seem to have inhabited the country before the Phoenician colonization. Unfortunately no burials of these early men have yet been found, and perhaps the Lebanon caves were only their summer sojourns on hunting expeditions. They were, however, probably of the same stock (the Cro Magnon and Comstadt) of the so-called mammoth age in Western Europe, who have left similar remains. Thus we can carry man in the Lebanon back to that absolutely prehistoric age, which preceded

the Noachic deluge, and the dispersion of the Noachidae. If, in imagination, we suppose ourselves to visit the caves of the Nahr-el-Kelb Pass when they were inhabited by those early men, we should find them to be tall, muscular people, clothed in skins, armed with flint-tipped javelins and flint hatchets, and cooking the animals caught in the chase, in the mouths of their caves. They were probably examples of the ruder and less civilized members of that powerful and energetic antediluvian population, which had apparently perfected so many arts, and the remains of whose more advanced communities are now buried in the silt of the sea bottom. If we looked westward on what is now the Mediterranean sea, we should see a wide wooded or grassy plain as far as eye could reach and perhaps might discern vast herds of elephant, rhinoceros and bison wandering over these plains in their annual migrations. Possibly on the far margin of the land we might see the smoke of antediluvian towns long ago deeply submerged in the sea. The great diluvial catastrophe, which closed this period and finally introduced the later geographic conditions, is that which we know as the historical deluge, and the old peoples of the age of the mammoth and the rhinoceros were antediluvians, and must have perished from the earth before the earliest migration of the Bein Noah."—SIR WILLIAM DAWSON in *North American Review*.

The Dirtiest City in the World.

—United States Consul Bedloe, writing to the *Practitioner* from Amoy, China, says that city bears the unenviable reputation of being the dirtiest city on the globe, a reputation thoroughly deserved.

The city is built on the edge of a mountainous island, and is exceedingly old. Inscriptions on ancient tombs run back as far as the beginning of the Christian era, and coins found in accidentally discovered graves date to dynasties from 500 to 1,000 B. C. During all this period the hillsides of the city have been used as burying grounds. As the population increased, the houses encroached upon the cemetery land until finally the two became hopelessly intermixed.

The United States Consulate is sur-

rounded by over a hundred tombs, and a score of the large blocks of granite used in and about it are old tombstones. On the hill immediately behind the residence of F. Malcampo, Esq., the graves touch one another at every point and form a solid white surface of rock, brick, porcelain and cement, covering more than a million square feet. Near the Lam paw-do Joss house 30,000 bodies are said to have been buried vertically to save space. They lie, or stand, in a plot of land of as many square feet. Amoy proper and its suburbs have a living population of about one million, and a dead one of four and a half times as many. The wells are shallow, and are sunk on the edges of the graveyards and even among the tombs themselves.

The city is walled the same as it was in the time of Confucius. It has no sewers whatever. The streets vary from two to six feet in width; no wheeled vehicle can use them. An equestrian would experience great difficulty in turning a corner. Here and there is an open space or plaza, dug out so as to be a huge open cesspool. Into it the streets discharge their filth and the house servants the refuse of their houses. Nothing goes to waste in China. The decomposing ooze, no one knows how deep, is used for growing onions, water cress, water lilies and other edible plants. Under a hot tropical sun their growth is marvelous. All garbage and offal is thrown into the yard for the pigs. What these omnivorous quadrupeds refuse is thrown into the streets and lies there until washed away by the rain or carried onward by the feet of the traveling multitude. The amount of street dirt found in this way is very great, and its nature very offensive and foul smelling. It accumulates in angles and no-thoroughfares. Where it settles it is always being rooted up by pigs and scratched over and into by pariah dogs. It should be said in justice to these two animals that they are excellent scavengers and devour almost everything. The pigs are simply invaluable, consuming even human fecal matter and urine. Without them the population would be swept away in thirty days.

China and Japan Contrasted.—In an article entitled, "Chinese and Japan-

ese Traits," in the *Atlantic Monthly*, Ernest Fenellosa, referring to the prevalent idea that the Chinese race and civilization are inferior to the Japanese, says: "Whatever is most admired in the island race, be it the art, the gentle manners, the poetry, the unworldly ideal, for all these the Japanese himself pays homage to his Chinese masters. One is a home of a civilization of hoary age, with strength spent, struggle and crisis long since passed; the other, that of a youth in experience and temper, who has never, till now, been forced to grapple with the deepest social problems in a life-and-death struggle. Yet a comparative biography of these two racial lives would exhibit the closest affinities between them. From it we should discover that the specific types of far eastern civilization have rested upon a common basis of constructive ideas; that the same moving principles which dominated the policy of successive Japanese eras, the same ideals which gave life and form to their myth, their poetry and their art, had already created structures of similar nature, but on a far vaster scale, beyond the Yellow Sea. The continental art and literature and law, hot from the mortal struggle of China to objectify her highest ideals, were received and gayly worn as beautiful jewels, or wreathed anew into lovely garlands, by the more fortunate island mountaineers. To Chinese art and culture at their best in the Tang and Sung dynasties, we must yield the palm for power, dignity, truth and spiritual earnestness. No doubt there are an elusive subtlety and a buoyant geniality in the subsequent Japanese illuminations, which have a distinct charm of their own. No doubt, too, in Japanese character there is something which reminds us strongly of the modern French, or of the ancient Athenians. Nevertheless, on the whole, and in spite of temperament, it may be, we are forced to say, that China has played the part of Greece for the whole eastern world. Just as all that is classic and supreme in the inspiration of western literature and art and philosophy comes down the ages to us from its creative centre at Athens, so all that is vital and classic in Oriental culture radiates from Loyang and Hangchow; and just as frankly as Rome borrowed her

models from Greece, so did Japan borrow hers from China." The writer wishes to acquit Japan entirely of the charge of fickleness, levity and love of change, for this is attributable to the earnest desire of the nation to grow, to take advantage of all the best thought and cultivation of this age. The Chinese conservatism, so called, and the stolidity of the people are really only results of "vast movements of rise and fall, of hopeful ideals, mortal struggle and temporary exhaustion." The Japanese are still vigorous, hopeful and alert, possessing individuality, which is "the power to produce freshly from within, to react and adapt under rapid change of environment." At the close of the article this prophecy is ventured: "Through her temperament, her individuality, her deeper insight into the secrets of the East, her ready divining of the powers of the West, and more than all through the fact that hers, the spiritual factor of the problem, must hold the master key to its solution, it maybe decreed in the chambers of destiny, that on the shores of Japan shall be first created that new, latter-day type of civilized man, which shall prevail throughout the world for the next thousand years."

ALUMNI ANNUAL MEETING.

At the close of the session of the Institute in October next, the regular annual meeting of the Alumni Association will be held at the Institute Building. At these meetings, the following papers will be presented and discussed:

"Phrenology in the Schools and colleges," by G. H. Greer, of Cal. Mr. Greer has long been deeply interested in this subject.

"Insanity," by Prof. G. Morris, of Ore. A general paper on the subject of alienism.

"Treatment of Criminals," by W. T. Round, Esq., Secretary of New York Prison Association. Mr. Round has just returned from a tour of rest in Europe, and will be present if possible.

"Observations on the Organ of Weight," by Dr. J. L. Capen. The Philadelphia veteran will awaken

much interesting discussion by this departure.

James McNeill, A. M., author of "Brain and Mind," will prepare a paper. Subject unannounced.

Dr. H. S. Drayton, LL.B., the Journal editor and Institute instructor, may present a paper. Subject unannounced.

We trust that all persons interested in the subjects mentioned, and especially the Alumni, and many friends of advanced mental science will be present to enjoy the programme which the committee has arranged.

J. W. SHULL,
Chairman Working Committee.

THE GRIPPE PUZZLE.—A commission appointed by the British government to inquire into the nature and cause of *la grippe*, have made a report which contains much interesting evidence, but does not solve the problem as to the origin of influenza, nor provide any sure prevention of the disease. Contrary to the popular opinion, the report maintains that the disease is not spread by atmospheric conditions but by personal contact. Its reason for thus concluding is that isolated persons, such as persons confined in prison, lighthouse-keepers and others, enjoy immunity from the disease, while the greatest mortality from its effects has been found in large communities. In this connection it mentions that the general post-office leads the list of "large communities" where the disease has been most prevalent. That so many persons should be seized simultaneously is accounted for by the fact that the period of incubation is short, sixteen hours to three days being held to be sufficient to account for a whole community being seized at once where only one or two people originally suffered from the infection. It is expected that in accordance with precedent the disease will disappear after two successive years of epidemy.



NEW YORK,
September, 1892.

SYSTEMATIC MORAL EDUCATION.

TENTH PAPER.

THE MORAL ELEMENT ESSENTIAL AT THE
BEGINNING.

The foundation of culture is the moral sentiment.—*Emerson.*

IN a recent number of *School and College*, Mr. E. B. Andrews has expressed the opinion that the constituents of a sound education are—first, character; second, culture; third, critical power, including accuracy and sympathy with all the various ages, nationalities and moods of men; and fourth, power to work hard under rule and pressure. He says, with reference to this category of essentials: "We see here that knowledge is left out of the account. It is quite incidental and relatively insignificant. Yet this is what most people have been wont to regard as the sum and substance of education."

We presume that the above writer is but emphasizing the importance of moral culture in this statement, for he must recognize that "knowledge," and not an insignificant quantum of it is absolutely necessary to the practical demonstration of these four fundamentals of development. How is the individual to express character, culture,

critical power, and that mental equilibrium so admirable unless the material of knowledge in adequate supply be at his command? And how can it be at his command without a full exercise of his intellectual or knowledge faculties. It is well to say that "education must enrich life, not enlighten it merely," and that "Culture stands in importance close to character, and is far more to be sought than mere mental ability," but it should be realized that it is the intellect that must be exercised to furnish the moral nature with a proper understanding of the meaning of those principles of truth, duty, and integrity that enter into noble and manly conduct.

The system of training that is applied to the inmates of the Elmira, N. Y., Reformatory shows the best results from the association of physical culture with intellectual and moral education. These special experiments have proved that the dullest criminal can be improved under a careful and positive curriculum that combines purposeful muscular exercises with graduated mental drill. We have referred to the method of the Elmira Reformatory before in connection with a topic allied to our present one, but it is deemed relevant to introduce again the work done in that penal institution, because of its strong pertinency to what is but a natural order in the development of a human being, the inter-related growth of body and mind.

We do not think that our discussion necessarily includes the source or *origin* of the moral sentiments. That is a metaphysical or psychological inquiry that the philosophers may settle for themselves. It matters not in the practical

evolution of the principles involved whether the instincts that make up moral character were innate or acquired. That we find them in every child of normal constitution is sufficient to demand our respectful attention to their proper development, just as much as the intellectual faculties.

Another inquiry that we would briefly consider at this point is one that has expressed the doubt that in the attempt to carry out a system of moral education we should be able to find teachers competent enough for the work. We think that endeavor to inculcate the theory and practice of correct moral conduct, under a system that it would not be difficult to supply, would so awaken the earnest co-operation of the vast body of teachers in our country that they would ere long at least give as much attention to it as to the ordinary intellectual routine. Never before in the history of education were teachers so alive to the responsibility of their calling, and into their sense of responsibility is entering the conviction that the exercises of the class room should include something more than the succession of reading, writing, spelling, arithmetic, grammar, geography, history, etc., etc. One asks:

"Did excellence in arithmetic ever make a man a broader, more unprejudiced voter? did arithmetic ever raise the moralless standard of right and wrong in the street gamin? Did arithmetic ever broaden and sweeten the woman's narrow, petty criticism of her neighbor? Did arithmetic ever add one shade of refinement, ease of manner, polish or repose to our rude-mannered American society? Indeed, is there any ethical value in arithmetic? Yet it is the ethical sense we need to arouse; it is the conditions we are supposed to be working for, the ethical sense we claim to be bringing out."

It is their study of child character

that awakens the sense of responsibility, for with interest of teachers in the individuality of their pupils must grow their estimate of the intimate relation that teaching has to the future of the young minds in their keeping.

In the home of those who recognize the importance of culture and integrity, and would have the children brought up in strict accordance with the highest ethical principles, most parents feel at a loss for some trustworthy guidance in the very outset of endeavor to inculcate the little ones with clear and practical rules of action. In their life every day contingencies arise that should serve the best purpose to the intelligent guardian, but if he or she is at a loss what to do at such a time the child is more likely than not to obtain a false idea of the proper course. As people commonly act, it is certainly not going too far to say that there is more spasmodic jump-at-conclusion conduct in their moral relations than in any other phase of their mental interaction.

The demand is but reasonable that parents should meet their responsibilities in the matter of providing the guidance that is indispensable to an orderly development of the child's faculties and instincts. As it begins its earthly career with a body and mind given by its parents, they can not, in any way evade its right of protection and training at their hands, and their duty from the first hour of its existence is to supply the best conditions within their power for the promotion of its healthy growth in all parts of its being.

While the child inherits a wide range of aptitude, it possesses a special individuality that marks the relationship of

family and race. The form and temperament of body, the tendency and expression of mind include characteristic elements of both parents. So the child is a "reincarnation" of its father and mother, and its career from month to month, and year to year is for the most part a reflection of their characters and of their treatment.

The dependence of the child upon its parents during the first four or five years of its life is absolute. That is the period of greatest plasticity—body and brain being susceptible of modification to an indefinite extent, even deformities of a constitutional sort may be removed entirely, or for the greatest part, and strong aptitudes modified to the extent almost of suppression. The plasticity of the child organism is an intimation of nature that it is little short of criminal to overlook, so much does the training good or evil contribute to the future happiness or misery of the human being.

We do not recognize in the child organism an active, intelligent, moral sense—true conscientiousness, or the sense of duty, obedience, etc.; these have but a germinal existence then, but in the guidance of the physical and sensory activities there may be impressed certain modes of exercise that will impart a bias or tendency of expression and development to the ethical nature. The simple credulity of the child mind is a most important factor for molding the cell substance of his brain, as it were, into form that shall evolve honest and consistent conduct. If the responses to his eager inquisitiveness are true, direct and consistent, and no attempts are made by design or caprice to falsify the

object lessons that nature spreads out, why should not the consistence of the sense growth affect the germs of the moral organism. The manner of the feeding, the activity and the sleeping must be considered in this light; regularity, system, solicitude with frank and sincere treatment, will be productive of habits in the sense life that will have a correspondent expression in the intellectual, as the mind develops later; while irregularity, selfishness, deceit and negligence in attending the needs of the child will not only be productive of vicious habits in its early sense life, but project an intellectual growth that will be incoherent, and a moral activity that will be unstable and depraved. The law of consequences is absolute in the mental economy, and teaches us what to expect as the necessary result of false teaching, but at the same time, it points with stellar-like clearness to the benign effects of careful and well ordered training in every individuality. From these considerations, which might be elaborated to the extent of a volume, the reader perceives that in the early child-life parental ministrations to its mere sense growth and physical expansion includes a moral outcome of serious importance.

A NEW READING OF CEREBELLUM FUNCTIONS.

Now comes a French observer, Dr. Courmont, who makes the announcement that the cerebellum presides over sensory functions. One of his stronger reasons for this opinion is that the cerebellum is so richly endowed with gray substance much more richly in proportion to its size than the cerebrum. Another is the apparent congruity of

observations in cases of absence or smallness of the organ ; such cases, as a rule, exhibiting little sensitiveness or feeling, although intellectually there might be average clearness and competence. Courmont points to the cat as a fair example of cerebellar influence. Naturally it is a very impressionable animal, and it has a cerebellum that is largely developed in proportion to the general size of its brain. Remove the cat's cerebellum and it becomes apathetic, expressing neither irritability nor fear. Birds have large cerebella, and they are highly excitable, especially on the social side of their lives.

On the physiological side the relation of some of the independent cranial nerves to the cerebellum or its immediate connections appears to favor Courmont's views ; the lachrymal, pathetic, facial and acoustic nerves start from the cerebellum, annular protuberance or cerebellar peduncles, and these bear a most important part in the emotional life. It is seen that the French observer goes much beyond the physiologist of the average type who has been inclined to impute certain properties in the cerebellum relating to muscular activity, and he logically makes out a case that mere co-ordination is far from explaining. In fact, Courmont goes much beyond Gall, for the latter only claims for the cerebellum power of impression in regard to sexual feeling, and does not attempt to demonstrate further functions although the idea of a co ordinate muscle action appears to have been in his mind ; but the Frenchman would include a wide field of sensations in the complex organism of the little brain—the sex element being one of the many its energy inspires.

BASIS OF TRUE GOVERNMENT.

THE basis of all community government, by whatever name it is known among men, is found in the individual. Is he able to govern himself ? Then will the system by which his community is administered be distinguished by order and advancement. If he shows incapacity for self government as an individual, then will the civil administration show a want of order and efficiency proportioned to the degree of incapacity for self-regulation. A writer in one of our weeklies states that it is the American idea that the common people have such an inheritance of power that they are able to direct the life of a great nation. Certainly it was upon this assumption that the fathers of our Republic builded the framework of the nation ; an assumption reasonably deduced from a consideration of the human organization.

Some insist that exceptional culture is essential to self mastery, and that it falls to but few to have the privilege of such culture. Grant this and the principle of government by the many for the many is a fallacy, in other words, democracy as the basis of a great permanent nation, is a dream.

We, however, claim that self-government in the individual is not dependent upon the privileges of an education or training essentially extrinsic, but upon self-knowledge and self improvement. Every person can look into himself or herself and learn the intellectual and moral condition of the intrinsic *ego*, and with the learning of this comes the power of improvement. Poise of mind, self control, moral apprehension are found in the majority of instances, not in the person of high culture and exten-

sive acquisitions, but in people of average mental development. These have studied themselves and learned where and how they were wanting in the qualities that make for good in character; and seeing that it was not attainment in science and scholarship that built up character, but moral growth, a matter altogether dependent upon personal determination and effort, they sought its promotion. Carlyle said that he had great confidence in the *common sense* of the people. We would say that we have great confidence in the *moral sense* of the people, so far as concern their capacity for development in those elements of poise and character that are essential to a national evolution that will be beneficent to the world. All that is necessary to this evolution is a common disposition to self study, with

the motive seriously formed to uplift and ennoble the personality.

THE INSTITUTE.

SOON after the issuance of this number of the PHRENOLOGICAL, the session of the Institute will be opened at the hall which has been set apart for lectures. The locality of this hall is in the very heart of New York, within convenient reach of the most important features of our great city's life, and of those things that are of value to the student of human nature. We are certain that the students generally will find pleasure in the new place, as well from its local relations, as well from the better facilities that are afforded for their prosecution of the studies that are the object of their coming.



To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

INHERITANCE OF DECAYED TEETH—C. G.—
Because one's parents have decayed teeth,

it does not follow necessarily that he or she will lose teeth early. Eat food that makes bone and muscle, and your chances for good skeletal development will be improved. We have known young people whose teeth were soft, and tending to decay, give them a totally different consistency in the course of a year by changing their dietary. The soft, pulpy, white flour biscuit of the baker being thrown aside for well-made, all-wheat bread and oatmeal, milk, eggs being made part of their every-day staples, and coffee, tea, cake and candy being rigidly eschewed, they in time assumed a more vigorous bodily form, and their teeth participated in the improvement.

CHARACTERISTICS OF THE ACTOR—A. G.—
For the efficient actor there should be a good development of the esthetic, imitative and perceptive faculties, with a strong, well-poised individuality. In the phrenological

books you will find this subject discussed, and hints of value given. "Heads and Faces" furnishes hints on the subject of organ and faculty training that you can appreciate.

MUMPS—T. S.—This common enough malady is a contagious inflammation of the glands (parotid) in the cheeks, just below the ears. As a rule, it is a light affection and requires but reasonable care on the part of the patient. The hygienic treatment is best; a liquid diet—milk, gruel, soup, etc., and cover the affected parts with a wet compress, such as is usually of value in simple sore throat. Care should be taken to avoid exposure to cold, which seems to be the cause of the recession, or "sticking in" of the disease on some internal organ. But the fear of cold should not prevent sponging the body with tepid water, if there is fever.

TO SEVERAL CORRESPONDENTS—To save the editor much embarrassment and yourselves delay, and perhaps apparent inattention, you should observe the rules noted at the head of this department. Occasionally a letter is received which does not contain the name of the writer. Frequently the writing of a letter or contribution is so bad that we can not make it out, and often the name of the sender is quite illegible. It were well in addressing the Editor regarding a matter in his department, to direct to him *personally*. This course may prove more satisfactory to both sides.

PERVERTED GIRL—H. V. C.—The girl you mention inherited a large base of brain, or received it at birth, and her training and associations have evidently been of the kind to bring into exercise the selfish and animal propensities to a dominant degree. We should say that the control of these propensities has produced a condition of such unbalance that she is practically insane. We should expect to find in her a temperament of the bilio-motive class—a very broad or full-side head, with little elevation, except, perhaps, at Firmness. The forehead may be rounded, but is of moderate depth, as compared with the backhead. The ears are probably set low, as related to the line of the eyebrows, imparting to the central fosseae of the cranium an unusual depth. Send us,

if you may, photographs—front and side views—of the girl, and also a description of her appearance.

DELIVERY OF LETTERS—H. A.—If any person intercepts your letters in their way to your hand, and opens them, he or she is guilty of a penal act. The law is very definite in this respect, and prescribes severe punishment for each offence. It is made the duty, in fact, of the postmasters to see that a letter is delivered to the person whose name or title is on the envelope. The ruling is that as soon as a letter has been placed in the post office it is the property of the person whose name is on the cover, and it can not be taken out of the custody of the postmaster by even the writer. Your claim is evidently a strong one, therefore, and you can, if you please, demand the help of U. S. authority to enforce it.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred.

"That Boy of Mine" was found on my desk, but was pushed aside among things to be looked over in the future. How long it had lain there I can not now say; but this I do know, that on April 20, 1892, in clearing away the accumulated matter not necessary to be kept any longer, my eyes rested on "That Boy of Mine." And notwithstanding, I found it to be chiefly an account of "interesting reminiscences," with reference to useful papers and books, I found myself much interested in its reading. I felt an impulse drawing me to read the sketch in my travels to others who are concerned about the future of their children, and so to aid them by any suggestion that might come up in the direction set forth in "That Boy of Mine."

I am now past the age of money grabbing; if ever such an age had a hold on me or my real purpose in life; but I do not know the time when I had no interest in the "rising generation," and often have felt puzzled in regard to what was best for "That Boy of Mine" as well as other boys.

How far I have missed the mark with these tender shoots, will be more or less seen or understood in the final development. My aim has been ever to speak encouragingly to them, and have them look up—and get up—and on.

When Johnny and Mary, Jimmy and Jennie, have settled down with pa and ma after tea at the family table, there and then is the time to read in a forceful manner about "That Boy of Mine," and to take in all the suggestive thoughts it contains.

As a moneyless man, about all I can do, is to write thus my opinion of a most valuable service to humanity.

I. D. GUILY.

Ashley, Mo.

PERSONAL.

MRS. ANN HYDE, of Peekskill, recently celebrated her 108d birthday. She is the oldest pensioner on the rolls of the United States Pension Bureau. Her husband was a veteran of the war of 1812, and she draws the liberal stipend of \$12 a month. Her eyesight and hearing are much impaired, and she is unable to walk, but she can still sit up in a chair and dress herself. It may be said that there are a good list of aged women who draw pensions because they are widows of *Revolutionary* soldiers.

PERE MARQUETTE, one of the early explorers of the great lakes, is to have a statue placed in the capitol at Washington by the State of Wisconsin. He was a genuine Christian missionary. The city of Marquette, Mich., and several other points, are named after him. Father Marquette had a peculiar power of influencing the Indians by the gentleness of his character.

THE death of Mr. Thomas Cook, the founder of the great excursionist system which bears his name, marks the close of an interesting and useful career. Last year the jubilee of the Cook system was celebrated at a great banquet at the Metropole, London, at which royalty, art, literature, and travel were represented. Mr. Cook's career began in 1841, when he arranged to carry 670 excursionists from Leicester to Loughborough to a temperance fete. He took them at a shilling a head. Later on he began arranging for trips to the Great Exhi-

bition, and he then conveyed 165,000 persons to London and back without a single accident. Scotland was also visited on the cheap-trip system, and finally Mr. Cook began his famous Continental tours to Paris, Switzerland, Germany and elsewhere. From the Continent Mr. Cook turned to America, to the East, and to trips around the world, his most famous "personally conducted" undertaking being, probably, the transport service for the Nile Expedition, which was entirely managed by his firm. For this he and his eldest son, who now has the chief control of the vast business, received the thanks of Lord Wolseley. Mr. Cook was to the last a simple, dignified and unpretending gentleman. His age—he was 84 when he died, a year older than Mr. Gladstone—was accompanied by several infirmities, blindness being one. But he retained his clearness of mind to the last, and he recorded his vote in the general election.

The publishers of the *PHRENOLOGICAL* were personally acquainted with Mr. Cook for many years, and can testify to his practical interest in all measures for human improvement.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

"Nor for ourselves, but others," is the grand law inscribed on every part of creation.—*Edward Payson*.

CENSURE is a tax the public levies upon an eminent man.

THE Bible is the most thought-suggesting book in the world. No other deals with such good themes.—*Herrick Johnson*.

OUR honor does not emanate from other men's opinions of us, but from our own heart.

THEORIES may be beautiful, they may contain some truth, but experience knows all their romance on one side, and brings them to a test of their real value.

NOTHING but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less.—*Whately*.

God made the rose out of what was left of woman at the creation. The great difference is, we feel the rose's thorns when we gather it; and the other's when we have had it some time.—*Landor.*

TEMPERANCE puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—*Benjamin Franklin.*

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day
I shall be satisfied.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

"Does your tooth ache yet? If 'twere mine I'd have it out at once."

"If 'twere yours! So would I."

"I KNOW what nights of labor are," said the mother of six boys as she sat down to repair the pile of trousers and jackets.

"I," SAID Binks, "started life without a cent in my pocket."

"And I," put in Hicks, "started in life without a pocket."

DE wise man leabs his winders onlocked at night so dat the boyglers won't hev t' smash de glass t' git in.

"ARE you pretty well acquainted with your mother tongue, my boy?" asked the schoolmaster of the new scholar.

"Yes, sir," answered the lad timidly, "ma jaws me a good deal, sir."

"How do you do?" said mamma's caller to little Fay.

"I don't do anything now," answered Fay. "It's vacation, and mamma said I could have a rest."

FIRST TRAMP—There ain't goin' to be good livin' for our profession in the future, I'm afeard.

Second Tramp—Blow me! how's that?

First Tramp—It's this 'ere civilization. These cookin' schools is teachin' gals 'ow to use up the cold wittles.

How should drum music be sold? By the pound. How should music generally be sold? By the chord.



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

"CULTURA."

In the June number of the PHRENOLOGICAL JOURNAL of 1887 there was published a portrait with a delineation of the character of Dr. J. W. Lowber, at present pastor of the Christian Church in Fort Worth, TEX. The examination was made by Prof. Sizer from photographs furnished by the writer. In this delineation of character occurs the following passage:

"His intellect is like his mother's, intuitive, ready, prompt and practical. He has mechanical talent and artistic taste, and these would aid him in thinking and stating his thoughts; he would get more matter on a page, would weave in particulars so that they would seem consecutive and methodical and natural, and yet get as much of history and fact on one page as many a good writer would get on three; consequently his intellectual work, sustained, urged and emphasized as it must be by his force of character, will always carry influence which will seem to be final. If he were a lawyer he would be remarkable for condensing a whole case into few curt and terse sentences; and his summing up would be influential, and would seem to supplement and supersede whatever had been said and done before."

Dr. Lowber has been for many years an occasional contributor to this and various other publications, and is also the author of several works which have had a wide circulation. These are "The Struggles and Triumphs of the Truth," "The Devil in

Modern Society" and "The Who and the What of the Disciples." The purpose, however, of this writing is to call attention to his latest work just published, entitled "Cultura, or the Relationship of Culture to Christianity," in which the striking characteristics mentioned in the foregoing extract are illustrated in a remarkable degree.

The book contains 544 pages, and is written from the standpoint of the divine inspiration of the Bible, and the miraculous basis of the Christian religion. The special purpose of the book is to show the consistency of the highest culture in all departments of education from this standpoint. The versatility of the author in his treatment of the subject is remarkable. In this brief compass he has laid under contribution the works of the masters of science, philosophy, religion, literature and art, ancient and modern, in great profusion to support his position. It is seldom that such a wide field of investigation is covered so well in such concentrated form; and while his sentences flow with smooth, rhythmical cadence, each point is forcibly presented, with no redundancy of expression. The book will be read with interest by Bible students as well as by those interested in phrenological illustration.

M. O. TIERS.

PUBLICATIONS RECEIVED.

UNITED STATES OFFICIAL POSTAL GUIDE.

July No. tells what a circular is; why mail matter is sometimes not delivered; discusses the "green goods" business, and other topics of interest to the business and social world.

A MEMORIAL TO CONGRESS. On the subject of a comprehensive exhibit of roads, their construction and maintenance, at the World's Columbian Exposition.

Mr. Albert A. Pope, of Boston, is very urgent in this pamphlet for a proper representation of the road matter. He should be sustained. Country districts, if distinguished for anything, are, as a rule, notable for their bad highways and by-ways, and few of our more intelligent people appear to estimate at anything like their value the service good roads are to a community.

PRACTICAL CARRIAGE BUILDING. A collection of articles compiled from those contributed to the columns of *The Blacksmith and Wheelwright* during the past few years, and covering the entire range of the Art of Carriage Building, from the plan of a vehicle to its completion, illustrating and describing fully the sectional parts. Edited by M. T. Richardson, editor of *The Blacksmith and Wheelwright*. Illustrated. Vol. II. Cloth, \$1. M. T. Richardson Co., New York.

The first volume of this title was noted a while since as an exceedingly useful manual to the working mechanic in the trade represented. The second volume, just received from the publisher, is a continuation, and completion of the series of instructive papers that bear upon the different departments of carriage-making. The first paper gives some information regarding axles, in addition to what is said in Vol. I.: then follows a detail of the plumbing of spokes, gather of wheels, making yokes and whiffletrees, laying off a fore carriage, special tools, making ovals, blocking corners, making and laying off of patterns, and drawing of tools. Complete instructions regarding the laying off and framing of carriage bodies, construction of carriage parts and wheels, light and heavy sleighs are given. The book is profusely illustrated, and printed and bound uniform with the first volume.

SOUTHERN WOMEN in the recent educational movement in the South. By Rev. A. D. Mayo, M. A. Is the title of Bureau of Education Circular No. 1 for this year.

We are pleased to see that the interest shown by women of the Southern States in educational progress has obtained a recognition. Mr. Mayo's statements will go far toward correcting many erroneous impressions especially current in the North. The book is practically a report founded upon an extensive course of inspection of school affairs, and one of its urgent conclusions is the great need of increased facilities for the children and youth in all parts of the South.

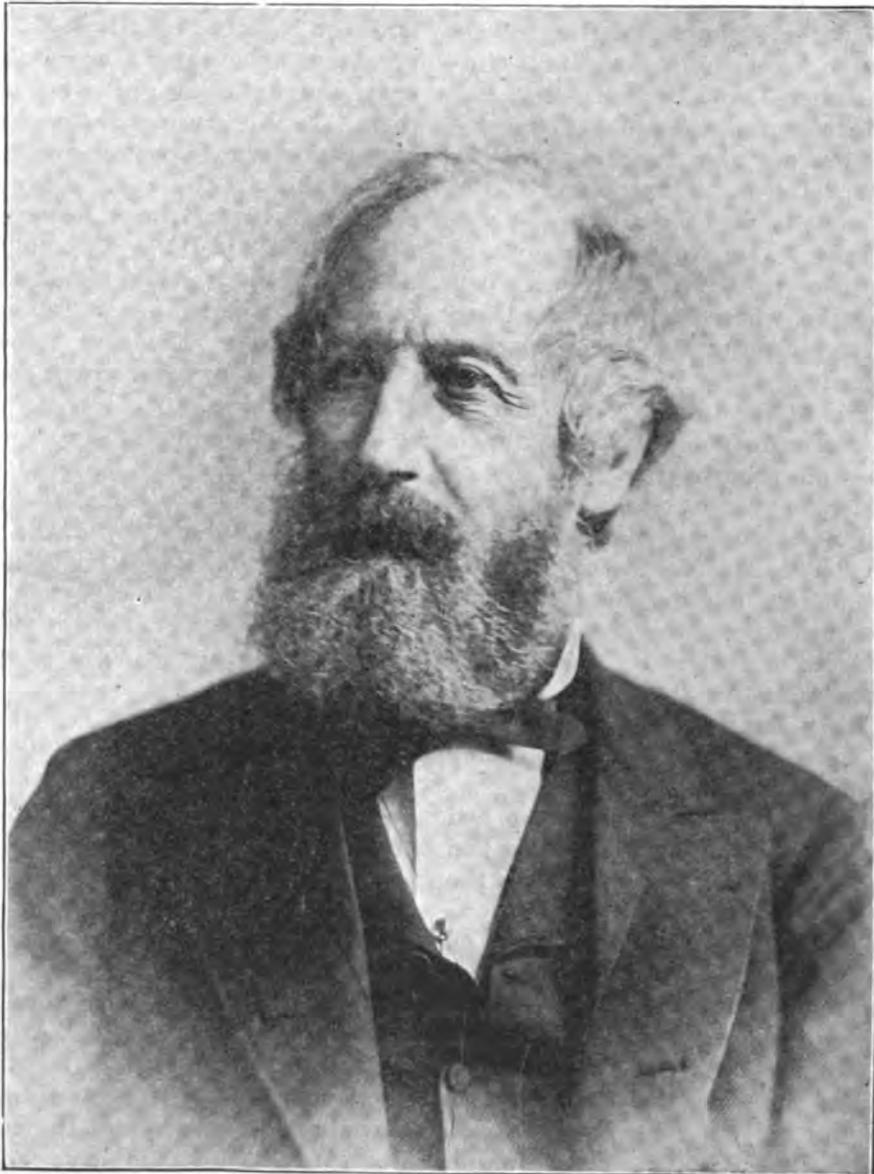
THE MAGAZINE OF POETRY. Quarterly. July No. contains upward of twenty-eight

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 4.]

OCTOBER, 1892.

[WHOLE No. 646.



CYRUS W. FIELD.

CYRUS W. FIELD AND THE ATLANTIC CABLE.

THE recent death of Mr. Cyrus W. Field, which occurred at his house, near Dobbs Ferry, N. Y., on the 2d of July, recalls an event of importance to modern civilization on both its scientific and social sides. His name has been so closely associated with the laying of the first Atlantic telegraph cable that to mention one is to suggest the other. He was born at Stockbridge, Mass., Nov. 30, 1819. His father, David Dudley Field, was a minister of the Congregational Church, who provided a college education for the older boys of his family—Stephen J. and David Dudley, Jr., who have been conspicuous as lawyers—but he was not able, it seems, to do as much for Cyrus. When about 15 the latter came to New York, where he was helped by David, then in practice, to get a place in Mr. A. T. Stewart's dry goods store, where he worked for three years, beginning at \$1 per week, was advanced to \$2 per week the second year, and \$4 the third year. Then he went into business for himself as a junk dealer and paper-maker. The line of operation he adopted was then comparatively new, especially that of junk and paper stock. He failed soon after his start, but went on, and in twelve years had earned a competence sufficient to retire from business. He was then but 33 years old. At 21 he had married Miss Mary Bryan Stone, of Guilford, Conn., who died soon after him, and by whom he had six children.

In 1853, a few months after he had retired from business for life, as he had supposed, he became interested in the subject of submarine telegraphy. It was brought to his attention by a telegraph operator named Gisborne, who had secured a charter from the Newfoundland Legislature for a cable between St. Johns and New York. A cable was laid across the Gulf of St. Lawrence after great difficulties. Mr. Field set to work and induced Peter Cooper, Moses Taylor, Marshall O. Roberts, and Chandler

White to join him in the enterprise. A company was formed under the title of the New York, Newfoundland and London Telegraph Company. But it was thirteen years after this before any result was obtained. This was the most remarkable period of his life, for while working on his scheme he had to endure rebuffs of all kinds, and financial disaster which would have easily subdued most men.

He made fifty journeys across the Atlantic on behalf of his "hobby." A few great men encouraged him. Mr. Thackeray and John Bright were among them. In this country he found the reluctance of the investing public even greater than in England. After a long series of dismal failures, however, the cable was laid in 1858. Two ships, one coming from Newfoundland and the other from Ireland, met and spliced the ends together. Messages were sent over the cable for a few weeks, and then it became useless.

Undaunted by this failure, Mr. Field again went to England in 1859 to make preparations for another attempt to lay the cable. Mr. Field's company had a nominal capital of \$1,750,000, representing 350 shares of \$5,000 each. England and America granted annual subsidies and the use of ships of war in laying the cable.

In 1865 the Great Eastern started to lay the cable. When it had been laid 1,200 miles from Valencia, and 600 more remained between it and Heart's Content, it was broken by a sudden lurch of the vessel, and sank two miles and a half into the ocean. Repeated attempts to bring the ends of the cable to the surface failed. The enterprise was abandoned for that year, but in the summer of 1866 it was resumed. After that notable July 27, 1866, when the feat was finished, Congress voted him a gold medal and the thanks of the country. John Bright, in Parliament, called him "the Columbus of modern times," and

honors of one kind and another were showered upon him at home and abroad. The schemer, visionary and "crank" had become a great man.

At a dinner given to him by the Chamber of Commerce of New York, Nov. 15, 1866, Mr. Field told in the following words how the cable was recovered in mid-ocean. He said:

"Our fishing line was of formidable size. It was made of rope, twisted with wires of steel, so as to bear a strain of thirty tons. It took about two hours for the grapnel to reach bottom, but we could tell when it struck. I often went to the bow and sat on the rope, and could feel by the quiver that the grapnel was dragging on the bottom two miles under us. But it was a very slow business. We had storms and calms, and fogs and squalls.

"Still we worked on, day after day. Once, on the 17th day of August, we got the cable up, and had it in full sight for five minutes—a long, slimy monster, fresh from the ooze of the ocean's bed; but our men began to cheer so wildly that it seemed to be frightened, and suddenly broke away and went down into the sea.

"This accident kept us at work two weeks longer; but finally, on the last night of August, we caught it. We had cast the grapnel thirty times. It was a little before midnight on Friday night that we hooked the cable, and it was a little after midnight Sunday morning when we got it on board. What was the anxiety of those twenty-six hours! The strain on every man's life was like the strain on the cable itself. When finally it appeared, it was midnight; the lights of the ship and in the boats around our bows, as they flashed in the faces of the men, showed them eagerly watching for the cable to appear on the water.

"At length it was brought to the surface. All who were allowed to approach crowded forward to see it. Yet not a word was spoken; only the voices of the

officers in command were heard giving orders. All felt as if life and death hung on the issue. It was only when it was brought over the bow and on the deck that men dared to breathe. Even then they hardly believed their eyes. Some crept toward it to feel of it, to be sure it was there. Then we carried it along to the electricians' room to see if our long sought treasure was alive or dead.

"A few minutes of suspense, and a flash told of the lightning current again set free. Then did the feeling long pent up burst forth. Some turned away their heads and wept; others broke into cheers, and the cry ran from man to man, and was heard down in the engine room, deck below deck, and from the boats on the water, and the other ships, while rockets lighted up the darkness of the sea."

In 1876 Mr. Field became interested in the plan of supplying New York City with rapid transit by means of the elevated railroad system. Others had for some time been more or less occupied in the enterprise, but it was not till Mr. Field took hold of it that anybody realized that this method of rapid transit would ever amount to much. He interested Samuel J. Tilden and other capitalists in the undertaking, and the building of the present main lines of elevated railway from the Battery to the Harlem River rapidly followed. He finally retired from business in the summer of 1887, although he still remained a special partner in the banking and brokerage business of his son, Edward M. Field. The disastrous failure of this house last year, and the subsequent confinement of the son in an insane asylum, undoubtedly had much to do with hastening that result.

His was a character that found a late maturity as regards its better sides. After his first success in business, the taking up and promoting such a great work as that of the Atlantic cable called into action the best parts of his organization.

Naturally of an enthusiastic temperament he became more and more absorbed in the undertaking as time went on, grew, as we may say, to its full con-

ception and into better mastery of its procedure—and in a full confidence of its practicability was willing to risk fortune and life in its accomplishment.

TYPES OF MIND AND PHYSICAL CONDITIONS.

A QUERY OR TWO.

DEAR EDITOR—In the August number of the PHRENOLOGICAL JOURNAL, page 58, under heading "Mental Causes and Physical Effects," first column, third paragraph, we are told:

"It is certain propensities or types of mind that make one person short, another tall; one dark-complexioned, another light; one with coarse hair, another fine; one strong and healthy, another delicate; one predisposed to one class of diseases, another to another class."

Is it not remarkable a subject so profound as the causes of temperamental characteristics, which have hitherto baffled the skill of human wisdom, should so suddenly find a Harvey or Galileo? Strange, too, paradoxical though it may seem, the problem should so long have remained unsolved! Combe would doubtless have been glad in his day had a satisfactory theory concerning temperamental causes been propounded.

"Certain propensities or types of mind" do it all. There it is in a nutshell.

In phrenological works the faculties of the mind classified as propensities are the social and a portion of the selfish groups of organs. This is mentioned merely to help keep in view the nature of the "propensities." Webster defines propensity as "bent of mind, natural or acquired; inclination, disposition to anything good or evil, particularly evil; natural tendency, as the propension of bodies to a particular place."

Propensity, then, may be the cause of "original sin," as well as source of the warped, decrepit and undesirable in the physical of man—including the good.

So much for the "certain propensities." It is not so clear as to "types of mind." Type, according to Webster, means:

1st. "Mark of something, emblem, that which represents something else."

Mark of the mind makes one white or black; an emblem of the mind makes one crooked or straight; that which represents the mind does it.

2d. "A sign, symbol, figure, as certain sacrifices were types of Christ, in which Christ or the *real* is the *anti-type*."

If "types of mind" is used in that sense, why, it is not mind at all that does the work, but something that is emblematical or symbolical of mind.

3d. "A model or form of a letter in metal, or other hard material, used in printing."

In which sense the mind must be the shape of the body it stamped, consequently the mind is not habited by the brain, but the toes as well, or perhaps is not in the body at all—merely a stamp.

4th. The definition given in natural history, "that which combines most prominently the several characteristics in the form of a group. Thus a particular individual may be the type of a species, a species the type of a genus, a genus of a family," etc.

Not knowing the meaning intended to be conveyed by the "types of mind," for the sake of having the mind implicated, perhaps we may be allowed to suppose it means all there is to mind or all there is to each or every one's mind. But surely the writer does not intend to say the mind of an individual made himself of the configuration of body he possesses. If so, how does he or she ar-

rive at that conclusion? We knew a man whose hands and feet were like woodchuck's feet; his knees were stiff, teeth fashioned similarly to woodchuck's. He learned to write with his teeth, and became an expert penman. His arms and hands were of no use except for some one to tie lines to in driving. His food was prepared and placed upon a plate, when he was obliged to eat as woodchucks do. He was intelligent, a bright scholar, married, had a family of intelligent children, and amassed a considerable fortune. He could get about fairly well, but could not enter or leave a carriage unaided. Did that man's "type of mind" make him a partial woodchuck, and how should his "type of mind" go to work to restore to the woodchuck what belongs to it, and regain or gain, as the case may be, his own proper members of body? If man's "type of mind" is responsible for all the woes he seems heir to, what is it thinking of when it makes a fellow a woodchuck, or, perhaps, tall, raw-boned, with red hair and whiskers, when he wants to be short, fleshy, and have black hair?

In second column, page 58, we are further told, "that the body is subject to the mind," etc., but as the red-whiskered man does not turn his whiskers black, we wonder why, until we read elsewhere, "Thou canst not make one hair white or black."—Jesus, Matt. v., 36.

We are led to infer from the question asked in the second column together with what follows, that mind heals broken bones in addition to causing disease or health and performing the other functions attributed it. Why should not the mind heal broken bones? The mind that causes disease and health, makes one short or tall, dark or light, coarse hair or fine, strong or weak, etc.

To add strength to the support of statements already made a final clinch is added in the closing lines of the paragraph in these words: "Whatsoever

one does and is, proceeds from, and depends on the mind."

While no one would refute the statement, all process of repair ceases after soul and body separate, methinks the soul would be in no particular haste about making a separation from the body in most cases if the mind only knew enough to know what it knows. As an "idiot" may have "perfect health," and a "bright intellect" a "small, delicate frame" (may we not add sickly?) is it to be understood the idiot mind is so superior to the mind of the bright intellect that it accomplishes what the bright intellect fails to accomplish? As far as broken bones are concerned, it is well known the bones of children, if broken, heal more rapidly than do broken bones of adults, consequently children's minds are superior in wisdom to the minds of adults.

Page 59, second column, near centre, we read:

"There is a mysterious force everywhere in nature—that greatest of all physicians—which tends to repair the injuries of every living thing."

Then there is a physician greater than mind, which just before does everything: heals broken bones and is responsible for whatever one does or is, be he healthy or diseased, deformed or straight, short or tall, etc. When the writer says (near top second column, p. 58): "Certain mental causes will produce certain physical effects," we will add we have also known of certain mental causes producing certain physical effects, and when the statement is made "there is a mysterious force in nature which tends to repair the injuries of every living thing," will add, Amen.

But when one's mind makes his temperaments; the frame work predominant, large joints, massive bony structure, coarse hair, prominent features with the accompanying predisposition to disease; the vital predetermining, grand circulatory system prominent, fine digestion, round, plump figure,

with its peculiar tendencies to disease; the mental predominating with its small delicate frame, sensitive nervous system, large brain, with its peculiar susceptibility to disease, or a balance of combination of temperaments making a temple for a man to be *per se* in; when mind makes all this, we pause to inquire whose mind, and when? One's own mind? If one's own mind does all this, if man's own mind determines whether he shall be short or tall, have big feet or little feet, be homely or handsome, have a big nose or no nose at all, be black or white, freckled or tanned, have kinky hair or straight, be sick or well, delicate and predisposed to one or another class of diseases, how unsatisfactory mind is in a majority of cases.

If it is the mind of an infant in embryo that makes the fatal decision, perhaps it may be excused in some cases. Perhaps there is Adam enough in some of us to lay the blame, if there be any, back somewhere—where it belongs—to minds that did determine—if they did—or, if our minds had anything to do with it, not having had much previous experience in the matter, could not be expected to hit it exactly right the first trial.

The writer's statements concerning heredity, p. 59, last two paragraphs, from which we quote: "It is not *diseased lungs* you inherit, for in that case they would be diseased at birth," reminds us of an article in a recent issue of a popular daily, written by an M. D., in which occurred the following: "The inheritance of bad teeth is ordinarily of a peculiar character. Parents of a scrofulous disposition are apt to beget children with poor second teeth. To avoid the decay of the second teeth it is," etc. Now the M. D. thus writing must, according to the statement made by our often quoted writer, be mistaken, for children are not usually born with their second teeth. New ideas are constantly evolving; if it be true there is anything new under the sun, and the "posterity that is to come" may improve on the "older posterity," when those who are short and want to be tall will do so, and *vice versa*, or see that their children are educated up to it. We will not forget the "greatest of physicians" and the possibilities(?) that are before us, and will not fail of giving the writer credit of saying some good things, if others do seem twisted a little.

Yours for Progress,
EL. CON.

HORTICULTURE AT THE FAIR.

ONE of the most attractive of the larger buildings in the group at the Columbian Exposition will be that to contain the horticultural display. To accommodate all the plants that would show the variety of field and garden products in the United States, a building of colossal proportions would be necessary, but that which is now in progress will be ample, we think, for the purposes of an exhibition to contain plants and flowers of special interest to visitors. Horticultural Hall covers a space 1,000 feet in length by 286 in extreme width. The plan of the building, conveyed in a general way by the illustra-

tion, is a central pavilion with two end pavilions, inclosing two interior courts, each 88x270 feet.

These courts are to be beautifully decorated in color, and planted with ornamental shrubs and flowers. The central pavilion is roofed by a crystal dome 167 feet in diameter and 113 feet high, under which will be exhibited the tallest palms, bamboos, and tree ferns that can be procured. There is a gallery in each of the pavilions. The galleries of the end pavilions are designed for cafes, the situation and surroundings being particularly adapted to recreation and refreshment. These cafes are surrounded

by an arcade on three sides, from which charming views of the grounds can be obtained. In this building will be exhibited all the varieties of flowers, plants, vines, seeds, horticultural implements, etc., not only from the wide domain of our own country, but from all the other lands of the earth. Those exhibits requiring sunshine and light will be shown in the rear curtains, where the roof is entirely of glass, and not too far removed from the plants.

The motive included in this feature of the Exposition is to instruct visitors with regard to the great range of the beautiful and useful in the horticultural domain, and to stimulate further enterprise, not only in our own people, but in those who come from foreign lands. The great accomplishments of gardeners and florists in the past fifty years but point to greater in the near future, and the lover of the garden will carry away new ideas for use in his or her home plot. Perhaps, as a factor of the higher civilization, no other part of the projected Exposition will prove more influential than Horticultural Hall.

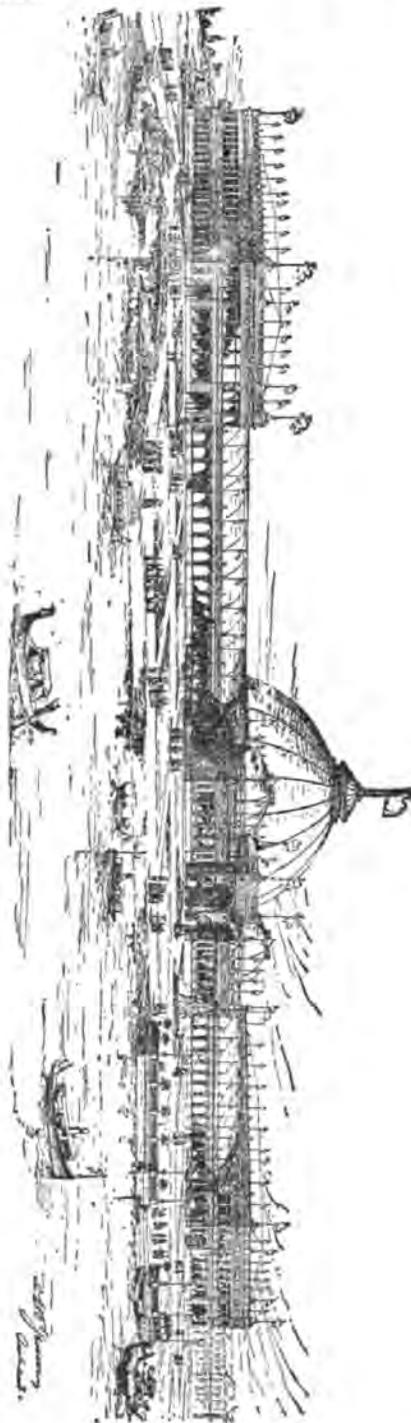
GENERAL PLAN OF EXPOSITION.

We have said little about the locality in particular of the Exposition buildings, and, having now some data at hand, the reader is given them as far as they go. Of course he or she knows that the grounds lie in Jackson Park and along Lake Michigan, having over a mile and a half of lake frontage and extending about three-quarters of a mile in depth, besides Midway Plaisance, a mile long by 800 feet wide, connecting Jackson Park on the west with Washington Park. After many consultations, the National Commission decided to call in the assistance of leading architects of the country to pass upon the plans for grounds and buildings.

An architectural syndicate or fraternity was formed of leading architects in New York, Chicago and Kansas City, so that in the projection of the buildings

and order of their surroundings a sort of national artistic spirit has been evinced.

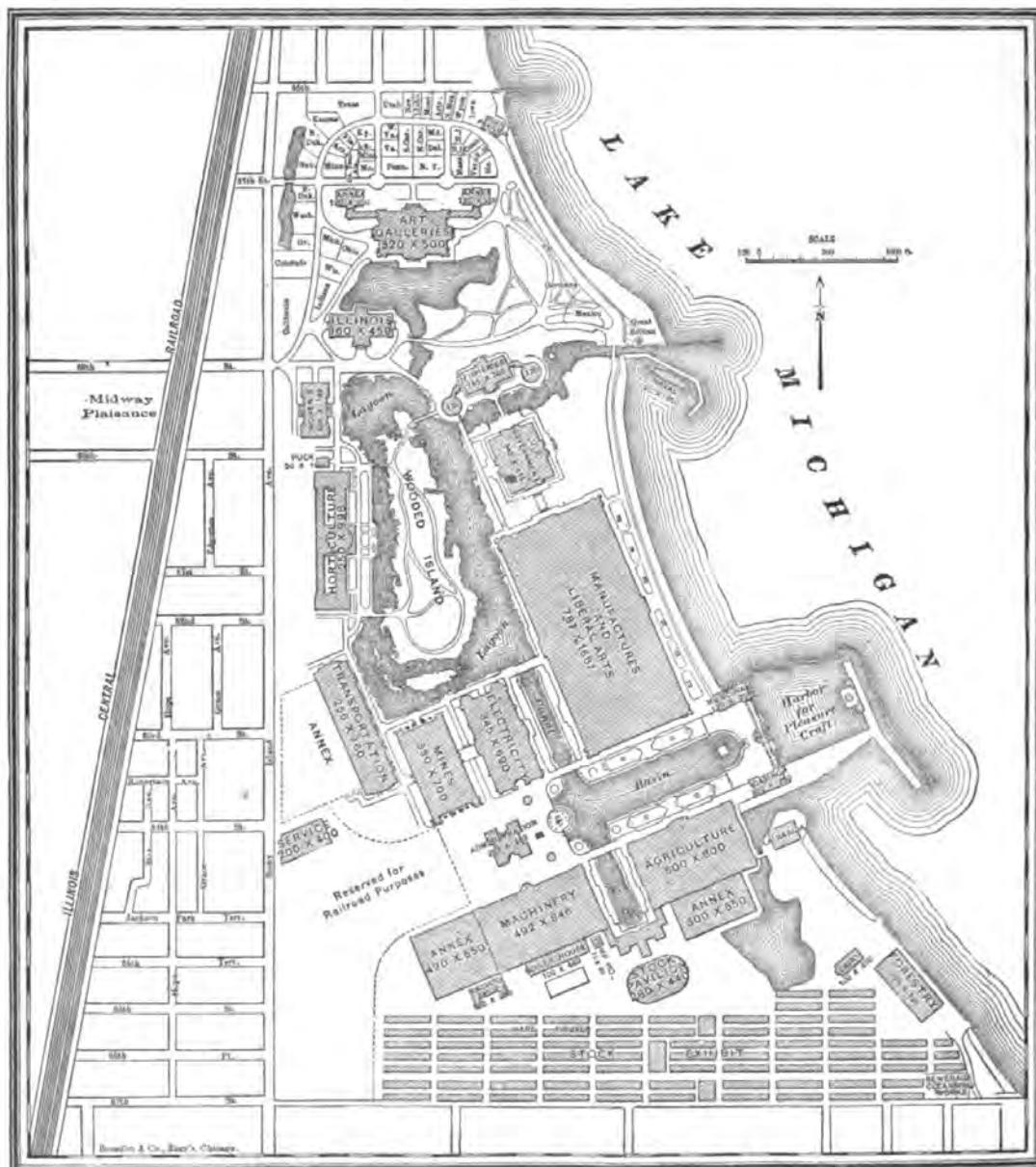
HORTICULTURAL HALL, WORLD'S COLUMBIAN EXPOSITION.



The accompanying map will furnish a good idea of the main characteristics

of the arrangement of the grounds and the groups of buildings. Beginning with the main channel through which visitors who arrive either by steamboat or cars will enter, this comprises a

contains the Administration Building, the leading entrance to the Exposition group from the railway approaches. In front of the Grand Plaza the basin divides in canals running at right angles.



PLAN OF COLUMBIAN EXPOSITION.

grand avenue extending from the lake, and at the lake end forming a grand basin in the lagoon system that will be a feature of the affair, and ending westward in the Grand Plaza that which

The Agricultural and Machinery Halls, that have already been described in previous numbers of the PHRENOLOGICAL, form the southern division of the main structures, and are separated by the canal

extending south, which terminates in a court closed by an arcade leading to the most southerly building, the Live Stock Pavilion. The north canal passing under arched bridges leads to the lagoon which, with the wooded island which it surrounds, forms the main landscape of the grounds, and a rich nucleus around which the main structures of the central division are grouped.

East of the lagoon are the United States Building and the Colossal Palace of Manufactures and the Liberal Arts, which also borders on the lake esplanade, the main basin and its north branch.

On the south the lagoon affords a fine frontage for the Electricity and Mines Buildings. On the west the Transportation, Horticultural and Woman's Buildings present to it their varied facades. To the north it branches in two arms, one of these, after passing under the bridge connecting the Government and Fisheries Buildings, which it furnishes with a water approach, re-entering the lake at the bow of the Naval Exhibit, the other winding northward to expand into a minor lagoon, the landscape feature of the north group of buildings. The centre of notice in these is the structure devoted to Fine Arts, and flanking this to the north and west are the spaces for State pavilions and foreign government buildings, the latter being grouped mainly to the east and south.

West of the Woman's Building extends Midway Plaisance, an area of about eighty-five acres to be occupied by exhibits of a peculiar or national interest; for instance, the Bazaar of all Nations, the Street in Cairo, the Street in Constantinople, the Moorish Palace, a Maori Village, Indian camps, cycloramas, oriental amusements, etc., etc. This department will have a novel means of transit in the recently introduced sliding railway or sidewalk. For the convenient transportation of visitors over the considerable distances con-

tained in the spacious area of the Fair Grounds, there will be an elevated railway skirting the western line of buildings, ending south at the Forestry Building and curving at the north to enclose the foreign pavilions in its loop; probably, however, the more popular mode of transit will be by water through the nearly four miles of canal, which will be deep and wide enough to accommodate light passenger boats of all types and nationalities, touching at landings provided at each of the main buildings.

With the map the reader will find it an interesting study to trace the position and relations of the buildings of this really wonderful undertaking.

THE FOUR GRACES.

Who is it comes when you are sick,
And holds your pulse a while,
Then makes a diagnosis quick,
And with a pleasant smile
Proceeds to write, in foreign hand,
An order which announces
The tinctures, syrups, extracts and
The scruples, drachms and ounces?
The doctor.

Why puts up the prescription quick,
And sizes up your wealth
For well he knows you can not kick,
You're struggling for your health—
Who, with an educated hand,
Compounds the drachms and grains,
And relieves you like a magic wand
Of all—except your pains?
The druggist.

Who is it comes with solemn tread,
And face devoid of smile,
And measures you from feet to head
In a peculiar style,
And then departs to come once more,
And bring an odd-shaped box,
And when a few feet from the door
Smiles way down to his socks?
The undertaker.

Who is that well-bronzed son of toil,
With shovel, pick and spade,
Who, while at work beneath the soil,
Of death seems not afraid—
Who serves you last under the sun,
And asks a smaller fee
For harder work and better done,
Than all the other three?

The grave-digger.

CHARLES A. MYERS.

A PLEA FOR INDIVIDUALITY.

IN a number of the *Ladies Home Journal* Ella Wheeler Wilcox tells us some "Mistakes we Make with Men." She closes her article with the following words of advice and consolation (?):

"Eternal watchfulness, never-failing caution, perpetual tact and equal quantities of pride and humility, are necessary ingredients in the behavior a woman needs to use with men. This should be garnished with good sense, flavored with coquetry, and served with good nature. And even then we will be liable to make some mistakes, since one man will complain of too much coquetry in the flavoring, and another will call it insipid; one will say we have too much pride to render the dish palatable, and another will complain of an overdose of humility; still another will think we served our conduct too cold, while his comrade will think the opposite."

Alas! we are in as sad a condition as the poor man in Æscop's fable. In order to please all men a woman would needs have Shakspeare's knowledge of human nature, Sara Bernhardt's ability as an actress, the beauty of a Cleopatra, the poetic genius of a Mrs. Browning, the conversational gift of a Madame De Staël; and, combined with these, all the domestic virtues. Even then she would hear some man sing:

"The rose that all are praising
Is not the rose for me;
For many eyes are gazing
Upon the costly tree."

Cleopatra, with all her boasted beauty, could not move the stern Brutus, even with her tears. If Shakspeare's Beatrice could step from the drama into real life and society, some men would complain that there was "too much coquetry in the flavoring of her conduct;" while others might think Imogen "insipid." Still others would say that Desdemona "did not serve her conduct cold enough." Yet the Benedicks, the Posthumuses and the Othellos would each

admire one of them most. Who would blend the characters of these three heroines into one, if they could? If it were both possible and desirable to do so, would not a woman having such a harmonious character, care only to please those men who possessed the combined characteristics of Benedick, Posthumus and Othello? Unless there is perfect harmony of temperament and character in the one, the other needs not that harmony in order to please.

There is but one true answer to the question: "How shall I conduct myself toward men?" and that answer is: "To thine own self be true." A woman makes her first mistake when she sacrifices any part of her individuality in order to please. Indeed, she makes a double mistake here, for, even if she is capable of assuming a character and is willing to do so, how can she feel sure that she understands men well enough to know just what characteristics are most admired by each of them? If she judges by their words, she should remember that hypocrisy "is a game that two can play," and that a man may seem to be pleased when he really is not. Thus she has sacrificed her self-respect, only to win contempt, or at most, a fleeting admiration; for "nothing is lasting which has not its foundation in truth." If, however, he is not a hypocrite, but a true man worthy of her respect, and yet she knows that he admires a woman totally different from herself, this should not trouble her nor should she strive to make herself over on this account. Imagine a lily of the valley changing its color to that of the rose, because it heard some one praising the rose. Perhaps the next wanderer along that path would pass by the rose in search of the pure white lily of the valley or the dainty violet; and he would leave the rose colored lily to pluck one which had not lost its individuality. Thus the poor imitator would

lose the admiration of the one without gaining that of the other. Even so may a stately and dignified woman or a grave and quiet woman lose her beauty of character and individuality by "seasoning her conduct with coquetry," or rendering it insipid with a prescribed amount of humility; and by striving to win the admiration of many loses that of the few.

Shall we then be content with ourselves just as we are, never striving to become nobler, truer and more womanly? Assuredly, we should not. If there is any type of womanhood that seems highest, noblest, best to any woman, let

her struggle toward that ideal, unless it is one that is entirely inconsistent with her own natural organization. She should, however, have a higher motive in striving to attain to that ideal than simply the desire to win admiration or popularity.

If a woman is true to herself she will win the respect of all men; and, should she win a deeper regard, it will not be founded on hypocrisy, to be swept away by the first storm of doubt that assails it.

There is no model of womanhood after which we should all copy; but all women should be pure and just and true to themselves and humanity.

GRACIA.

DANIEL GRISWOLD DERBY.

THE above-named phrenologist was born in Brownsville, Jefferson County, New York, June 14, 1817, and is therefore at the present writing—August, 1892—in his seventy-sixth year. Having lost his mother when he was only five years old, his father allowed him to go to Northfield, Vermont, and live with D. M. Lane, where he remained ten years, and attended district school every winter. In 1832 he attended Newbury Seminary, where he remained two years, and where he became interested in Phrenology, and read the *Constitution of Man*, by George Combe. It was the same year that the immortal Spurzheim came to America, and began his labors in Boston, and laid down his life, regretted and mourned for by so many interested and loving sympathizers. Daniel G. Derby was brought within the influence of the enthusiasm created by the popularity of this great man; and became, himself, so enthused with the science that he "talked of it day and night," to use his own phrase, "to everybody I met, until I was twenty years of age."

At that time the young man "had not the remotest idea of becoming a life worker in Phrenology," but was simply an intensely interested young man.

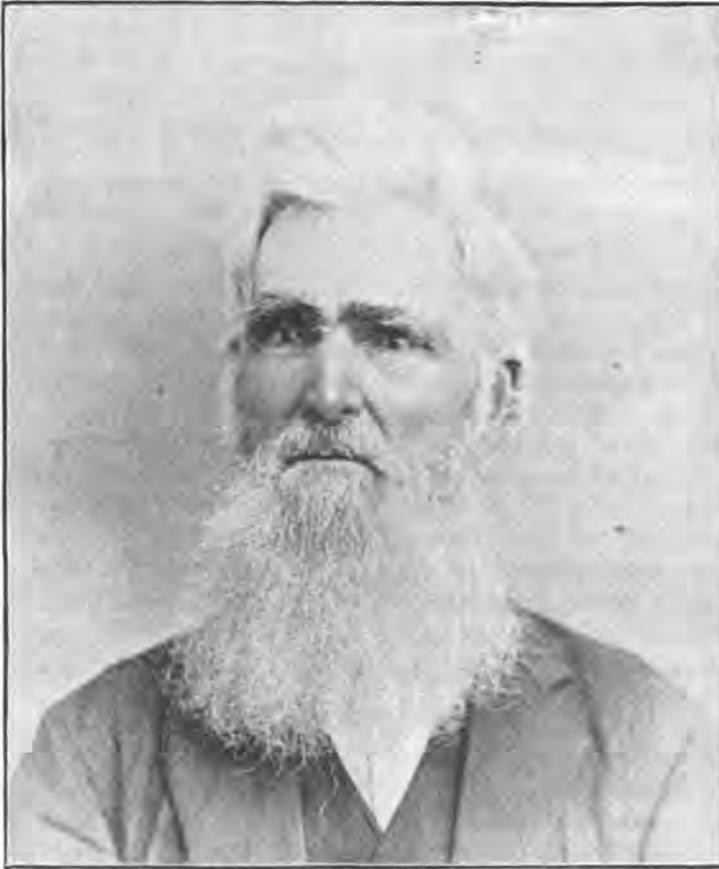
Finally he visited the phrenological office in Clinton Hall, New York, at the corner of Beekman and Nassau streets, and obtained from O. S. Fowler a phrenological description of his character with the delineation written, in which he was told among other things that he was a bundle of energy, with uncommon ability in the use of language.

After receiving needed advice and encouragement from the examiner, he went to work in earnest, and with a conscientious scrupulousness that enabled him to place the science where it belongs—on a high moral plane. He says the following of himself in this regard: "I have lectured in all the New England, Middle, and the then so-called Western States, have lived in Missouri since 1859, and during that time have done most of my lecturing in this State, and have always placed Phrenology on high moral grounds, hence captured the religious portion of the community, and thereby built up my own soul into a higher and better life. The strong feature of my lectures is and has always been their moral force, leaving the people better than I found them."

While he was in the lecturing field he was a persistent and honest worker, and although he might sometimes make mis-

takes in phrenological delineations, which the best of practical phrenologists are liable to do, he ever tried to do his best. He has one daughter and two sons. One son is named George Combe and the other Spurzheim. He says, "Of my ancestors I know but little. My mother's maiden name was Prudence Griswold, and she was a near relative of Governor Griswold of Connecticut. My maternal

on his farm at High Point, Missouri. One letter closes with the following benediction: "My dear sister, I know you are a Christian. You have my best wishes for your continued prosperity, my sympathy in every distress, my joy in every happiness. Let us so live that when life's fitful fever is over, we shall meet in the realms of the redeemed—is my prayer."



DANIEL GRISWOLD DERBY.

grandmother's maiden name was Anna Morse. She was aunt to Prof. Samuel Finney Breece Morse, of electric telegraph fame. I have a godly wife, and we are happy in our family relations."

Dr. Derby was an itinerant lecturer on his chosen science fifty years, or from the age of twenty to seventy years old, when he abandoned the lecture field, and during the last five years has lived

The accompanying representation of Dr. Derby is thought by him to be a good likeness. He has for more than fifty years been called Doctor, from the fact that he has studied physiology, and in all his courses of lectures, from the age of twenty to seventy, has lectured and given physiological advice, and given so much attention to medical subjects that the editors stuck the title of

Doctor to his name many years ago, and have continued it ever since. He is also called Reverend sometimes, although he was never ordained, yet he preaches occasionally, and has done so from his youth—in the M. E. Church.

By the reading of phrenological books at the age of fifteen years "or thereabouts," he became imbued with the love of the science, and soon learned that it is based on the immutable laws of nature, and of course is true. His next move was to learn from an examination of his head, under the hands of an expert, what was the strength, balance, and bent of his mind, and what position in life he could best essay in order to make himself useful and fill out a rounded life. He says: "That examination fixed my destiny in life, for it is

not probable that I should have spent my life in lecturing, as I have, were it not for the advice then received. It has been a great pleasure to me to teach Phrenology. Most persons are good for something, and the examiner—O. S. Fowler—said I had the elements of success as a speaker. That settled it."

His ancestors were a mixture of English, Welsh and Irish. Thus, with his earnestness, his sincerity, his love of the *truth*, as he found it represented in nature, his willingness to sacrifice himself for the good of others, his ability as a speaker and his love of Phrenology, he became a blessing to many, and his influence for good will *not* cease with his passage from this life, but, like the waves of the ocean, will continue and never find a rest.

CHARLOTTE FOWLER WELLS.

PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

THE SECRET OF AMY'S HAPPINESS.

MY friend, the charming Mrs. Thorpe, and myself, were sitting on the wide veranda of an elegant cottage, which she proudly called her own—and John's. We were talking of times long past, for twelve years had come and gone since I last met her as Amy Goodwin, a wilful, obstinate, exacting and fretful girl of fifteen years, with a most unenviable temper and a shrewish tongue that rarely kept silence.

Her present agreeable manner, happy temper, quiet and thoughtful demeanor, and general unselfishness contrasted so strongly with her former self that I was filled with curiosity to learn the cause of this great improvement. Taking advantage of a short pause in our conversation, I ventured to ask her, thinking it might have been the influence of such

an excellent man, as I knew John Thorpe to be.

"Would you mind telling me, Amy, what has wrought the great change in your character?"

"You notice a change, then?" she smilingly asked. "I have tried hard to overcome my faults, and although I have not fully succeeded, I am still gratified to know that you can see a change for the better. I shall be very glad to tell you all about it."

"And I shall be delighted to hear," I said, still hoping there might be a touch of the romantic in it. But I was to be disappointed.

"You remember what I was at fifteen, I suppose?"

"Perfectly. You were fretting and scolding from morning till night, day

after day ; were very much wanting in respect for your parents, and kept them in constant fear of your terrible temper. You couldn't even keep a friend very long at a time, and I was foolish enough to help you quarrel once or twice a day during my visit."

"You make me ashamed of myself, Florence. I look back to that time with regret ; but it can never be undone ; and I have so much to do now that I rarely think of it. Now to my story.

"A few weeks after you had gone home I was sent on an errand to a neighbor's, and while there I saw a book containing the portraits of many persons, with a short description of the character of each. I love to read biographical sketches, and expressed a liking for the work. My neighbor kindly offered it to me to read, and of course, I gladly accepted. I took it home, hurried through my work, sat down to read, and, would you believe it, I became so interested, that I could not leave it till I had reached the last page.

"When I returned this book, I was offered another, being assured that I would find it interesting also. Without looking at the title I began to read. Its style was peculiar. It treated of human nature in a manner which was new to me, and I became interested at once. Turning now to the title page, I found it a work on — Phrenology ! Do you know anything about Phrenology, Florence?"

"Very little. I attended a lecture on that subject several years ago ; but I can't see how a person is to be practically benefited by it. Did you get anything good out of it?"

A quiet smile was my only answer as she continued. "I read the book twice. It set me thinking. I saw that my character was largely the result of my own actions. I had thought every one else at fault. Now I began to suspect that I was wrong myself. I learned that any faculty of the mind exercised for good or evil increased in power, and

might, in time, control all else. Such great encouragement offered those who might try to live the higher life which the science of Phrenology opened to them that I determined to become one of that number. If I were tempted to unduly gratify one of the lower faculties, I would ask myself why I had been endowed with higher sentiments, if it were not that they should exercise control over the lower. The thought gave me new power over my conduct, and I found reformation after this plan a comparatively easy task.

"Parents and friends were surprised and pleased with the change, lavished praises upon me, pointed me out as a model for others, until I was becoming quite vain of my success in self-culture ; but this same Phrenology taught me that when I had attained the highest life possible I had but done my duty, and was still unworthy to be called greater or even better than my fellow creatures.

"This led me to a study of religion. Bigotry and superstition, ceremony and creed had bound me as with an iron band. Phrenology broke it and I stood free, with a higher reverence for God, a greater love for humanity, a humbler opinion of myself. I felt that I was but one among millions who had an equal claim as children of the one Father, and that the most degraded man was still my brother, the most abandoned woman still my sister, and demanded of me a sister's pity and love."

"That is a grand ideal," I said as she paused, "one that is seldom realized in this work-day world of ours."

"I know that I have fallen far short of attaining it, and I believe that my experience is the common experience of all ; yet I am not in the least discouraged, for I feel that I have accomplished much more than if I had remained content with my former self."

"I must admit that Phrenology may be useful in the way you have just men-

tioned. But is it of no practical benefit in everyday life?"

"What can be of more practical benefit than the training of character and the cultivation of intellect and the higher sentiments? And is it not for every day also?"

"I fear, Amy, that I am more wordly-minded than you think me. Phrenology may be good enough as a means of training character, but I should like to know whether it is of benefit in business affairs and in social life also. What has it done for you and John?"

"For myself, first," she said: "I studied until I could read character at a glance, learned my own mental peculiarities, and discovered the qualities necessary in [a companion to insure harmony in marriage. From this it was but natural to create an ideal who should possess the desired traits of character, and so well had I studied this subject that I felt sure I would immediately recognize a suitable mate."

"Oh, Amy, did any one come at all? Most men would fight shy of a young woman who knew so much. Did you ever have a lover?" I asked, forgetting that she had won the heart of honest and industrious John Thorpe.

"I hopeso," she replied, with a merry little laugh that brought me to a knowledge of my mistake. "But your conjecture is correct. I had very few lovers, perhaps only one, yet all who came were men of good character and faultless reputation. Profligate and dissolute young men of my acquaintance sought society elsewhere. They feared a discovery of their true character. This fact, alone, insured me a choice from among the best of men. Several came, but no sooner did each declare his purpose, than I promptly told him wherein we were inharmonious and why our relation should go no further than friendship. They were compelled to acknowledge the truth of my argument, and the matter was dropped at once never to be resumed. Then came John, whose

family I knew to be highly respectable. He was an early friend and playmate, yet almost a stranger to me at that time. It was ten years since I had seen him, and when the pleasure of our first meeting had subsided I was surprised to find in him the ideal which I sought."

"Then you began the courtship, I suppose! Wasn't that clever?"

"I did nothing of the kind, but I told father to have him come again. He did so. I studied his habits, conduct and language, glad to find nothing objectionable. He was rather timid, lacked confidence in himself, and failed to realize his true worth. I talked Phrenology with him, got him interested in it, let him read my books, and he very soon discovered wherein he might improve. He came to me one day and said: 'Phrenology has given me a higher opinion of myself. I feel now that I may aim high, and that I have talent and energy enough to carry me through.' I replied that I was glad to hear it, and asked him what he proposed aiming at. 'That is what I would like to know,' he said. I gave him a book in which the principles of Phrenology were applied to the selection of an occupation."

"It seems curious that the teachings of Phrenology, which made you think so much less of yourself, should have the opposite effect upon him."

"We were each brought to a knowledge of our true position."

"What occupation did John decide upon?" I asked; for I felt that I had interrupted her narrative, and wished to make amends.

"After much careful study he found himself best adapted to architecture and landscape gardening. His father, a farmer from childhood, had set his heart upon making a model farmer of John. His mother, ambitious, and possessing some literary taste, desired him to study law or literature. He had worked on the farm, had studied law and tried journalism, until thoroughly satisfied

that none of these could be made a success. When he returned my book he said: 'I have found my place at last, and I shall go immediately to find employment with an architect in one of the larger cities.' Several weeks of earnest search was rewarded by securing an excellent position.

"When he came to bid us adieu he lingered with me a little longer than usual. A look that I had never seen came over his countenance as he tenderly gazed down into my face, and asked in a low tone: 'Does Phrenology teach the same thing to two persons?' I suppose that I blushed, for he said confidently: 'I see you understand. Are you willing?' 'I am,' I replied, and we were pledged to each other for life and death, for time and eternity."

"I am disappointed. I hoped there was something of the romantic in your experience."

"No romance, but I am very happy and contented. John worked for his master one year, making himself so valuable that he was then received as partner. He built this cottage up here, away from the city's smoke and impure air, where life might be enjoyed in perfect freedom. We were soon married, and my three years of married life have passed as pleasantly as if it were one long honeymoon. Here comes John and he may tell you the rest."

John came slowly up the path, leading two-year-old Nellie whom he had taken out for a drive. Amy ran out to meet them and was hailed with delight by baby, and a kiss from John. I could not help but wish such happiness were mine, and hope that Phrenology might do for me what it had done for them.

"Well, Florence," said John as he came up, "Professor Walters lectures on Phrenology in Music Hall to night. Will you go with us?"

I accepted his kind offer with pleasure. Phrenology was presented in a manner to convince me of its truth and practicality. I became a student, and

although it has not done for me all that it did for my friends, I have found that to be ignorant of its principles and applications is to lose much of intellectual life.

THALMA THORNE.

A PROOF OF PHRENOLOGY.

SO it is styled as we find the incident related below in the *San Francisco Chronicle*:

"George Clarke will be a star at any meeting of phrenologists in the future. He has proven the truth of one phrenological theory, though he had to fall fifty feet to do it. On February 10th he was at work upon a new building on Market street when the staging on the fifth story gave way and he fell to the ground. At the receiving hospital he was found to have sustained a fracture of the base of the skull, and that part of the brain which, on phrenological charts is marked 'Amativeness' was affected.

"While at the hospital he, in his delirium, would address the attendants in the most loving terms. In default of a nurse he would coquette with a chair and endeavor to embrace a table. He would gather his blankets into a bundle and hold them in his arms as if the parcel were a beautiful woman.

"Of his fall he says: 'I have heard of the thoughts that flash through one's mind during a terrible minute's experience. That is all romance. I just fell and that was all there was to it. From the time I fell until I became conscious at the hospital all is a blank. I believe that a death from a fall must be painless if one is instantly killed. I had not a single thought from the time I fell until I struck. If I were about to commit suicide I would go and jump from some great height. I believe that it would be an absolutely painless death. The recovering is the worst. For the six weeks of my convalescence I suffered from continual headaches.'

"Clarke is a scientific curiosity, as the injury he sustained was of a nature to terminate fatally in ninety-nine cases out of one hundred."

REV. Z. T. SWEENEY.

[Described from photograph.]

THE gentleman whom this engraving represents has a very interesting and remarkable organization. His head measures $23\frac{3}{4}$ inches, which is very large; and considering the wonderful susceptibility and vigor of his brain and organic structure generally, he has the conditions to win and hold a place which few can hope to attain. He stands 5 feet

It will be noticed that the features are prominent, which indicates there is considerable of the motive temperament, and combined with the mental they produce great activity and endurance. He has an easy working organization. It is as natural for him to think as it is for a duck to swim. He does not have to belabor his brain to bring it up to the



Z. T. SWEENEY.

$11\frac{1}{2}$ inches high, and his normal weight is said to be 170 pounds. The mental temperament is distinctly indicated. The clearness of thought, the active imagination, the power to gather knowledge and remember it, and the ability to express it in excellent language, with earnest vigor and radiant clearness, are evinced in the whole makeup of the head, face and temperament.

work of life. The flame of his mentality is more steady and constant than it is erratic. In his mode of thinking, writing and talking, he reminds one more of an incandescent electric light than of a blazing torch that sometimes makes about as much smoke as light.

Observe the length of the head from the opening of the ear to the lower part of the forehead between the eyebrows,

thus showing a very long anterior or intellectual section of the brain. The perceptive organs are magnificent. He gathers facts with readiness and holds them by a clearness of vision that makes them ever present and ready for use whenever he needs them. His Individuality is wonderful; he sees all, he grasps the data and detail as well as the governing thought. He remembers places, faces and forms. He is a critic of things. He would be a critic of art, and an artist if he had the training. He has a fine sense of color, therefore in his illustrations it would be natural for him to draw upon the colored glories of the heaven and the floral garniture of the earth. He speaks and writes as if he had been everywhere and had seen everything. What he reads he makes real, and describes it as if he had been there.

The upper part of his forehead is amply developed, showing ability to reason as well as to collate and classify knowledge. His large Ideality gives him a glowing enthusiasm in the domain of imagination, and yet he holds it in check, he keeps it pruned within the limits of reasonable probability. He has a trellis of thought as well as umbrageous foliage and gorgeous flora. Sometimes a writer's speech will gush with ornament, showing little logical framework, reminding one of a morning-glory vine held up by a decaying pack-thread, swinging in the breeze and ready to fall when the vine most needs support. In other words, it has ornament without logic. This man builds a logical trellis over which are spread the vine, flower and fruit.

His head is high, hence he has strong moral feeling. He never is so much at home as when he is viewing the works of God from a moral and religious point of view. He is devout, and capable of leading the devotions of others. He is generous, inclined to help those who need help. He is firm; he stands his ground and feels himself a leader. A

man with so fine a temperament, so large a head, and so excellent a body, with culture, has a right to lead.

His physiognomy indicates ardent affection, and so far as we can see the back-head it seems to be full. But we think his intellectual, moral and æsthetic faculties are the leaders in his case. We can hardly think of an intellectual field in which he could not shine as a historian, as a biographer, in natural philosophy, natural science, general literature, art, and also in theology. We find masterful men whose power is rough, coarse, secular, sometimes sensual, occasionally devilish. This face and head will not impress any man as being of the selfish type. It will impress all men instinctively that with culture and opportunity such a head and face should stand in the front rank of human life, that thought, progress, refinement, delicacy, morality, taste and the kind of inspiration which leads him upward toward the highest and best must make him known to his friends as a rare specimen of humanity, capable of wielding a wide influence of an exalted sort that shall be lasting and beneficent.

NELSON SIZER.

THE subject of the above sketch was born at Liberty, Ky., February 10, 1849. His father, G. E. Sweeney, and grandfather, Job Sweeney, were both eminent ministers of the gospel. The latter emigrated to this country from Ireland before the Revolution. His mother, T. Campbell Sweeney, was of Scotch extraction, her father, John Campbell, coming from Scotland. At six years of age the boy was taken by his father to Illinois to escape the contaminating influences of slavery. He attended the common schools—very common at that, until he was fifteen years of age, when he entered Scottville Seminary, to prepare himself for college. His father being without means, he was obliged to earn the money that took him

through college. He entered Eureka College in the fall of 1868; but a year later, for financial reasons, changed to Asbury (now DePauw University) at Greencastle, Ind., where he remained three years. Shortly after leaving college he settled at Columbus, Ind., which is his present home.

When he took the charge of the Christian Church at Columbus, in 1871, it was weak in members, considerably less than 200 membership. It has now about 1,200 members, and is one of the most active and influential among the Christian congregations. He has held many important positions among his people. At one time he was editor of the *Iron Preacher*, a church paper published at New Orleans, La. A few years ago he was elected Chancellor of Butler University, at Irvington, but on account of failing health he was compelled to give up all his work, that with the rest. He is the author of the work entitled "Under Ten Flags," giving his travels with Drs. Isaac Errett, W. T. Moore, J. H. Vincent and others, through the different countries that tourists generally visit in making an extensive tour of Europe and the Orient. Shortly after President Harrison took his seat, he offered Mr. Sweeney the position of Consul-General for the Ottoman Empire, with headquarters at Constantinople, which place he continued to fill until recently. His health, however, having greatly improved during his residence abroad, and the calls of his church people being so many and so pressing, he resigned his foreign position and returned to the work to which he had consecrated his life more than a quarter of a century ago.

Rev. Z. T. Sweeney is not at home either off the platform or out of the pulpit. He has a natural talent for oratory, which he has much improved by study and practice, until to-day he is one of the finest lecturers and preachers in the country. His church people are aware of his powers, and this accounts for the pressure that was brought to

bear upon him to resign his Consul-Generalship and again enter the pulpit. Since Mr. Sweeney's resignation of the post of Consul-General the Sultan has conferred on him the medal of the Order of the Osmanich, the highest order of the Turkish empire, and fairly represented in the portrait. M. C. TIERS.

ANOTHER PLEA FOR THE CRIMINAL.—
A writer in the *Sydney* (N. S. W.) *Bulletin* comments on the fact that Deeming, the murderer, requested the Australian authorities to give his brain to the physicians for examination, as if he entertained the thought that there was something wrong in his nerve structure. This request was refused: "Do they fear," asks this writer, "such an occurrence as that which took place a few years ago at Deniliquin, New South Wales, where a medical commission reported concerning the mental condition of two convicts, both of whom it adjudged sane? One was a solitary crank who, enraged by some children of whom he was the constant butt, killed one with his ax. The other was a horse thief, who, a few days after the Crown doctors had testified to his sanity, proceeded to demonstrate the fallibility of human judgment. He escaped the jail, and drowned himself in the Edwards river, whereupon a local doctor sawed open his skull and found in his brain a walnut-sized tumor. While we hang people, let us dare to say why we hang them. If we hang people whom many of our foremost scientists suspect to be lunatics, let us say we hang them merely because it is inconvenient to keep them. The government which, through fear of its judgment being impeached, refuses to allow a dead criminal's brain to be examined in the interests of truth and justice and the human race, is not much less mean than the inhuman monster who after assassinating those of his own flesh, cements the carcasses under a hearth-stone to shut out daylight and baffle the officers of the law.

CHILD CULTURE.

THE RESPONSIBILITY OF CHILDHOOD—I.

WE read in the Bible, at the very beginning, that God commanded that "like should produce like." If we but look into nature we find this invariably to be true. In the growth of plants and the production of animals all adhere to this grand law. People appear to acknowledge this law in all respects save one, and that is their children. Parents may, it is true, have children that are considered different from either father or mother, but they, nevertheless, are the production of combination. They possess the traits of both parents. If we were to engraft on a sour crab tree the shoot of a worthless apple, the fruit resulting would be worthless; but if a twig of some tree of first-class fruit were used as the graft, the product would be an improvement, yet partake of both parent stocks. If this law were not true, how could there be such a thing as amalgamation? But here comes the question that many will ask, How are the parents any more responsible for the conduct of their children than the tree is for the quality of its fruit? If man were an inert being, and not blessed with reason, he might hold to this relation. But man holds in himself the power of his own improvement, and the natural tendencies of future generations.

The second point I will mention is that parents do not see the faults of their children. It has long been a principle that the eyes of love are blind. And so parents, in the fullness of their love for their children, overlook their defects, or do not consider their actions improper. There are many things to be taken into consideration when we attempt to discuss this matter. These include organization, health, temperament, size, activity, etc. To define these,

to tell their varying influence would take much time and space, and the reader probably has a good acquaintance with their bearing on life. Six leading divisions or powers enter into the mental economy. These are known as animal or domestic instincts, executive, selfish, perfective, intellectual and spiritual faculties or sentiments. As these divisions or powers are developed, so will be the manifestation of mind. To give a full exposition of all the different dispositions which may arise from the various combinations of these powers would be impossible. According to one writer, we could have over "89 duo-decillions" of variations.

The different primitive powers of mind in the domestic group are Amativeness, Constancy, the Love of Young, the Love of Home, and the Desire for Friends. These constitute man a social and domestic being. The executive powers are those of Vitativeness, Combativeness, Executiveness, Alimntiveness, Acquisitiveness, and Secretiveness. These inspire man with interest for the maintenance of individual existence; and to assert and defend his rights of person and property. The primitive powers of the selfish sentiments are those of Cautiousness, Approbativeness, Self-esteem and Firmness. These lead to what is called prudence, ambition, independence, and stability of character.

The intellectual powers may be divided into two leading divisions known as perceptive and reflective. The former of these constitute what is called the recognition of form, size, color, weight, order, calculation, locality, eventuality, time, language and individuality. These contribute the power of perceiving the quality and property of external objects.

The reflective class comprises the powers of comparison and causality. The next grand division is the perfective and contains the powers of ideality, constructiveness, imitation, tune and mirthfulness. These lead to the elevation of man's sentiments, and are adapted to co-operate with the moral elements in ennobling the human family. The sixth division of the mind is that of the Moral sentiments. The separate powers belonging to this division are Conscientiousness, Hope, Marvelousness, or Spirituality, Veneration and Benevolence. These constitute man a moral and accountable being; giving a disposition to be of service to his fellow man, and to worship a Supreme being.

It has been a principle of all mind investigation that a person never acts save through the prompting influence of an element within the mind. In other words, no person large or small will act in a way contrary to his nature, and so if man feels but a weak manifestation of any power, there will be a corresponding action. When a child feels but a weak manifestation of Friendship, Conscientiousness, Ideality, and the Intellectual; with that of Self-esteem, Firmness, Approbativeness predominant and energetic. What could we expect of such a combination but the expression of a character that is overbearing, exacting and vain. Is it not plain to every one, that these traits of character are in accordance with the mental composition.

Let us take another combination; not an imaginary one, but such as we find in everyday life; one with a low organization as regards temperament, with coarse and rough features, and, as a common thing, homely. The hair is black or dark, coarse and long. It can never be combed to lay in any direction, save on end. The complexion is of a dark hue. The nose is blunt, broad, and resembles a crooked stove hook, or like the back-wall crane. As regards the walk of such an example

L. R. Wells says: "The untrained, blunt, coarse bog-trotter walks heavily upon his heels in parlor, church or kitchen, his gait being more like that of a horse on a bridge than like that of a cultivated gentleman. The slow, heavy tramp of the iron-shod hedger and ditcher is in keeping with the don't care spirit of the lower ten thousand, be they black or white. When they dance it may well be called a jig or a break-down. The walk is a hobble, a shuffle, and a sort of a get-along. An individual with this outward appearance and manner will in all probability be possessed of strong and energetic powers of mind, especially Love of Praise, Self esteem, Firmness, Combativeness, Executiveness, and in many cases those of Secretiveness and Acquisitiveness; while Benevolence, Caution and the Intellectual may be fair. They will seek to gratify their desires by all means which may present themselves.

If Approbativeness is the leading power we may expect to see such a person when in company continually arranging his apparel. The hat is generally placed on one side of the head, the thumbs under the coat or in the arm-holes of the vest. And he supports from two ounces to two pounds of jewelry in the form of watch, chain and rings. Why were watch chains and rings made but to gratify the passion of approbativeness? These are correct only in their place—secretive and acquisitive—they will be possessed of a thievish propensity. You may find in the desks of children so organized, all kinds of trinkets, many of which belong to their fellow scholars. They possess a cunning, sly and reserved look and mode of action, and you rarely find out but very few of their mischievous deeds. In school they may talk when necessary, but are not given to relating stories, and they move about in a sly and fox-like way.

If the love of praise be the leading power, we have what is called vanity.

Those in whom this is predominant can not do this or that for fear of not pleasing Mrs. Grundy. They will ask themselves the question: "What will the people say or think of me." The vain boy or girl attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. He knocks at every door to draw attention toward himself, and supplicates for the smallest share of honor, and inhales with delight any flattery. If such a composition is united with weak Concentrativeness, we have the unsteady and variable subject. If the powers of Self-esteem and Firmness are predominant, and there is a weak or moderate development of the mental and moral elements, we may expect a very unfavorable disposition. If the Self-esteem be the greater, he will be proud, imbued with a sense of his own superior merits, and from the summit of his grandeur treat with contempt or indifference all others. He thinks that all mankind must and will come to him as their model, and acknowledge his superior merits. The really *proud* boy or girl is disgusted with eulogiums. When on the playground they tell their playmates how to play the game, and give commands in a very authoritative tone. With them it is a "big I and little you." If the power of Firmness be predominant, we will have many manifestations similar to the following. The boy adheres to his own opinions and what he considers his rights with tenacity truly wonderful. Such as he constitute our surly, sulky headstrong, obstinate children. If you appeal to their reason, it is almost as fruitless as are the endeavors to turn the tides of prejudice, jealousy or superstition in an old community. We may live and talk in shining speculations, but never should we adhere to that which is not true philosophy and reason. We may endeavor to assign many reasons for some of the mental phenomena, but when we talk to the parent of such children we will hear

such language as this: "My children are not bad for anything except for fun. Why, anybody can get along with them; if they don't show partiality, my children will act all right." (Most anybody can be gotten along with by letting them have just their own way). Who raises the cry of partiality? It is from two sources: first from the malicious parent; second from the alienated child. The child desires that all smiles should come to him and his friends, while his enemies should be the scapegoats. If disappointed in this they are angry. The parent cries from a more unjust cause. If their children are not "shoulders and head" above all others, they say: "The teacher doesn't show my children as he does others."

The government of children and the manner of controlling them may be likened unto the controlling of horses. The good child represents the kind, obedient and trusty horse; the other is like the wild kicker, runaway and balker. The good child, like the good horse, needs but little watching, while on the other you must constantly keep tight reins, a curb-bit and open eyes, or you are sure to have trouble.

Many children are governed by their parents as if they (the parents) were perfect beings. Their attitude is that of a grand, towering uprightness. They assume to be as spotless as a lamb of June clothed in human vesture. Their word must be law and gospel, and received as from the Divine hand. Some are always holding forth some one's actions before the gazing youth as those of a perfect model. But never does the child lose the power of close observation and accurate analogy. It is a fact of life that a child's perceptive powers are manifest in early youth, so that children usually obtain a very accurate understanding of what surrounds their daily life. They are often as accurate readers of character without acquired knowledge as older persons. They will watch every action of a particular person, and

correctly discern some fault in him. This is one step toward their common disrespect for most people. Let no teacher, parent or guardian do that which he does not fully believe and practice. Teach the children true self-reliance. Cause them to feel their own burdens and know that they must do and act for themselves. Make them free, and give them a chance. Hold not up any man as a perfect being.

When a child has committed an offence we should appeal to reason and sympathy, and also be authoritative. First it is well to direct what should be done, but in an emergency we should act with absolute control. The manner of execution has as great an influence in obtaining the correct and desirable end, as the object sought. We should never commence by long and noisy talk, making many and severe threats for the mere purpose of causing fear, or obtaining a temporary suspension of offences.

Nor must we commence by slow and moderately severe punishments. When punishment must be given, let it be given with decision and without malice or anger, without fear or hesitation. When a child, large or small, has been corrected, let your actions be in friendship, and not as if you detested them. Speak in kind and gentle tones. Never condemn children without a fair hearing

and an indisputable cause. Give them a fair trial. Duly weigh their testimony. Do not show you do not believe what they say, even if you have ever so good evidences for it. As a general rule children are condemned and "executed" without any consultation, and they not infrequently are ignorant of the offence.

Why are children often liars? There are two reasons. One is, the disposition is born in them. The other, it is taught or beaten into them. When you find a family that is given to beating the children, I will show you one whose members are liars. Let us consider this for one moment. Suppose a human being as much larger than we, as we are larger than the child, to come at us in a furious way with a lamp-post for a ferule. What would be our action? Every one would evade that monster by all means in his power. If by telling a falsehood it would help him to escape, who would hesitate? Then how would or could you expect a child, who has not the reason of maturity, to do otherwise? The child acts from the principle of liberty and self protection. Home should be made pleasant and attractive. Never should children be compelled to go from home to avoid cruelty or injustice. Never should tyranny under any circumstances be enthroned in the home circle.

F. M. FRAZIER.

COULDN'T SAY "NO."

I DARE SAY some of you children think your parents deny your wishes a great deal oftener than they need, and you may fancy you would be much happier and better off if "yes" were more frequently upon their lips instead of "no."

I have heard of two mothers lately who could not say "no."

Lily Warner's great beauty was her hair—it was her only beauty. She was a plain, pale, delicate little creature, but her hair was a perfect glory long, and golden, and thick, and

wavy, and bright, it fell like a cascade of sunshine over her shoulders, and nearly down to her waist. Lily was proud of her lovely hair, and Lily's mother was prouder even than she.

But one winter Lily seemed whiter and weaker than ever; she was dull and languid, and shaken by a bad cough. "You must have that mass of hair cut off," the doctor said. "It is draining your strength away; and, besides, the heat of it keeps your lungs between your shoulders always delicate and susceptible to cold."

Lily looked aghast. "We must see about it," her mother said.

When the doctor had gone Lily began to plead. "Oh, mamma, *don't* have my hair cut off! *Do* let me keep my hair! It is all I have got. Cousin Ellen said the other day that without it I should look a perfect fright. *Do*, please, let me keep my beautiful hair!"

And again, but with a different meaning, the mother answered, "We will see."

Twice, thrice, and yet once more, during that winter, Dr. Knowell repeated, "That heavy load of hair ought to come off. It is ruining her health. It is killing her. It ought to be sacrificed."

And each time Lily had implored with tears: "Oh, don't mind what he says. It can't hurt me, I'm sure. *Do*, *do*, *do* let me have my lovely hair!"

And Mrs. Warner could not say "no!"

But early in March Lily caught a severer cold than ever before, and—died!

Harry Bates was an only child, and the idol of a fond, indulgent mother.

He was just getting over typhoid fever, and the doctor said he might have two or three oysters for his lunch—no more.

Up-stairs they were brought, accordingly, a dozen and a half of them, looking deliciously plump and creamy on their pearl-lined shells. Mrs. Bates could not bear anything that savored of meanness or stint. She thought she would order plenty, and have a few herself.

Harry was excessively fond of oysters, as most people are who do not regard them with absolute abhorrence; and he was very hungry—as hungry as a convalescent fever patient only can be.

Two tiny oysters—three, even four—seemed like nothing.

"I don't know where they have gone," he said. "Oh, do let me have another."

He had another, and another, and, in spite of feeble protests from his mother, two more. It was so good to see the dear boy eat like that—she could not say "no!" So, notwithstanding the medical limitation, which had been sufficiently impressive, Harry kept on till he had eaten *thirteen*.

Then he felt strangely, horribly cold inside. He rose from his chair, saying, "Push it closer to the fire!"

But even while he was speaking, he fell back again in a kind of fit. The thirteen oysters had been too much for his weakened stomach to bear.

He never regained consciousness, and before nightfall he, who had been getting well so fast, was beyond all human aid. Harry, like Lily, lost his life because a weakly, indulgent mother could not say "no!"

These are sad stories, but it is necessary for us to hear of sad things sometimes. They act as danger signals, and should make us more willing to submit to decrees that may seem hard, and restraints which, though irksome, are only for our good.

JENNIE CHAPPELL.

TEASING CHILDREN.

THE other afternoon, writes one to the *Christian Union*, I got into a car of the Sixth avenue elevated road, going up-town. At the next station above where I entered the car, a father, mother and a boy about five or six years old got into the same car. A seat was given to the mother, who made room

for the boy beside her; after a time the father got a seat, and tried to persuade the boy to come over to him. The boy very irritably refused, and with pouting lips clung closer to his mother. A few stations farther on a seat beside the mother was vacated, and then the father changed his seat to the vacant one be-

side his wife. Each moved, and the small boy was persuaded to kneel between them and look out of the window. No sooner was he comfortably settled than the father began amusing himself by pulling the boy's ears, pinching his cheeks, shoving his elbows off the window sill, pulling his feet. At every manifestation of anger or impatience the father would throw his head back and laugh. At last he made the boy cry, and his enjoyment reached a climax, as he now kept saying in an audible whisper, "Cry baby! cry baby!"

The poor little fellow was a painful object. He was very thin, had tiny bones, and was evidently worn out nervously, and without doubt his physical condition was due entirely to the thoughtless cruelty of his father—a big, healthy, careless, fun loving man—I had almost written monster—selfish and

dense to every finer emotion. The patient expression on the mother's face, as she mechanically soothed the boy, proved that the experience was too common to even arouse comment in her mind.

The next morning I picked up the *Tribune*, and turned at once to a report of the doings of Chautauqua; the proceedings of the woman's club were reported, the principal subject being the training of children.

"*Question*—How would you break a child of the habit of teasing? *Answer*—By breaking older people of the habit of teasing the child," were question and answer that brought vividly to mind the incident of the evening before.

What a future of rasped nerves and false standard of amusements was being established through a father's thoughtlessness!

ROUND SHOULDERS.

WHAT with athletic exercises and military drill that have become common in schools for boys and young men, we do not meet with so many of their sex with round or stoop shoulders as formerly, but there is quite enough of this species of deformity in society, particularly among girls and young women, whose occupation, or lack of occupation, disposes to a leaning or stooping attitude.

Even the best natural figures will often show this tendency unless some care is taken to prevent it, if the work done is of such a nature as to keep them sitting at a desk all day, bending over a machine, or doing many kinds of housework; while thin, narrow-chested women are very likely to stoop before middle age.

In those countries where it is the common habit for the women to carry burdens on their heads, straight forms and beautiful shoulders are seen among the youths of the poorest class. A very simple exercise is helpful toward

straightening and strengthening the trunk, *viz.*: that of raising one's self upon the toes leisurely in a perpendicular position several times daily. To do this one must be in a perfectly upright position, with the heels together and the toes at an angle of about 45 degrees, the arms hanging by the side. Inflating and raising the chest to its full capacity is a part of the exercise, a process which the lungs soon begin to show.

To exercise all the muscles of the legs and body one must rise very slowly on the balls of both feet to the greatest possible height, and then come again into standing position without swaying the body out of its perpendicular line. This may be accomplished by patience and perseverance. After awhile the same method may be tried first on one foot and then on the other.

In order to prevent round shoulders in school children teachers should never ask them to fold their arms in front, but rather to place them behind the back, which occasionally is good

practice, giving as it does the fullest expansion to the upper part of the body. Much more care is taken now than formerly to see that children sit properly, with the spine kept straight and chest expanded.

NEW YORK COLUMBIAN CELEBRATION.

NEW YORK, July 7, 1892.

TO THE CITIZENS OF THE CITY OF NEW YORK.

Pursuant to Chapter 331 of the Laws of 1892, the Mayor of the City of New York appointed a committee of 100 citizens to supervise the celebration in this city of the 400th anniversary of the discovery of America.

It is proposed as a feature of the celebration to have simultaneous observances of the event by organizations throughout the city on the evenings of the 10th and 11th of October, 1892.

The programme, as thus far promulgated, embraces a celebration, beginning on the 8th of October, and closing on the 13th of October. The evenings of the 10th and 11th of October have been set aside for celebrations by societies, clubs and other organizations, and the undersigned Committee on Musical and other Entertainments has been appointed to secure celebrations by various organizations. The clubs, schools, colleges and all other associations in the city of New York are therefore invited to participate in the celebration and to institute celebrations of their own on the evenings of the 10th and 11th of October, and are furthermore requested to inform the Secretary of compliance with this request, and to send the programmes of such celebration to the Secretary, Room 115, 280 Broadway, New York City, if possible, before the 1st of September, 1892, so that they may be noted in the official programme to be issued by the Committee.

Very respectfully,

Committee on Musical and other Entertainments.

EDMUND C. STANTON,
Chairman.

ARTHUR T. SULLIVAN,
Vice-Chairman.

CHAS. G. F. WAHLE, JR.,
Secretary.

AUGUSTIN DALY.

RICHARD KATZENMAYER.

C. V. FORNES.

D. BONANNO.
D. LAWRENCE SHAW.
THEODORE MOSS.
JOHN B. COSBY.
A. M. PALMER.
SEVERO MALLET-PREVOST.

Ex-Officio.

HUGH J. GRANT.
J. H. V. ARNOLD.
HORACE PORTER
WILLIAM SULZER.

A MOTHER'S REASONING—"The most to be regretted act of my life," says a lieutenant-commander in the navy, "was a letter which I wrote home to my mother when about seventeen years of age. She always addressed her letters to me as 'My dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased.

"I received in reply a letter full of reproaches and tears. Among other things she said: You might grow to be as big as Goliath, as strong as Samson and as wise as Solomon; you might become ruler of a nation, or emperor of mighty nations, and the world might revere you and fear you; but to your devoted mother you would always appear, in memory, in your innocent, unpretentious, unself-conceited, unpampered babyhood. In those days when I washed and dressed and kissed and worshipped you, you were my idol. Nowadays you are becoming a part of a gross world, by contact with it, and I can not bow down to you and worship you. But if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother love can pay you is to call you 'my dear boy.'"

He had studied all his lifetime in a very patient way,

He had searched through human wisdom till his hair was thin and gray,

And yet each day he finds himself unequal to the task

Of answering the questions that his little children ask.



A STRANGE ESSAY.

NO matter who was the essayist, or before whom his paper was read, it contained thoughts wise and otherwise. He quoted from the Bible and evolved ideas from his own fertile brain. Agricultural labor, he said, was the result as well as the penalty of sin and ignorance. With these it came in and with them it will go out of the world. Many now run to and fro, and knowledge is being rapidly increased. Chemical science is making wonderful strides toward perfection. That it has not yet produced anything that can, even in minute quantities, be appropriated to the nourishment of man or beast was freely admitted. But in the near future all supplies will come from the laboratory of the chemist, and the tillage of the soil will cease, because the sin and ignorance of which it is the penalty will be no more. All other kinds of labor will continue, for they are not the penalty of sin and ignorance, or any part of it. Thorns and thistles are not combatted in the study or in the workshop. The "green herb" will no longer be used as food, and ample supplies will be found without fighting noxious weeds to obtain them. The rapid advances made in the passing decades justify the confident anticipation of the near approach of the good time coming when all this, and more than this, will be an accomplished fact.

Such was the drift of thought presented. There was no hint that labor—all labor—is in itself a curse. Nor was it claimed that other labor is less toilsome than the cultivation of the soil, or that it is any more congenial to our tastes and dispositions than that. He overlooked the fact that agriculture was man's first employment, not as the penalty of sin or ignorance but as a source of supply and of enjoyment before the "fall."

And the Lord God took the man and put him in the Garden of Eden to dress and to keep it. Genesis ii., 15. He was not to be an idler there. Every one who has studied the structure and uses of man's body and brain knows that they were made for use. Man's normal state is a state of activity—of activity of his physical, mental and moral faculties. The idler is miserable. The ignoramus is a burden to himself. The churl is as unhappy as he seeks to make his fellows. The instincts of the little child prompt him to be a marvel of activity in his waking hours. His mental faculties are as busy as his hands and feet. After his busy hours he enjoys his rest as he could never do if activity had not prepared him for repose. The sleep of the laboring man is sweet. Eccl. v., 12.

Sin had not entered the world when man was placed in the garden to dress

and to keep it. Sin had not entered when God said unto Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth to thee and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, etc." Gen. iii., 17-19.

Labor is not a curse. On the contrary it is one of the many blessings bestowed upon man by the hand of the Creator. Agricultural labor takes the first rank in the long catalogue of human industries. Excessive, wearying, exhausting labor is the penalty of sin, and it is often the direct and manifest fruit of our own doings. If all the toil now devoted to the production of alcohol and tobacco, hasheesh and opium and other pernicious drugs were given to the production of good and needful things, much of the evil now entailed upon us by sin would vanish at once. An equivalent amount of care and industry devoted to the better culture of the soil and to the productions of home comforts would greatly mitigate the miseries that now afflict our race. If all waste and extravagance were carefully avoided, the better days coming would be near at hand.

If supplies of food and clothing are ever to come from a different sort than that from which they now come, and always have come, the evidence of it is not yet apparent.

The order of nature is the same as it has always been. The vegetable kingdom takes up mineral matter and prepares it for the use of men and animals. Not a particle of inorganic matter, it is believed, can otherwise be appropriated by the animal kingdom. Chemistry detects even in the most wholesome food things which, alone and unprepared by vegetable growth would, in much smaller quantities, be destructive of animal life. Phosphorus combined with lime, starch, gum, gluten, sugar, etc. in grain, is not harmless only, but it is essential to the perfection of the

food containing it. In the chemist's hands it is virulently poisonous. Of such deadly drugs, not a few are prescribed, and no little confidence is reposed in them as curative medicines; but all know, or ought to know, that there is no conclusive proof that they are ever appropriated to the use of the organic tissues. Their supposed value is merely theoretical, and the correctness of the theories upon which their merits are predicted is sustained by nothing better than a very doubtful empiricism.

But admitting our essayist to be correct, and that before the coming century opens upon us the chemist will have taken the place of the farmer, and all food supplies be produced in the laboratory, what gain will result from the change? Will our food supply be produced at less cost and with less labor than it now requires? Will the wool, the cotton, the hemp, the flax, the jute, and other textile substances be any better or any cheaper than they now are?

Improved methods and improved machinery may facilitate the work and render it more productive, but the relations now existing between the organic and inorganic kingdoms of the universe, will, presumably, remain as they now are, till time shall be no more. Progress will be made, but it will be in harmony with and not in contravention with these relations.

J. S. GALLOWAY.

A TRULY rational system of medicine, that which is worthy of the present and the future, rejects nothing of the past that is worthy of a place in the domain of medical science, and adopts everything of the present that earnest investigation and experience have demonstrated to be valuable. No man is a friend to science who sets up a theory or dogma, and makes it the object of his worship, and invests it with an infallible unction.

A PRACTICAL OPINION OF THE USE OF ALCOHOL.

AT a discussion which took place in the society connected with the Post Graduate Medical School, New York, Dr. Andrew H. Smith staunchly defended the use of alcohol as a therapeutical agent, alleging that in some conditions of weakness and exhaustion, especially those attendant on lung disease, he had found it of great value, and probably not to be replaced by anything else in the pharmacopœia. We could not but respect Dr. Smith's earnestness as much as we honor his eminent capability as a physician and his integrity as a man. Later he said, with that spirit of kindness and generosity that gleams through his conduct everywhere, in the hospital as well as in the interchanges of social courtesy:

"Nothing is more discouraging to the physician than to come to the bedside of a patient in whom he recognizes a case of this kind (pneumonia) and to find that he has to deal with a system whose vital resistance has been broken down by the poisonous influence of alcohol.

Such a case is doomed, as a rule, almost from the first. Measures that usually give relief fail utterly in the presence of this condition, and even under the most skillful treatment the percentage of recoveries is small indeed. In fact, we may consider it a maxim that in proportion as alcohol is used in health it becomes useless in disease, and not only so, but that it impairs the usefulness of other remedies. Thus, while I hold that alcohol, like morphine, has its place in disease, I contend that, like morphine, *it has absolutely no place in health.* Every drop of alcohol, as every particle of morphine, that a well man takes makes him less a well man. I believe that clinical facts, accurately observed and correctly interpreted, will bear out this statement in every case. Those who use alcohol and still remain in good health are enabled to do so by a reserve of vital power which they expend in this way, and which would otherwise be available in another direction."

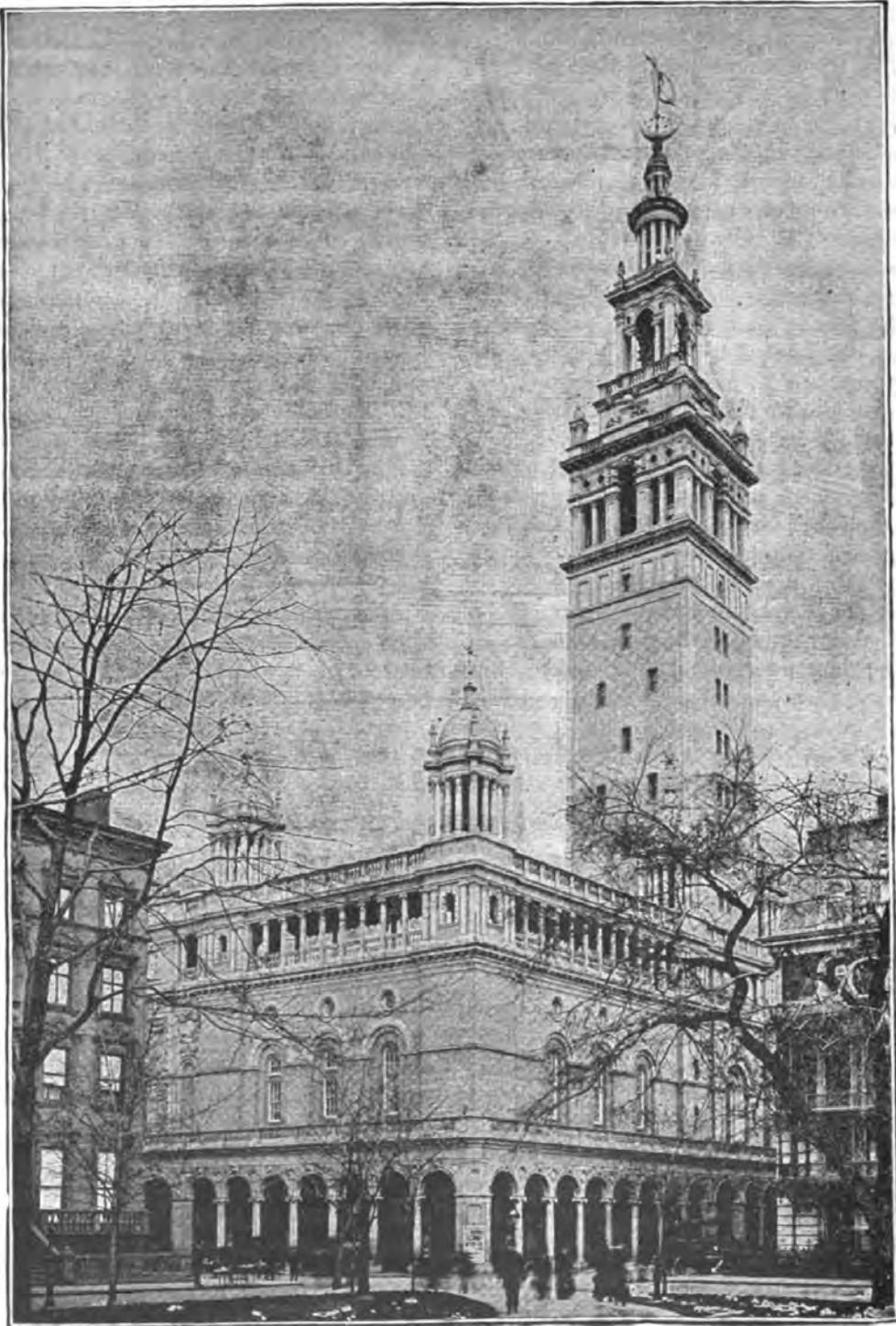
UNITED STATES FOOD EXPOSITION.

THE great International Exposition is to be held in Chicago, and it will doubtless be a gigantic and successful affair; but in New York city during the month of October this year a great national exhibition will be open to the public. This has for its object the demonstration of what has been accomplished in this country in the way of producing and marketing of food materials.

The date of October, 1892, was selected for holding the Exposition on account of its being the four-hundredth anniversary of the Discovery of America, which it is proposed to celebrate in this way. This will be the first food exposition ever held, either in this country or abroad, the exhibits being confined exclusively to food products, the manufacturer only being allowed to exhibit, and only such manufactured articles of food as the

manufacturer will put his name upon and warrant to be the same as he offers to the public. Not alone will manufactured food be exhibited, but produce direct from the soil, sea and dairy. One of the most novel attractions of the Exposition, and what promises to be a popular feature, will be the exhibit of dairy products. There will be two such exhibits, one, a New York State exhibit, under the auspices of the N. Y. State Dairy Commissioner, and the other a national exhibit, in charge of Professor James Cheesman, who represented the Agricultural Department of the United States Government at the Paris Exposition. It is proposed to devote nearly the entire Exposition Hall with its over ten thousand square feet to this department of the Exposition.

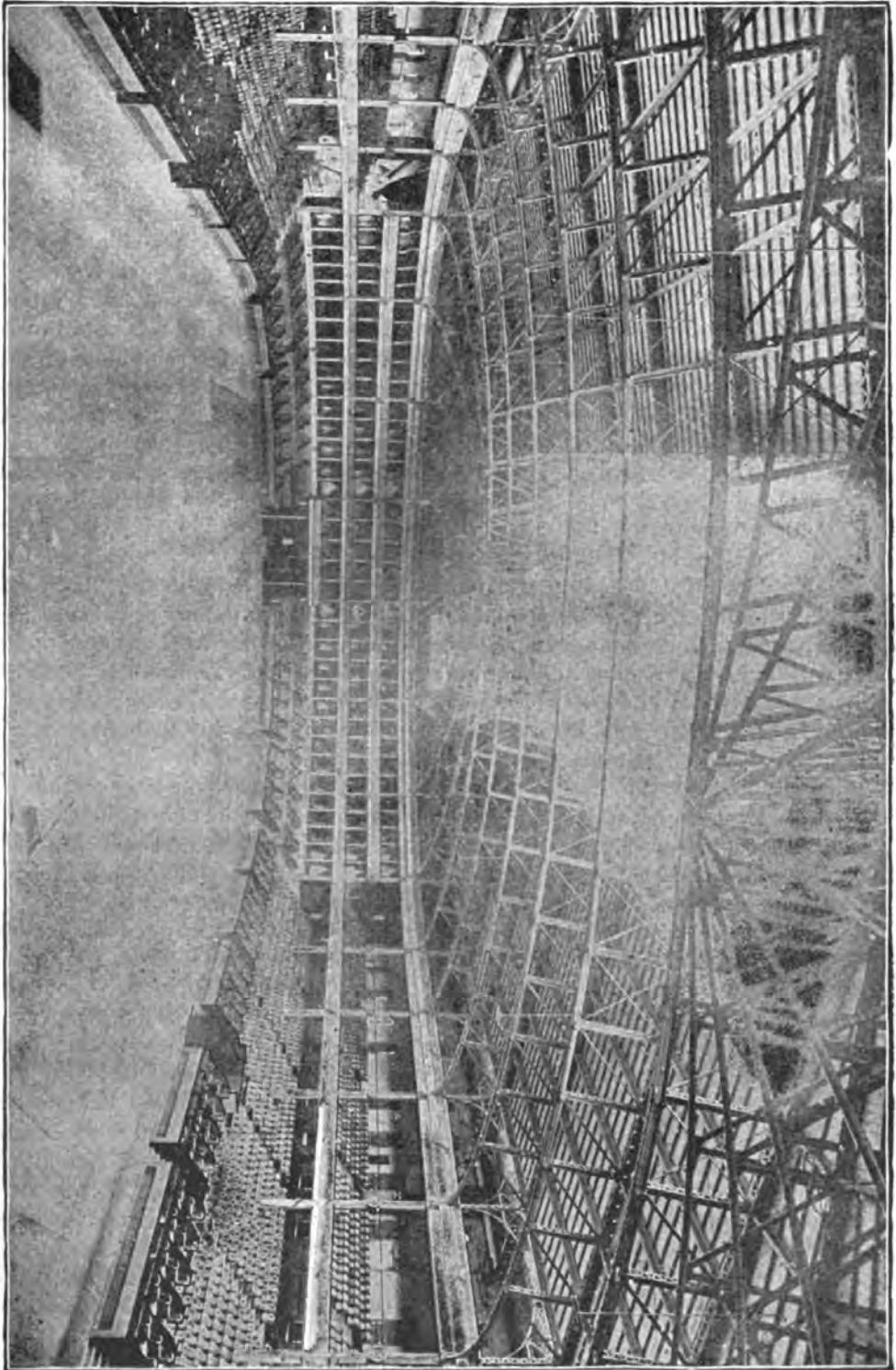
The vast amphitheatre of Madison



VIEW OF MADISON SQUARE GARDEN, FROM MADISON SQUARE AND 27th ST., NEW YORK.

Square Garden, with a floor space of about thirty thousand square feet, will be given over almost entirely to manufactured articles of food. Here will be

MADISON SQUARE GARDEN AMPHITHEATRE, IN WHICH FOOD EXPOSITION WILL BE HELD



represented nearly all the leading food manufacturers of the United States, as well as a number from abroad, many of whom will give practical demonstra-

tions as to how their goods are prepared. In this great auditorium orchestral concerts will be given daily, afternoon and evening, during the Exposition. In Concert Hall lectures and demonstrations in cooking will be given by a distinguished lecturer in the art of cooking, each afternoon of the Exposition.

The California Olive Growers' Association, also the Horticultural Society of that State, have applied for space at the Exposition, where they propose to exhibit olive oil, olives and fruits, as produced on the Pacific slope. There are no more promising industries in the food line in this country than the products of California, particularly her olives and olive

oil, and it is fitting that they should from a part of the exhibits in this affair.

The interest shown in successful accomplishment of this Exposition extends throughout the country, and it will doubtless be visited by an immense number of people. The beautiful building—Madison Square Garden—is itself a notable object, especially when illuminated at night is it worthy a visit. The illustration conveys a feeble impression of its character. The Exposition will be opened October 1 and close on the 27th of that month. Should the reader wish further particulars, the General Manager, Mr. Daniel Browne, is ready to supply them.

NOTES ON TEMPERATURE IN DISEASE.

OBSERVATION has given the physician certain fairly-established indications with regard to the temperature of the sick. A good digest of them appeared lately in the *Doctor*. In testing temperature, it may be needless to say that a good thermometer is indispensable.

Normal temperature is 98.4°; feverishness varies from 99° to 100°; slight fever varies from 100° to 102°; moderate fever varies from 102° to 103°; high fever varies from 103° to 105° (danger); intense fever varies from 105° to 107° (probable fatal issue).

The normal temperature of the body in adults is highest on awakening in the morning, and lowest at midnight. It is from 1° to 2° higher in children than in adults, and lower in the evening than in the morning.

One degree rise in temperature may be said to correspond with an increase of ten beats of the pulse. A patient who felt well yesterday, but has a temperature to-day of 104°, indicates ague or ephemeral fever. If 106°, it is some form of malarial fever, but not typhoid. If, on the first day, the temperature rises to 105° or 106°, the fever is neither typhus nor typhoid.

In pneumonia, if the mercury shows 101.7°, there is no exudation present; but if from 103° to 106°, there exudation is likely, and the attack severe. Should there be consolidation at the *apex* of either or both lungs, *delirium* will supervene.

In measles, if the temperature is high when *the eruption has faded*, there are complications that should be looked after.

In typhoid fever, when the temperature on any evening does not exceed 103.5°, the case is mild. In the third week, if it is 104° in the morning and 105° at evening, there is danger.

In acute rheumatism, 104° forebodes danger or some complication, as pericardial inflammation. In jaundice of a mild form, if the temperature rises, it indicates a pernicious change.

In puerperal women, increase of temperature shows pelvic inflammation.

In tuberculosis (consumption), an increased temperature shows advance in the disease, or that complications are arising.

A fever temperature of 104° to 105° in any disease indicates that the advance of the disease is not checked, and that complications may still occur.

In relapsing fever the temperature rises quickly in the first stage; 104-105° on the second day, then fluctuates till the day before defervescence, when it attains the highest point—107-108°, from which point it sinks rapidly to 98°, as the other symptoms subside. On the fourteenth day relapse occurs, and the temperature rises to 104° or 105°, or more, to descend as rapidly as before when convalescence begins.

In continued fevers, the temperature is generally less high in the morning than in the evening. In typhus fever the temperature falls toward night.

Stability of temperature from morning to evening is a good sign. If high temperature remains fixed, or rises from evening to morning, the patient is getting worse; but when it falls from evening to morning, it is a sign of improvement.

Convalescence is established when the normal temperature, 98.4°, is maintained throughout the day and night. Cancer lowers the temperature, as also do diabetes mellitus and injury of the spinal cord; but cancer of the stomach is attended with fever in the latter stages, and also in hepatic cancer, when the peritoneum is involved.

SMOKING A CRIME TWO CENTURIES AGO.—How smoking was regarded by Christian and Mohammedan authorities at one time is seen in the following: The Sultans and priests of Turkey in the seventeenth century stigmatised smoking as a crime, punishable by the most barbarous of deaths, and Michael Federowitz, Czar of Russia, executed without trial those of his subjects who were guilty of the practice. The Popes Urban VIII. and Innocent XI. fulminated against smoking all the thunders of the Roman Catholic Church; and in Persia smokers were treated as criminals. King John of Abyssinia decreed that any one discovered smoking in his dominions should be deprived of his lips

by the public executioner. In Morocco, persons disobeying the decree of the Sultan, which prohibits smoking, are imprisoned and flogged through the streets. Mahomet IV. had a hole bored in the noses of his culprits, and a pipe introduced across the face. The Parliament of Paris proscribed tobacco. Queen Elizabeth of Spain authorized the confiscation, for the benefit of the Church, of all snuff-boxes. Richelieu did better than that—he put a tax on it.

A SAFE PRESCRIPTION.

My pallid friend, is your pulse beating low?
Does the red wine of life too sluggishly flow?
Set it spinning through every tingling vein
By outdoor work, till you feel once again
Like giving a cheery, school boy shout:
Get out!

Are you morbid, and, like the owl in the tree,
Do you gloomily hoot at what you can't see?
Perhaps now, instead of being so wise,
You are only looking through jaundiced eyes;
Perhaps you are bilious, or getting too stout;
Get out!

Out in the air where fresh breezes blow
Away all the cobwebs that sometimes grow
In the brains of those who turn from the light
To all gloomy thoughts instead of the bright;
Contend with such foes, and put them to rout;
Get out!

Med. and Surg. Reporter

WORK OF THE HEART.—The workings of the human heart have been computed by a celebrated physiologist, and he has demonstrated that it is equal to the lifting of 120 tons in twenty-four hours. Presuming that the blood is thrown out of the heart at each pulsation in the proportion of sixty-nine strokes per minute, and at the assumed force of nine feet, the mileage of the blood through the body might be taken at 207 yards per minute, seven miles per hour, 168 miles per day, 61,320 miles per year, or 5,150,880 miles in a life-time of eighty-four years. In the same period of time the heart must beat 2,869,776,000 times.

THE TREATMENT OF INEBRIETY.

A MISSOURI physician, Dr. Wherrell, who believes in a rational treatment of drunkenness rather than resource to the much advertised methods of the hypodermic syringe users, gives in *Medical Brief* a synopsis of his philosophy of drunkenness and its cure. The following is an outline of his views: "The condition known as drunkenness is produced by alcohol, and is an abnormal psychological state. Drunkenness is in many cases a vice, but with the large majority, it is primarily a psychological disease. As a disease of the mind, it is functional, and comprises three abnormal conditions. (1) A paralysis of the inhibitory power of the will; (2) a temporary amnesia; (3) a temporary affective and intellective modification of the personality. We act as we think or thought controls action. The cause of all voluntary action arises in impressions made upon the brain, supplemented by an action of the will. An impression awakens in the brain a state of consciousness—a thought. It is a law, that all states of consciousness under the control of the impulsive power of the will tend to express themselves in action, and hence we act as we think. It is in accordance with this principle that the drunkard drinks whiskey, because he thinks whiskey. Thought is controlled by three things, (a) circumstance, (b) will, (c) fixed ideas. A circumstance is anything that makes an impression upon the mind. While the tendency of all voluntary states of consciousness is toward immediate action, there is no power to act except through the agency of the will. The action of the will is of two kinds, (a) impulsive, (b) inhibitory. With the drunkard, the inhibitory power of the will is paralyzed or atrophied, by the action of alcohol, at least the will has no power to resist its impulsive power which accompanies the mental impressions. The cure may be (a) temporary, (b) permanent. The essentials to a permanent cure are, strictly speaking, in or with the patient himself.

The medicine is auxiliary. The essentials are psychological, and are as follows. The patient must make up his mind thoroughly and absolutely (without any mental reservation whatever), (a) To be cured; (b) not to taste a drop of liquor of any kind after the desire for it has ceased; (c) not to visit any place where liquor is kept; (d) To acquire new associates and associations, and to cut loose from the old ones. The psychological treatment of drunkenness consists in stimulating the patient's determination to be cured by using whatever psychologic means are at command. He must feel that he can and will be cured, and he must receive encouragement and sympathy, and be made to feel that he must help himself. The medicinal treatment is of two kinds alterative and tonic. The alterative treatment consists in using some drugs which act as mental alteratives—that is, will act on the brain cells, and change or modify them so as to assist in redeveloping the atrophied inhibitory power of the will, and in changing the current of the thought force. The tonic treatment consists in using such medicines as will best aid in restoring the nervous and digestive systems to a normal condition." The doctor concludes by saying most emphatically that drugs alone will not cure drunkenness, because it is a psychological desire and must be treated psychologically, and with the patient's help.

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HYPNOTISM AND THE BRITISH MEDICAL ASSOCIATION.—Ten years ago the late Dr. Beard went before the British Medical Association, and demonstrated some of the phenomena of hypnotism. He was insulted and practically mobbed by Drs. Crichton-Brown, Donkin, and others for his pains. At the recent meeting of the Association a committee, appointed for the purpose, report that they have satisfied themselves of the genuineness of the phenomena of the therapeutic value of the method.—*Medical Record*.

Where stand Brown, Donkin and the others to day?

NOTES IN ANTHROPOLOGY.

Physical Abnormalities in Criminals.—In a short article entitled, "Some Points Connected with Criminals," in the *London Journal of Mental Science*, Dr. John Baker gives these results of the examination of twenty-five weak minded criminals. "Their family histories showed the following record: a tendency to alcoholism in seven instances, to insanity in five, to epilepsy in two, to phthisis in seven. Criminals, as a rule, judging from post-mortem evidences, are extremely prone to tubercular affections. Ten had undergone a previous sentence of penal servitude, and twenty-two, including the former, had been in prison for shorter periods, twenty-three were addicted to drink, six had suffered from syphilis, one from meningitis, two from rheumatic fever, six suffered from epilepsy (four acquired and two congenital), five had varicose veins, one heart disease, one hemiplegia, and one showed a peculiar condition, viz.: marked atrophy of the scapular muscles. The height ranged from 5 ft. $\frac{3}{4}$ in. to 5 ft. 10 in., but the average only reached 5 ft. $3\frac{1}{4}$ in., showing a stunted growth. The body weight on reception into prison varied from 116 lbs. to 154 lbs. No safe diagnostic evidence of the criminal nature can be evolved from head measurements or from the shape of the cranium, yet in the majority of these twenty-five cases, the forehead was generally low, ranging from 1 $\frac{1}{4}$ in. in the lowest type to 2 $\frac{1}{4}$ in. in the higher; the epileptic men showed a larger expanse of forehead than the others. The measurements of the antero-posterior curve varied from 10 $\frac{3}{4}$ in. to 13 $\frac{1}{2}$ in., and those of the circumference from 19 $\frac{1}{2}$ in. to 22 $\frac{1}{2}$ in. In thirteen cases the orbits were large, and in the majority, the frontal sinuses and zygoma were prominent. As a rule, the lower jaw was weak, but in four of the epileptics, massive and square. Perhaps the most remarkable, and certainly the most significant, feature about the head was the frequent abnormality of the palate. In only six cases could it be called normal, in the remaining nineteen it was more or less contracted, assuming a V-shape in five, a saddle shape

in two, and in the rest the dental arches were approximated on a more or less narrow flat roof. In twelve the mammae were but ill developed, seven presented marks of tattooing, which, however, has no special significance. The proportion of large and small ears was about equal. The hearing was generally good. In seven cases the eyesight was weak. The patellar reflex was exaggerated in one man, and deficient in seven, markedly so in one case, where there was defective co-ordinating power of the lower limbs. Sensibility was in most of the cases dull; but this holds good in criminals as a rule. They bear pain well. The cause of all this degeneracy, both mental and physical, is doubtless that of a tainted inheritance, brought about by a combination of drink, insanity, phthisis and syphilis. It is not an easy matter for such people to obtain employment, even if they wished it, and they naturally fall into crime. The measure of their responsibility ought to be judged by a careful examination into their modes of life, family histories and individual psychological peculiarities. It is the duty of society to protect them, to make provision when necessary for their mental state to be inquired into at the time of their trial, whatever the nature or extent of their crimes, for if left to themselves, their end, in most cases, is a felon's grave."

The Prehensile Foot of East Indians.—If the traveler who walks in the native quarters of the cities of India, where he can easily study all industries in their beginnings, as they were probably practiced in Europe in the middle ages, will take pains to examine attentively the methods of working, he will be struck by the enormous function played by the lower limb. Whatever the industries, the Indian, squatting or sitting on the ground, works with his feet as well as with his hands, and it might be said that all four of his limbs are in constant exercise. The joiner, for example, has no assistant to hold his plank, but makes his great toe serve that purpose. The shoemaker does not employ a fixed

clamp for the shoe on which he is sewing, but holds it in his feet, which change position to suit his convenience, while his nimble hands do the sewing. The metal-worker holds the joint of his shears on his feet in cutting copper. In the making of wooden combs I have seen the comb held straight up by the feet, while the workmen marked the teeth with one hand, and with the other directed the instrument that cut them. The wood turner directs the hand-rest with his great toes; so, generally, do Egyptian and Arabian turners. In smoothing twine or sewing a bridle, the Indians hold the article between the first and second toes. When the butcher cuts his meat into small pieces, he holds the knife between the first and second toes, takes the meat in both hands, and pulls it up across the knife. I have seen a child climb a tree and hold a branch between his toes. In considering this property of the lower limb, it should be said first that the articulation of the hip is very loose, and permits the Indian to squat in such a position that his foot shall not be very far from his hands. The position brings the knees to a level with the chest. The articulation of the instep and the metatarsal also permit wide lateral movements of the foot, and the toes are peculiarly flexible. But great as is their skill, there is no movement of opposition between the great toe and the other toes, as there is in the monkey. The great toe has very extended movements of adduction and abduction, and of elevation and depression, but all is limited. A special anatomical peculiarity is connected with this physiological function of the foot—the distance between the first and second toes, which does not depend upon a simple divergence at the ends of the toes; the base participates in it, and it seems to go back to the metatarsophalangeal articulation. The toes may be made to touch at the ends, but at the base the separation persists. This faculty is not common to all people that go barefooted, or even to all savages, neither is it special to the East Indians. Still heredity must have a part in it, for we do not observe it except among peoples who have exercised the function from a remote antiquity, and I have never seen it in any European or in any white child. The examination of the pre-

hensile foot suggests forcibly the thought of comparing it with the foot of a monkey, but contrary to the belief of some Darwinians, that if man used his foot constantly and generally as a prehensile organ, an opposition of the great toe would be gradually evolved, the study of these people, who have for centuries used their feet as a prehensile organ, shows that no movement of opposition has been produced.—*Popular Science Monthly*.

The Development of the Art Faculty.—The development of the art-faculty is as much an ethnic as it is a personal trait. As we find among our own acquaintances, some singularly gifted in this respect, and others of equal or greater general ability, quite devoid of it, so it has been with nations and tribes in all periods of culture. In lower stages of development it is more ethnic than personal, the individual then being less free. For these reasons, the skepticism which has met the discovery of free-hand drawings on horns and bones, dating from palaeolithic times, is not well founded. Those from the cases of La Madelline in France, representing the mammoth and reindeer, are well known; still more remarkable are those from the Kessler hole near Schaffhausen, in Switzerland. A sketch of a reindeer feeding, now in the Rosegarten Museum, Constance, and one of a horse in the Schaffhausen Museum, both from this locality, are so true to nature that one is surprised that they could have been drawn by a person not regularly instructed. Yet the draughtsman lived at a time when the Linth glacier covered the site of the present city of Zurich, and the musk ox and reindeer were grazing where now grow the vineyards of the Rhine. Several curiously inscribed stones and shells have within the last few years been found in the eastern United States, regarded by their owners as the work of aboriginal artists. Two of them represent the mammoth; others scenes from life, as battles. While not to be rejected at once, grave suspicion attaches to all such for obvious reasons, the first of which is the constant recurrence of frauds in American antiquities."—DR. D. G. BRINTON in *Science*.

Early Lake Dwellers.—Probably

the first records of lake dwellings were made in Ireland, where this method of habitation has been in existence from remote periods to comparatively recent times. There is documentary evidence that some of the Irish crannogs were in existence and occupied in the time of Elizabeth. They were usually approached in canoes, and were not connected with the shore by a gangway. In Scotland, a large number of similar structures have been discovered. Dr. Robert Munroe has ventured the opinion that the original British Celts, who were probably the builders of the lake dwellings, were an offshoot of the founders of the Swiss lake dwellings, who immigrated to Britain and spread northwards and westwards, over Scotland and Ireland.—*Natural Science.*

Embryonic Variation in Vertebrates.—The fundamental question in anthropology is that of the causes which have led to the differences in races of men. Hitherto most writers have been content with surface generalization, about environment and heredity. The disciples of Spencer have rung the changes on these with little positive profit. We have no knowledge of what heredity really is, and "environment" has been credited with more than its share of causality.

A real step in advance has been taken by Dr. Dareste in his work of "Taratogeny," or the artificial production of monsters. He shows conclusively that monsters or monstrosities are not the result of pathological changes in the embryo, as has been hitherto supposed, but are modifications of the processes of organic evolution, precisely analogous to those which bring about the differences which distinguish individuals and races of mankind. This can be proved experimentally in oviparous animals, the domestic fowl, for instance. By developing the chick in an artificial incubator, and subjecting the egg to unusual conditions, such as shaking it from time to time, varnishing it, exposing it to rapid changes of temperature, etc., we can produce monstrosities in all points analogous to those in man.

The changes take place in the earliest stages of embryonic life, and are in two directions: 1, arrest of development; 2, union

of homologous parts. The former assures the permanence of an embryonic condition, the latter produces the phenomenon of double monsters. By tracing the conditions which yield these exaggerations, we may distinctly perceive the causes of many of the physical peculiarities of man.—*Science.*

Prehistoric Ruins in Utah.—"In Cottonwood Canon, Utah, has been found a most interesting series of ruins. This canon is but half a mile in length, but is a great contrast to the monotonous and low mesa and valleys outside. Here, instead of stunted sage brush, we find a luxurious growth of large, wide-spreading, cottonwood trees, giving delightful shade from the hot sun, and beautiful shubbery and flowering plants, and cool running water. Directly at the west end of the canon, the high sandstone cliffs, with a graceful and undulating curve on their weathered surfaces, close together abruptly, forming a large cavern about one hundred feet from the bottom of the canon. In this cave are the ruins we are about to describe. From their prominent position they command the valley; and their curved fronts, cut with dozens of port-holes, give the effect of a modern fortress. The cavern was 35 feet in height at the front, and 57.6 feet deep, forming an excellent stronghold and a perfect shelter. It is only accessible on the north, and then only by using the ancient footholds, which have been cut in the slanting sandstone ledge. As many of these have been worn away, it is with no little difficulty that one gains entrance into the cave. Directly under the mouth, at the bottom of the canon, and almost hidden by the shrubbery, is a large, excellent spring of clear cold water, measuring thirty feet across and having a depth at the centre of four feet. Such a source of water was of extraordinary importance to the dwellers in the cavern. It not only supplied them with water but irrigated the cavern for the cultivation of their crops. At the back of the cave, water also trickles down the ledge of rock, causing a thick growth of hanging ferns and creeping vines, adding much to the beauty of the place. Judging from the large number of port-holes in these ruins, the structure was evidently intended as a forti-

fiction. In one room alone we counted twenty-five port-holes. From these, the defenders could send their deadly arrows in every direction, up or down the canon. The front walls of the most prominent rooms are all rounded, so that by means of the port-holes, the whole canon below could be commanded. The entire aspect of the cave is of defense and protection rather than comfort. The buildings in the north end of the cave give perfect illustrations as to the methods of roofing, when the buildings did not extend up to the roof of the cave. Two heavy beams or rafters were laid across the top of the building, parallel with each other, as the foundation for the roof. Then over these, brush and small sticks were laid crosswise to a thickness of three inches, and upon this was set a layer of adobe mud, about three or four inches thick, neatly plastered down. These roofs still show the finger-marks of the ancient builders. Some of these buildings are two stories in height, the upper story being in a good state of preservation, although the floors had fallen through. Imprints and representations of the human hand were found in great numbers upon the walls of the cave, in red, white, and green paint, some so high up on the walls that it would have taken a long ladder to reach them. Rude picture writings were also found at intervals in the cave, and along the sides of the cliff. By digging in some of the rooms, a few neatly worked stone axes and arrow-heads, pieces of matting, short sticks with balls of pitch on the ends for torches, pieces of string and many corn cobs and husks were found."—*Illustrated American*.

The Contagiousness of Leprosy.—In the *Virginia Medical Monthly* for August is a very interesting paper by Dr. J. M. Fort on leprosy in the Orient, and its management now and in ancient times. He says: "Tacitus, a contemporary of the Roman Emperor Nero (an Emperor, who, in the terrible phrase of Gibbon, 'was at once a priest, an atheist and a god,' whose very name is a synonym of all that is base, brutal and 'tyrannical'), gives us some strange stories about this disease and the Jews. Among other things, he says, 'When the Hebrews were in bondage in the land

of the Pharaohs, Bochorus, King of Egypt, inquired of the god Jupiter Ammon how his kingdom could be freed from the curse of leprosy? The god informed him that it could only be accomplished by expelling the whole multitude of Jews,' whom the gods detested. He accounts for the rejection of swine's flesh by the Jews by the belief among them that the germs of this malady were first introduced into the human system by eating the flesh of this animal. In the absence of knowledge as to the primary origin of this germ, possibly there may be more truth in this theory than might, at first thought, be supposed. I remember having seen but few, if any, cases of this Oriental disease in the land of Egypt, notwithstanding it is regarded as the land of its origin, and three-fourths, if not four-fifths, of the population is composed of Ishmaelites and Israelites. It is evident that Moses regarded leprosy as an infectious and contagious element, which acted as a specific cause in its production, and he gave particular directions how to manage the patients, and also how to destroy the germs of the disease when found in the garments, bedding, etc. Moses did not have to instruct his followers in the process of 'germ culture,' nor in the use of the microscope. To any objectors to this statement we would say that it is known that the ancient Egyptians not only had magnifying glasses, but knew how to use them. Recent excavations in this land of revelations have rescued from their rocky prisons specimens of glass work which could not have been manufactured without the aid of very powerful magnifying glasses. The beauty and delicacy of some of these specimens can only be appreciated when viewed through glasses of very high power. Venetian glass manufacturers confess some of this work to be superior to anything known to them, nor can it be duplicated by any workman or artist at the present time. Many of these specimens of a 'lost art' have lain buried in mummy shafts or the mastabas of the queens of Egypt, who have lived, reigned and been royally buried hundreds, if not thousands, of years before Moses was born. The history of Egypt is engraven upon stone, and from it we learn that the ancient Egyptians were the most

refined, cultivated and enlightened people then upon the earth, and it is probable that Moses and King Rameses II. went to school together, for this King, the great Sesostris of history, was brother to Thurmuthis, who found Moses in the bulrushes when she came down to the river to bathe. We are told that Moses was learned in all the wisdom of the Egyptians, and there was at Heliopolis, at that time—and long prior to that time—an institution fully equipped with all necessary educational facilities, which continued in existence even down to the days of Galen. It was here Plato studied philosophy; here Herodotus composed at least a part of his wonderful history; here Eudorus learned astronomy, which in after years he so successfully taught in Athens. So it will not do to say that this learned man Moses was not familiar with the microscope. All that remains of Heliopolis, where this grand old university stood, and where once stood one of the grandest temples in all that land of temples—a temple which was surpassed in magnitude, beauty and magnificence, only perhaps by the temple of Karnak at Thebes and the temple of Ptah at Memphis—are only the foundation walls of the old temple and one lonely obelisk, the oldest now known. This old monument was at one time one of a group, which stood in front of the temple in the land of Goshen, but now they are scattered—one in Constantinople, one in Paris, one in London, two in Rome and one in New York.

Returning to leprosy, if the reader will turn to the thirteenth chapter of Leviticus, he will find a wonderfully full and accurate account of this old malady. Moses gives these directions for the management of the cases: First, the patient must be separated and quarantined; the infectious garments must be cleaned or destroyed by fire; the infected house must not be occupied until the infectious spots have been removed, and the germs destroyed by scraping the walls, replastering, or, if necessary, removing part of the stone and replacing it with new. We learn from all this that leprosy, at that remote period, was considered as a disease originating from and as being propagated by a *materies morbi*, and that this infectious matter, germs or micro-organism, in-

creased by multiplication so rapidly and to such an extent that its presence and locality in garments, bedding, and even on stone walls, could be detected by the unaided eye; and further, that these ancient people used the most reliable agents known to the profession now to prevent its spread among the people, namely, isolation, washings or thorough asepsis, and destruction of infected material by fire. The credit of demonstrating the germ origin of many now-recognized specific diseases is accorded to modern microscopists, but side by side with the account given of leprosy by Moses, one certainly must question whether the germ theory of certain diseases is of ancient or modern origin. The condition of the lepers in the East now is most pitiable. As in olden times, they are driven without the city walls of the towns and cities, but, impelled by hunger and want, they gather along the thoroughfares to beg from the passing strangers. The natives are deaf to their cries, and shun them like vipers. At nightfall they seek shelter from the heavy dews and chilling winds of night by crawling into the bare walls of quarters prepared for them in the suburbs of the cities or towns, or repair to some neighboring cart, or find shelter within the sepulchral walls of mastabas (burial houses). In Jerusalem and Damascus the government of Turkey has provided lepers' hospitals. These comprise house-room, sheepskin or straw pallets, a scant supply of coarse food, and medical attendance, which really amounts to nothing. No provision is made for the patients, except so long as they stay in the hospital, and notwithstanding that the people believe the disease to be contagious, they throw no quarantine restraints around the lepers other than prohibiting them from entering within the city walls. Another peculiar feature is that, although leprosy is recognized in the Orient as being mainly propagated and kept alive through heredity, lepers are allowed to marry and intermarry, and live in concubinage without any restraint. The offspring of a leper may be a fine, healthy-looking child, and remain so an indefinite length of time; so, as girls marry in that country at ten and twelve years of age, an Arab gentleman may ignorantly add a wife to his harem in whose

system are the seeds or germs of this devastating disease. These Arabs are a marrying people. They have no laws pertaining to marriage and divorce other than those set forth by Mohammed in the Koran, which allows every man to have four wives at a time. These form the nucleus of a harem, to which he may add as many concubines as fancy, inclination or ability to maintain may dictate. Aside from the article of provender for the harem (which includes the lord's wives and donkeys), it is

not an expensive institution, for in the main the wardrobe of the ladies consists of loose cotton gowns, an old shawl, worn over the head, and the veil, which is regarded as most important, to screen the comely faces from any impertinent gaze. Just a little more about the lepers—they, in addition to living in extreme want, are treated and regarded as outcasts in every sense of the word; they are ostracized, shunned, despised, and pronounced and regarded as unclean, and beneath the brute."



NEW YORK,
October, 1892.

THE LABOR DISORDERS.

IN our discussion of the disposal of the American criminal in previous numbers, the injustice of employing convicts in such a manner as to make them competitors with the honest and free workman has been indicated. At this moment we have a striking, if not menacing example of what such competition is productive, in the miners outbreak at Coal Creek, East Tennessee. It is not in our mind to defend any man or body of men for a flagrant violation of law, but humanity and reason will take into account the provoking causes of their action, however lawless its ultimate outcome. The mining class, as a rule, is not made up of well developed men, on either the intellectual or moral side. They are sturdy, rude

fellows, with passions and appetites readily susceptible to excitement, and it is to be expected that when they find that their earnings in a toilsome and hard vocation sustain a material reduction because the State permits criminals to be farmed out to contractors, who work them in prison dress in close neighborhood to themselves, it is but natural that in their exasperation they should exceed the bounds of reason in attempting to suppress such unfairness and oppression by force.

It is the paramount duty of a State to protect its working people; whatever may be the class of industry in which they are engaged, it should insist upon their full rights and privileges as against any individual or organization that shall undertake to obtain advantages at their expense and injury. In the East Tennessee trouble there were added to the discrimination made against the miners, under cover of law, the humiliation of being compelled to work as it were by the side of convicted felons, who had no voice either in the character of their employment or in the wages of their labor.

Comparing the railroad strike at Buffalo with the affair in East Tennessee,

the railroad hands did not have a tithe of the cause the coal creek miners had for their outbreak, and so far as civil law is concerned, were much greater offenders. It is certainly a most brutal way of seeking to obtain their ends for men to destroy a great quantity of valuable property, and to act the part of the ruffian toward other men who have the right to do as they please with their time and muscular energy if exercised in useful directions. If the State authorities are not fair in the adjustment of the right of the working man in their relation to the employers and capital to-day, destructive and lawless conduct will not promote a permanent and satisfactory settlement. The true way to reach the best result is through harmonious co operation on the part of the workmen and employers, in the open and free discussion of their respective rights and duties as members of one and the same great family, and as citizens of the same great community and nation. It is too much the habit or tendency of the well-to-do and employing class in this country to forget that the principles at the basis of republican law, regard all men equal in right and privilege. These principles are often forgotten in practice, by not only the strong but also by the weak in our community, although they are taught to the children of the people in the public schools, and the drift of education is toward qualifying the poorest to assert his right as an individual and a man to equal consideration with the richest.

But aside from the political aspect of the subject there are the humanity and the duty involved in it that makes it incumbent upon those who are stron-

ger, by reason of the incidents of fortune, to be kind and considerate in their dealings with their weaker, because poor and perhaps less educated brothers, to be less self-seeking and gratifying, and more appreciative of the fact that the promotion of the welfare of those who perform the tasks of labor, who hew the wood and carry the water, is but the promotion of the general weal and their own betterment. The rule by the iron hand on one side, and the resort to violence and disregard of law, in the hope to secure much desired advantages, on the other, is unhappy in its results to the community, and must be deplored by every candid observer.

OUR SUBJECT AND ITS CORRELATIVES.

THIS magazine has been, and is specially, entirely devoted to man; all its study and teaching affect the individual primarily, society secondarily. Its aim is to lead its readers—men and women, old or young—to examine their own being, and learn from it what they have in common with the world, and how, as subjects of law, mental, psychological, they may attain their proper level in the sphere of human achievement, and so fill out the measure of their capability in accordance with creative design.

“Oh happiness! our being's end and aim,” cries the poet. But how indefinite and vague the notion of happiness, unless one has a certain perception of the means by which happiness is to be secured. How indefinite, indeed, the action of the seeker after happiness, unless he has grasped the significance of the term happiness, and understands

that it bears a certain varying relation to every individual, and that there is no standard by which all may be governed in their expectation or hope of its realization.

"Rest," cries the weary toiler—"rest." He yearns for the time when he can lay the armor of industry and patient endurance off, and betake himself to a retreat where the environment invites repose, indolence, comfort. He ignorantly thinks that a careless, easy, indifferent life will give him the longed for rest. But no. The great German philosopher saw clearly in his admonition (aptly transcribed by the Scottish poet):

"Rest is not quitting this busy career ;
Rest is the fitting of self to the sphere."

This contains much of the genius of phrenological instruction. Fitness for one's sphere involves the usefulness, success, happiness and rest of the man and the woman, and this again in the larger sense involves the general advancement of society, the aggregated individual. Here and there are persons who appear to think that by their single evolution, aggrandizement and brilliant capability, they will elevate the general average of the community. They blaze for a time, are gone, forgotten. For self their effort mainly, and their selfishness reflects not impulses for the higher self-good in others, but rather an unhealthy ambition or envy that results in moral degeneration. We have the impression that one objection that had a great influence for a long time in the early days of the phrenological department, was that its principles compelled men to give up their old, personal, selfish modes of thinking and seeing,

and to regard themselves of but a common type—all made on the same plan, and subject to the same natural laws. Thus to realize the benefit of the intelligence and capacity that the new philosophy would afford, they must be modest and earnest workers, obedient to the mandates of reason and patient in endeavor, willing to bear that in the end their souls were enlarged. The principles of this philosophy of Gall are liberal, recognizing no aristocracy of mind, no assumption of autocracy, but only breadth, magnanimity, philanthropy and sincerity as indispensable to growth. Capability in goodness means capability in greatness, and the love of one's neighbor as oneself is a leading article in its creed.

If we look over the arena of mental, psychological, physiological science today, in the spirit of candor we can not but note how the genius of Gall and Spurzheim has stamped its modes of action and development.

In Germany, France, Italy, England and our own country are many students and observers walking in related fields of mind expression and mind function. To one who looks upon this field of busy men with a clue to the meaning of their activity, it is striking how close they are to each other. It is mind and brain or brain and mind that interests each and all, yet their departments are respectively distinct.

In Germany, Benedikt, Hitzig, Schiff, Nothnagel, Munk; in France, Charcot, Manouvrier, Tarde, Luys, Dupuy, Delauney, Richet; in Italy, Lombroso, Garofalo, Mantogazza; in England, Ferrier, Gowers, Galton; in America, Hughes, Buttolph, Hall, Sanford,

Schurman, and then that large class of men in all these countries, who stand prominent in their field of advanced Phrenology, and all are in their respective channels working over the same wonderful structure and seeking to unravel the secrets of its function. They constitute a great guild that should be, and tends to be, co-operative and harmonious; the majesty of the subject that fills their contemplation and employs more or less their hands, compels respect for each other, for all, indeed, who in sincerity are laboring to know the truth.

WHITTIER—CURTIS.

WITHIN a brief interval of each other these two representatives of the best class of American literary workers passed away--the one at the ripe age of eighty-five, the other not yet seventy, and still as masterful in wielding the pen as in earlier days. Society has lost much by the death of these men. They belonged to a rank of writers of whom very few are left. An old regime, highly educated, refined, delicate, classical, with which present mannerisms and methods in literature and journalism have little sympathy. This is the case, especially with George William Curtis. He sought to keep the level of thought and style well up. His language was lofty in tone; his sentiment scrupulous in its application and direct in its expression. Whether the topic of consideration were social or political, he adhered to a standard that was always of unquestionable nobility and purity. Coarseness, inuendo, diatribe were foreign to his thought, yet few of his contemporaries could boast so keen a wit,

so fine a humor. He had the courage of his convictions, and no one, whether friend or opponent, found his expressions of uncertain sound or meaning.

John Greenleaf Whittier will have many to mourn his departure. Patriot, reformer, poet, his philanthropy shone in every action. He loved his fellow-men, and especially did he love the poor, unfortunate and oppressed. His poetry, perhaps the most distinctively of a type that may be named American, is pervaded with kindness, and sympathy, while its title to high consideration as verse, is beyond dispute. Like Curtis, as a prose writer, Whittier as a writer of poetry, is warmly esteemed by the English reading public across the broad Atlantic. Perhaps the latter has deeper place in the affection of people as a whole, because his songs appeal to the heart, and awaken sentiments entertained by a general humanity.

In the home circle of those generations of Americans that can claim to be contemporary with Whittier, his musical verse is treasured because so full of the life and character that belong to true American character; that spirit gleams through the lines that gave so much of charm to New England and American life generally in the first half of this century. The culture of Curtis partook somewhat of characteristics found in the best walks of English literature a generation ago; but Whittier's was a true home product, not so polished as the other's, but as refined, as delicate, and, on the humanity side, more tender. He could speak forcibly, even fiercely at times when his great heart was stirred by wrong doing;

and his sympathy poured out in an unshakable stream for the sufferer of the wrong. Few men have left so

lofty, so pure a record after eighty-five years of living as the Hermit of Amesbury.

Our Memorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

SPINAL DISEASES—E. S. L.—The treatment must depend upon the nature of the disorder. We are in favor of properly applied baths, electricity, massage and other hygienic methods. There are sanitariums in different parts of the country where you can find treatment of the kind mentioned. Some of these are noted in the advertising department of the PHRENOLOGICAL, to which we refer the inquirer.

THE DEEMING CASE—F. E. C.—An occasional correspondent, who lives in the far-away land of Australia, writes of the murderer who was lately executed in that country as having low, base characteristics, intimating in head, neck and hands peculiarities deemed peculiar to criminals or persons of criminal tendencies by those anthropologists who give attention to that class of mankind. Whether or not all this comes out in the manner of *post hoc*, or because Deeming was a great criminal, we shall not say, but certainly most of what we

have seen of his head and face and general physiognomy intimates a character far from attractive or creditable.

THE ZEALOUS SKXTON—J. C. D.—You may send your views on human nature, as you have met with it in your church and other connections. We think that you are rather severe on ministers, especially with so strong a profession of religious faith. Are you not a little prejudiced against learned men? Do you quite understand that culture broadens the intellectual range of consideration, and makes a person regard many common things in a very different light from the plain, practical, unlettered man. A liberally educated, well-cultured mind has a sensitiveness to conditions and phases that are entirely beyond the ordinary intellect. Its sphere is so much above the common plane that its expression may not be understood at all, and seems to be out of keeping with that of the ordinary mind, and that in reference to topics deemed of every-day account. It would be well for both classes of mind to appreciate this fact, and adapt their language and conduct to the situation in which they are brought together. Let us hear from you in the line of your suggestion.

HYPNOTISM AND RELATED TOPICS.—One of our correspondents desires to be placed in communication with those who have made a study of hypnotism (human magnetism), and also diseases affecting personality and attention. If any of our readers have been interested in these matters sufficiently to make them the subject of investigation, we should be glad to hear from them, and be the medium by which our correspondent shall attain his end.

HAIR AND CONTAGION—J. B.—That germs

of malignant disease may be carried in the hair is beyond question. It has occurred too often, and careful physicians are particular to disinfect hair and beard as well as their clothing, hands, etc., when in attendance upon patients with infectious or contagious disease. A physician of some reputation carried the germs of diphtheria to his own home in his beard, and so lost a dear little daughter, who was accustomed to welcome him in entering the house with a kiss and embraces. It is important that the head be kept clean, especially at a time when any infectious malady is known to be prevalent or threatens to become epidemic. One who has spent much of his time at quarantine, said that a person whose head was thoroughly washed every day, rarely ever took contagious diseases, but when the hair was allowed to become dirty and matted, it was hardly possible to escape infection. Some people of education and good social position are negligent with regard to their hair, rarely cleaning it with water and good soap, which should be done as often as once a week. Brushing is not sufficient. After washing the hair (and beard, if one wears that manly decoration), it should be thoroughly dried with a soft towel, and combed freely out, to assist the drying process, and so avoid matting. The process is hygienic every way, and may afford much relief to those suffering with head trouble, neuralgia, catarrh, etc.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred

Is The Race Advancing?—I ask this question mentally every day. Amid all the new theories, wonderful discoveries in science, religion, locomotion, medicine, new methods in all, electricity harnessed to everything almost—with all these new appliances I vainly seek the higher development of the race, that, after all, seems going back to childhood in its clamor for amusements—something funny. We must *laugh*. *Childhood* must be amused. One of the hardest

things perhaps, to parents, teachers, nurses, is this exaction of children, from babyhood almost.

Anything that requires thought, serious reflection, is not to be thought of or expected; only keep them amused, and all goes well, and we do not complain—they are *children*. But when we hear adults, strong men of all ages, women with gray hair, rushing hither and yon in search of excitement, amusements, something to drown thought, we may well ask where is the development?

Who are the popular authors; the most successful in disposing of their productions at the present day? Every one can see they are the ones who can raise a laugh, who, their admirers say, "are too funny for anything."

Our Puritan fathers, bless them, kept straight along, though menaced by Indians, often almost fasting from short crops, sickness in the colony, death decimating their numbers, yet how patiently and nobly they held on their way, making their *duties* their pleasures, never complaining that "life was not worth living." And with no humorist to write for them and no caterers to their amusements.

I confess to a great sympathy with the honest Scotchman, who, when his attention was directed to laughing Jennie, who was sweeping by in the dance, and told by his companion of her sweet temper, replied, "Aye, aye mon, but gie me the woman that it don't take a fiddle to sweeten."

I wish I could say that the world alone cries out for amusements, but what shall be said when the Church enters the "swim"—a *fitting* society word at least—and deals out the Gospel in homeopathic doses, with big lumps of sugar thrown in by way of "entertainments," "crazy teas," theatricals, etc. One is forced to cry out with the wise man, "I said of laughter it is mad, and of mirth what doeth it?" *here* at least.

And after all, this serious, solemn life goes on just the same. Sickness, accidents, losses, death—and these amusements have no power to cover up or abate one iota of their poignancy. In a noble poem written by Fanny Kemble Butler, and read by me to a graduating class of a seminary at Lenox,

Mass., is given the truest definition of life, to my mind. I quote the closing lines :

"Life is before ye; from the fated road
Ye can not. Then take ye up the load—
Not yours to tread, or leave the treacherous way;
Ye must go o'er it, meet ye what ye may,
What though the brightness dies, the glory fade,
The splendor die! Oh, out of these is made
The awful life that to your trust is given,
Children of God, inheritors of heaven,
Mourn not the perishing of earth's fair joys,
Ye were ordained to do, not to enjoy,
To suffer, which is better than to dare;
A holy burden is this life ye bear.
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly."

"Steadfastly!" Yes, that is a fitting word to close this article with. More steadfastness of purpose under discouragements, or when all seems to go wrong, instead of flying to amusements for help, would go far toward keeping this generation from utter childishness.

COUSIN CONSTANCE.

PERSONAL.

J. F. LEMAISTRE, who recently celebrated the 108 anniversary of his birth at Brighton, Vt., is one of the oldest men in New England. He was born on the Isle of Jersey in 1784. When fifteen years old he came to this continent, settling for a time in Quebec. The old gentleman still possesses all his faculties, and enjoys life more than many a younger man.

MRS. MARY B. WILLARD, mother of Miss Frances E. Willard, died at her home, in Evanston, Ill., on Sunday last, aged eighty-eight years. She had acquired reputation, and the respect of society many years ago in the East as an educator of young women, and was earnest for their enjoyment of the best facilities for mental development.

A CONTRIVANCE has been introduced by Mrs. Harriet M. Plumb, of New York, for keeping cars supplied with fresh air without the annoyance of cinders. The new patent has been in use for some weeks on local trains between San Francisco and Oakland, Cal., and is very satisfactory. Some of our Eastern roads would do well to adopt the invention or something kindred.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

It is a way of calling a man a fool when

no heed is given to what he says.—
L'Estrange.

NONE are lost if they do not give themselves up for lost, and so are discouraged from repentance.—*Chrysostom.*

Hard may be burdens bore,
Though friends would fair unbind them,
Harder are crosses worn
Where none save God can find them.

MANKIND is always happier for having been made happy. If you make them happy now you will make thrice happy twenty years hence in the memory of it.—
Sydney Smith.

MANY people would be economical if they knew how. It is an art to practice economy; to do it well one must know the art. All can have it if they will. It is an arithmetical art; it is the conclusion of numbers.

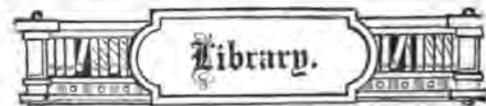
MIRTH.

"A little nonsense now and then
Is relished by the best of men."

"JAKKY, my son," said Moses, "dake longer stebs, and you von't vear out your shoes so quick."

WHEN a man goes wrong, "There is always a woman at the bottom of it." When a man goes right, we never hear that there is a woman at the top of it; but there is.—
Galveston News.

SON — "Say, pa!" FATHER — "Well!"
"Is a vessel a boat?" "Yes." "Say, pa!"
"What is it?" "What kind of a boat is a blood-vessel?" "It's a lifeboat. Now run away to bed."



In this department we give short reviews of such New Books as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

THE STEP-BY-STEP PRIMER, in Burnz Pronouncing Print. By Eliza Boardman

Burnz, teacher of phonetics, etc. New York.

This lady author has been for many years one of the most indefatigable workers in the country for the improvement of English orthography. Her teaching and writing on shorthand methods and the subject of phonetic spelling are widely known, and her new book, designed for use in primary schools, is worthy serious notice. The plan it illustrates is quite unlike any other with which we are acquainted.

The lessons are made very plain, the type is large and clear, and the pictures are numerous and appropriate. Quoting from the introduction:

"The Step-by-Step Primer is so aranged that a little child or a foreigner can learn to read from it easily, through analogy and by the use of reason. The pronunciation of each word is shown on the printed face, *without at all changing the common spelling*. It takes as a basis the Anglo-American alphabet of forty-two letters, or combination of letters, each of which denotes an elementary sound of the language. There are no new letters, but the long vowel sounds are denoted by the marked letters found in Webster's dictionary. An unmarked vowel letter always stands for the short sound. When letters in a printed word are silent—that is, really useless—they are put in hair line type. If a letter is perversely used, its true sound is indicated by a small type placed below. By these devices, the exact pronunciation of words is made apparent to the eye, while the spelling remains unchanged."

In this Primer, directions are given how to place the organs of speech in position to produce exact sounds, so that it is adapted for training foreigners into an accurate enunciation of English. The pronouncing print would be suitable in the text of simple books of conversation for foreigners who are learning English; also for printing the Bible and other books used by missionaries.

THE CROWNING SIN OF THE AGE. By Brevard D. Sinclair. Member of the American Academy of Political and Social Science, etc., 16mo, pp. 94. From Scriptural Tract Repository, Boston and London.

This declaration against a certain grow-

ing tendency in American society to discourage not merely large families, but even maternity, comes from a most reputable source and is a most forceful moral argument. Its bearing on the highest interests of our society is most emphatic.

The book is a development of a sermon by the reverend author on the perversion of marriage, the attention which the sermon received leading to the preparation of the book for circulation among our people. A single quotation must suffice to show the spirit of the minister who so boldly stands up in the defence of Christian marriage and the rights of offspring, viz.: "The prevention of offspring is pre-eminently the sin of New England, it is becoming the national sin of America, and if it is not checked, it will sooner or later be an irremediable calamity. This sin has its roots in a low and perverted idea of marriage and is fostered by false standards of modesty."

There are influences enough among us, God knows, for the moral asphyxiation of the people, but to have the atmosphere of a community further polluted by a foul stream of vicious opposition to a natural and divine ordinance, a stream, too, coming from those who should set the model of domestic life and conduct, it marks a most shameful and devilish degeneracy of sentiment.

RHYTHMICAL GYMNASTICS: VOCAL AND PHYSIOLOGICAL. By Mary S. Thompson. Edgar S. Werner, Publisher, New York. Pp. 127. Cloth, net \$1.00.

For a small treatise on a subject that is growing in interest among educated classes, this is well adapted to the purpose indicated in the title. In some respects, the views advanced have the quality of newness, although in principle there is nothing that the physiologist would call original.

The author was formerly first assistant to Prof. Monroe, in the Boston University School of Oratory, and is now teacher of elocution in New York schools. Hence she writes from the best point of view—that of much experience.

One of the special features of the book is a complete set of breathing exercises, comprising muscular development, rhythmic breathing accompanied by music. The vowel and consonant exercises impart, automatically, that nice muscular adjust-

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 5.]

NOVEMBER, 1892.

[WHOLE No. 647.



LIEUT. ROBERT E. PEARY, U. S. N.

THE LATE ARCTIC EXPEDITION AND LIEUTENANT ROBERT E. PEARY.

WHILE this courageous young man adds one to the already long list of adventurers who would know for themselves the dangers and difficulties of Arctic exploration—and if possible see and learn of the conditions in the far North that others had not encountered, it must be said that his travel among eternal ice has not been without valuable result. Indeed, as compared with the results of former navigators, his comparatively brief voyage may be considered one of the most successful of Polar expeditions. A resume of the undertaking is as follows: The steamer *Kite*, under the command of Lieutenant

ing a point of departure for the main journey, and to establishing a base at the inner angle of the Humboldt glacier. A penetration of only thirty miles was accomplished, however.

The main traverse of the inland ice, which must be regarded as one of the most remarkable efforts in the whole domain of geographical exploration, was effected during the months of May, June, July and August of this year. The party consisted of four persons, including Lieutenant Peary. A sledge journey of upward of one thousand four hundred miles was accomplished, with the result of determining the northern

boundaries of the mainland of Greenland. Much assistance to the work of transportation was afforded by the native Esquimaux, a colony of whom had established themselves during the winter months about the Peary winter quarters.

Most of the journey was made over an unbroken expanse of ice and snow which, rising in gentle sweeps and undulations, attained an el-



WINTER QUARTERS OF THE EXPEDITION.

Peary, was fitted out by the Franklin Institute of Philadelphia, and left this country in June last year. The whole party consisted of nine persons, one being the wife of the chief. Making their way along the Greenland coast the party went into camp on the south shore of McCormick Bay, on the west shore of Greenland, about five hundred miles north of Upernavick, the nearest civilized settlement. Here the headquarters of the company were established, huts being erected and plans for operations set on foot.

Two excursions on the inland ice were made in the early autumn by three members of the party, preliminary to locat-

ing a point of departure for the main journey, and to establishing a base at the inner angle of the Humboldt glacier. A penetration of only thirty miles was accomplished, however. The main traverse of the inland ice, which must be regarded as one of the most remarkable efforts in the whole domain of geographical exploration, was effected during the months of May, June, July and August of this year. The party consisted of four persons, including Lieutenant Peary. A sledge journey of upward of one thousand four hundred miles was accomplished, with the result of determining the northern boundaries of the mainland of Greenland. Much assistance to the work of transportation was afforded by the native Esquimaux, a colony of whom had established themselves during the winter months about the Peary winter quarters. Most of the journey was made over an unbroken expanse of ice and snow which, rising in gentle sweeps and undulations, attained an elevation of seven to eight thousand feet, falling off to the four points of the compass. Travel over this surface was much as Lieutenant Peary had anticipated, easy and devoid of danger. From fifteen to twenty miles were traversed daily, and an average of nearly thirty miles during the last ten days of the journey. No traces of human life presented themselves during the entire journey, and scarcely a vestige of animals excepting snow-buntings, at or about the Humboldt glacier, and sea-gulls, which flitted across the narrow north. A number of musk oxen were observed and procured beyond the eightieth parallel.

The ethnological work of the expedition is probably more complete than any that has heretofore been conducted in the far North. The exceptional facilities afforded through close association with the natives and their employment in all the various capacities which a household graced by the presence of a white woman demanded and rendered especially available, give the researches

tribe is one of the most isolated, and lives in a simplicity of existence which finds no parallel.

The scientific collections made during the present summer by the relief expedition are very extensive in all departments touched by it. Especially fortunate were the dredgings made in McCormick Bay, where a number of exceedingly rare forms of animal life



MRS. ROBERT E. PEARY.

in this department particular significance.

A complete census of all the Arctic Highlanders or Esquimaux, living north of the ice barrier of Melville Bay, with the names and relationships of the different individuals was taken, together with the photographs of more than one-half the entire population. The enumeration gives a total of less than two hundred and fifty souls. This

were discovered. Several blocks of the famous meteoric stone of Ovifak, aggregating more than two hundred pounds, were secured through the assistance of the Esquimaux.

But one misfortune occurred, and that an important one. Mr. Verhoeff, the meteorologist of the party, went out alone from McCormick Bay on a two days' journey, and was not seen again. Search was made for him for

several days, but in vain, and it is believed he fell into an ice crevasse and perished.

A person with the configuration of brain shown by Lieutenant Peary,



AN ESQUIMAUX HUT.

should be foreseeing, inventive, constructive, ideal, esthetic, enthusiastic but careful, economic yet liberal, exacting but forgiving, conservative of mental and physical energy, yet impelled by temperament where circumstances were emergent to draw upon his

stock of vitality faster than it could be replenished.

While Mr. Peary sees beauty and much of interest in everything immediately about, yet with him the quotation is eminently true, that "distance lends enchantment to the view," and he feeds largely on what he *expects* to see, to discover or create. Even if he were suffering from the pangs of indigestion he still would be a well-spring of life, of vivacity, of mirth. He has an excellent memory of faces and judgment of men, by whom, however, he may often be imposed upon. He has marked capacity for taking in the spirit of language.

Mrs. Peary's phrenology and temperament well supplement those of Mr. Peary. If she had not been allowed to accompany her husband, and the latter had been lost in the Arctic regions, she would herself be inclined to organize a relief expedition, and go in search of him.

FURTHER VIEWS OF THE COLUMBIAN EXPOSITION.

AS the time draws on popular interest increases with regard to the great event of 1892-3, and publications of all classes are found giving space to the discussion of this or that feature of the exposition. The extraordinary structures that are in course of erection, many of them well nigh completed, intimate in themselves the great interest not only of our nation but also of foreign nations in the affair. They will be necessary to the proper housing and display of the tremendous variety of materials that will be sent to Chicago from all parts of the globe. We have been accustomed to look back to the Exposition of 1876 as something worthy the remembrance of a lifetime, but the

Columbian enterprise will far surpass it in almost every respect. The management of the present undertaking has one great advantage, that of deliberate preparation and abundant time for carrying into effect the plans of action. So that by the date when the Exposition will be opened to visitors next spring they will find a large area of park, garden and lake with the many buildings distributed over it, that will surprise them by its scenic novelties and grand beauty. The magic touch of a Sinbad or a Cagliostro may appear to the romantic imagination to have been active in the Chicago park and produced that varied scene of æsthetic results.

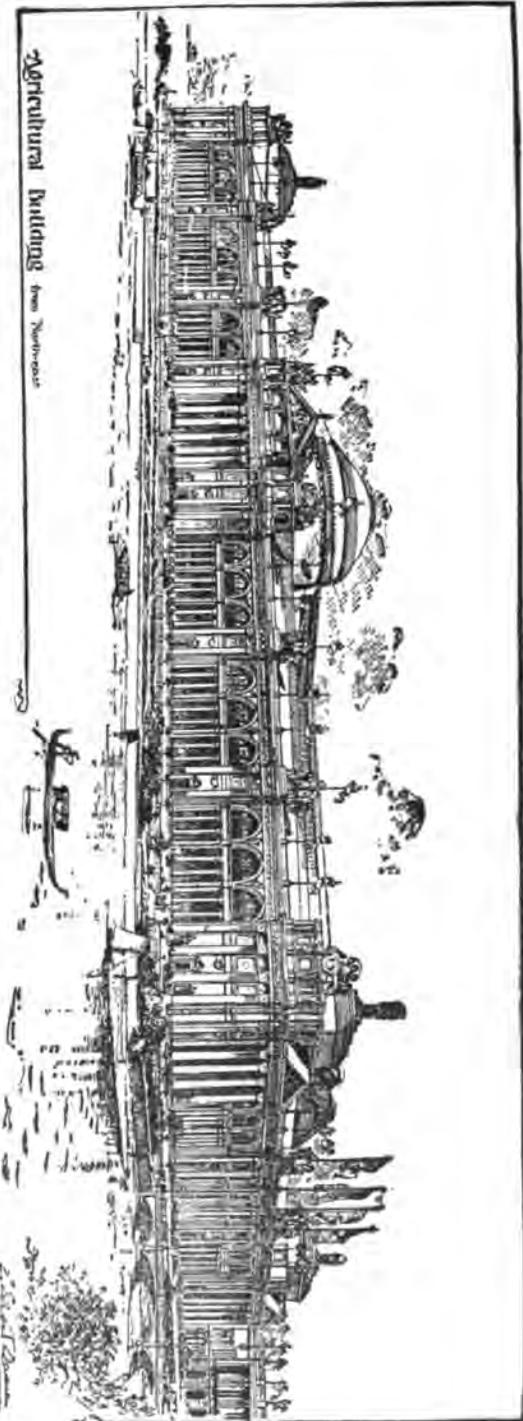
In this number three of the buildings

that are designed to contain products of the American soil mainly are illustrated. General agriculture, the dairy interest and our forest trees should be well represented, so great is their relation to the prosperity of our people. The Agricultural Building itself may well be one of the grandest in the series of structure. The style of its architecture is classic renaissance.

This building is very near the shore of Lake Michigan, and almost surrounded by the lagoons that lead into the park from the lake. It is 500x800 feet, its longest dimensions being east and west. For a single story building the design is bold and heroic. The general cornice line is 65 feet above grade. On either side of the main entrance are mammoth Corinthian pillars, 50 feet high and 5 feet in diameter. On each corner and from the center of the building pavilions are reared, the center one being 144 feet square. The corner pavilions are connected by curtains, forming a continuous arcade around the top of the building. The main entrance leads through an opening 64 feet wide into a vestibule, from which entrance is had to the rotunda, 100 feet in diameter. This is surmounted by a mammoth glass dome 130 feet high. All through the main vestibule statuary has been designed, illustrative of the agricultural industry. Similar designs are grouped about all of the grand entrances in the most elaborate manner. The corner pavilions are surmounted by domes 96 feet high, and above these tower groups of statuary. The design for these domes is that of three female figures, of herculean proportions, supporting a mammoth globe.

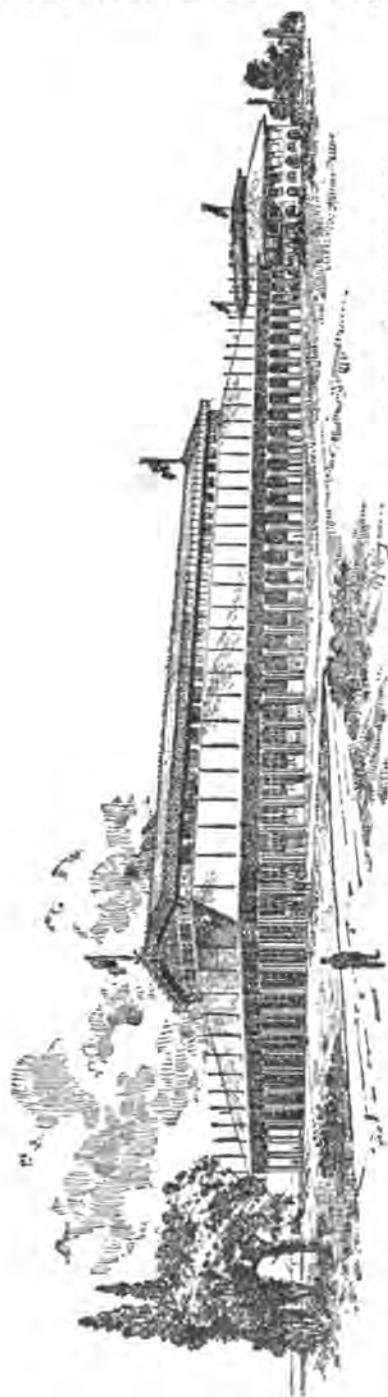
To the southward of the Agricultural Building is a spacious structure devoted chiefly to a Live Stock and Agricultural Assembly Hall. This building is conveniently near one of the stations of the elevated railway. On the first floor, near the main entrance of the building, is located a bureau of information. This

floor also contains suitable committee and other rooms for the different live



stock associations. On this floor there are also large and handsomely equipped

waiting-rooms. Broad stairways lead from the first floor into the Assembly room, which has a seating capacity of



FORESTRY BUILDING,
World's Columbian Exposition.

THE FORESTRY BUILDING.

about 1,500. This Assembly room furnishes facilities for lectures, delivered by gentlemen eminent in their special fields

of work, embracing every interest connected with live stock, agriculture and allied industries.

The Forestry Building is in appearance the most unique of all the Exposition structures. Its dimensions are considerable, too, 200 by 500 feet. To a remarkable degree its architecture is of the rustic order. On all four sides of the building is a veranda, supporting the roof of which is a colonnade consisting of a series of columns composed of three tree trunks, each 25 feet in length, one of them from 16 to 20 inches in diameter and the others smaller. All of these trunks are left in their natural state, with bark undisturbed. They are contributed by the different States and Territories of the Union and by foreign countries, each furnishing specimens of its most characteristic trees. The sides of the building are constructed of slabs with the bark removed. The window frames are treated in the same rustic manner as is the rest of the building. The main entrances are elaborately finished in different kinds of wood, the material and workmanship being contributed by several prominent lumber associations.

The roof is thatched with tan and other barks. The visitor can make no mistake as to the kinds of tree trunks which form the colonnade, for he will see upon each a tablet upon which is inscribed the common and scientific name, the State or country from which the trunk was contributed, and other pertinent information, such as the approximate quantity of such timber in the region whence it came. Surmounting the cornice of the veranda and extending all around the building are numerous flagstaves bearing the colors, coats of arms, etc., of the nations and States represented in the exhibits inside.

The Dairy Building, by reason of the exceptionally novel and interesting exhibits it will contain, is quite sure to be regarded with great favor by World's Fair visitors in general, while by agri-

culturists it will be considered one of the most useful and attractive features of the whole Exposition. It was designed to contain not only a complete exhibit of dairy products but also a Dairy School, in connection with which will be conducted a series of tests for determining the relative merits of different breeds of

besides office headquarters, there is in front a large open space devoted to exhibits of butter, and farther back an operating room 25 x 100 feet, in which the Model Dairy will be conducted. On two sides of this room are amphitheatre seats capable of accommodating 400 spectators. Under these seats are re-



HARLOW N. HIGINBOTHAM,
PRESIDENT, COLUMBIAN EXPOSITION.

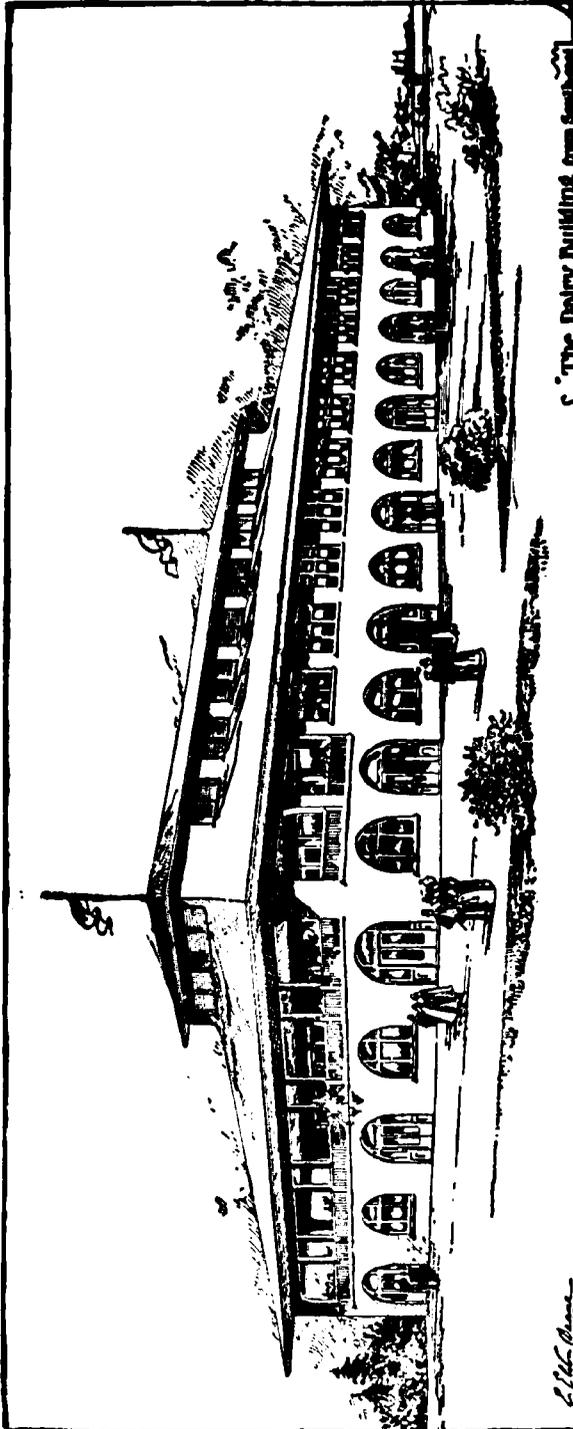
dairy cattle as milk and butter producers.

The building stands near the lake shore in the southeastern part of the park, and close by the general live stock exhibit. It covers approximately half an acre, measuring 95 x 200 feet, is two stories high and cost \$30,000. In design it is of quiet exterior. On the first floor,

refrigerators and cold storage rooms or the care of the dairy products. The operating-room, which extends to the roof, has on three sides a gallery where the cheese exhibits will be placed. The rest of the second story is devoted to a cafe, which opens on a balcony overlooking the lake.

One of the men most prominent in the

development of this undertaking, and who deserves more than a passing notice,



is Harlow N. Higinbotham, the President of the Board of Directors. He is

a western man by birth, first seeing the light of day in a farmhouse near the town of Joliet, Ill., in 1838. There he was reared, and there he lived until he went out into the world to make his way for himself. Trying this and that he gravitated at length to Chicago, where in 1861 he entered a mercantile house. In 1862, however, the martial spirit of the west stimulated him to enlist and enter service as an artilleryman, but very soon afterward he was transferred to the Quartermaster's department and in this connection he remained until after the war had closed.

Returning to Chicago he resumed business in the house with which he had begun in 1861, and has remained with it through changes of the firm until the present time. His position in the business life of Chicago has been for the most part that which is known as "credit" man, a place requiring good judgment of men and financial affairs, and a keen regard to those varying influences that affect trade. In this relation Mr. Higinbotham shows talent and capacity exceeded by very few business men. "Not confining himself to financial statements, it has been his practice to take into account all the circumstances likely to affect the trade of a customer, and oftentime extending credit where there seemed to be little financial basis for it, but where character and conditions warranted the expectation of success." So, it is said, that many prosperous men in the west owe their success largely to his advice and support during their early efforts to build up a business. A liberal and broad man in his political and social views, he has been in active sympathy with all measures of a progressive character, and shown a public spiritedness that has given him a prominent place among the best citizens of Chicago. The portrait indicates a man of superior constitution. The temperament is active and enduring yet very impressible. He is thoroughly alert to conditions, clear in perception, practical

in inference and positive in energy. Kind and sympathetic, he shows a conscientious regard for the rights and interests of others and a liberal fellowship in association. With a sensitive regard to his personal character, he is, nevertheless, far from autocratic, or self-

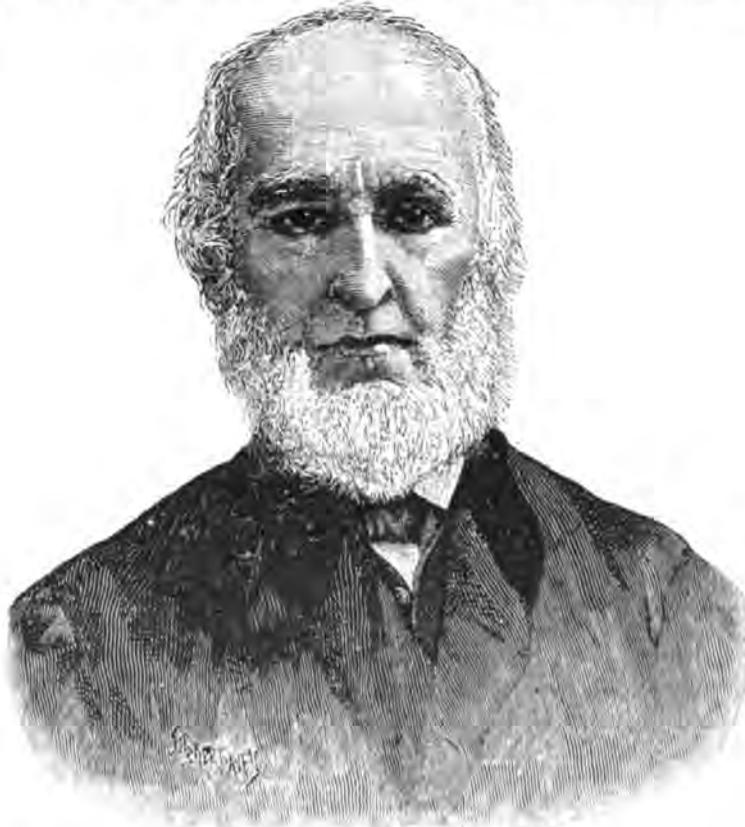
sufficient. All of human kind are fellow to him, and the only pre-eminence he is inclined to acknowledge is that of worth and character. He should be loved much by his friends and trusted and esteemed by all who know him. EDITOR.

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WHITTIER—THE POET OF FREEDOM.

JOHN GREENLEAF WHITTIER, one of America's greatest and most loved poets, died September 7. He

edited by William Lloyd Garrison. About this time a friendship arose between the editor and the poet, which



JOHN GREENLEAF WHITTIER.

was born at Haverhill, Mass., December 17, 1807. His ancestors were Friends, and the poet conformed to the customs of that religious denomination during his long career. When a boy he worked on his father's farm, learned shoemaking and attended the district school in winter.

His first poem was published when he was 17, in the Newburyport *Free Press*,

proved to be life-long, and their labors were inspired by a common purpose—the abolition of slavery. Whittier's anti-slavery poems appeared in various papers of the day. In 1835 he represented his townsmen in the State Legislature. In 1840 he removed to Amesbury, a town with which his name has ever since been identified as the "Hermit of Amesbury." Among the volumes of

his poems are, in the order of their publication, "Legends of New England," "Mogg Megone," "Lays of My Home," "The Stranger in Lowell," "The Supernatural in New England," "The Bridal of Pennacook," "Songs of Labor" and "Old Portraits of Modern Sketches."

Whittier was tall, slender and erect, and a striking feature were his deep set,

steadfast disposition, imparted a tendency toward enthusiasm in his advocacy of any important matter whenever he became interested in it. This being the case, he could not be otherwise the marked man he was in the community where he lived. Always strong for the right and duty, he was at hand on election days, often making a considerable journey in order to cast his vote. He



WHITTIER'S HOME AT AMESBURY.

flashing black eyes. He was never married. The portrait represents the head, broad in the region of Ideality, prominent in the perceptives, and towering in the crown, including particularly Firmness, Conscientiousness and Veneration. The character corresponded; his temperament rendered him irrepressible to a high degree, and his earnest, honest, scrupulously pure and

was an authoritative counselor upon local questions. Although he did not speak in the town meetings, he was a directing spirit of public movements of those times, when slavery and other great questions absorbed public attention, and rendered party spirit fierce and bitter. Statesmen like Sumner and Wilson sought him for judgment and foresight regarding national affairs.

Senator Wilson said of Mr. Whittier that he was the best of advisers because of his remarkable wisdom and his unerring intuition as to the course of popular sentiment upon a proposed measure. He lived to see the realization of his prophetic hopes. His songs in the night of oppression became the laws of the new day of freedom, and, in a nobly won peace, he enjoyed the love and gratitude of the nation.

Of his literary work it may be difficult to speak in terms perfectly adequate, but certainly its effect upon popular sentiment has been beyond estimate.

As one has written :

"He was the poet of America. Free from self consciousness, never mistaking roughness for strength, he expressed the highest thought and purest ideals of the people in verse, that appealed irresistibly to them by its vigor, simplicity, beauty and warm human sentiment. He wrote from a great heart, overflowing with benevolence and faith. * * * After the victory of the anti-slavery cause, his poems were mostly contributed to the *Atlantic Monthly*, in the latest number of which appeared a birthday greeting to his lifelong friend, Dr. Holmes, the last verse written by him. Mr. Whittier had the true gift of the balladist, the spontaneous narrative and the ringing notes; his descriptive and legendary poems are penetrated with the atmosphere of his native region near the Merrimac; and when he sometimes chose a foreign theme, he filled it with his own beautiful spirit. He had great felicity in the choice of words, instinctively adopting those which gave color and clearness to the thought: his metrical sense was natural and delicate. In prose his work, though of minor value, was admirable, though written in a characteristic style, composed, sensitive, harmonious, with bright touches of gentle humor, which often illuminated the noble and serious pages.

"The beautiful idyl, *Snow-Bound*, will survive, like the pastorals of Theocritus,

as a picture of rural life. Its brilliantly poetic temper, its simple verity, and its glowing celebration of the family and the home, render it a perfect presentation of New England ideals. It is a masterpiece, profoundly felt and beautifully uttered."

Other poets have written smoother verse, and given a softer fluency to their sentiment, but few, if any, in all the range of English literature, have equalled the Quaker poet of New England in voicing the feeling and purpose of a community when moved by a strong and noble impulse. Certainly none has surpassed him in that vigor and clarity of expression that persuades the intellect while it inspires the soul.

The following may be recognized as one of his later productions :

O, living friends who love me !
O, dear ones gone above me !
Careless of other fame,
I leave to you my name.

Hide it from idle praises,
Save it from evil phrases;
Why, when dear lips that spake it
Are dumb, should strangers wake it ?

Let the thick curtain fall;
I know better than all
How little I have gained,
How vast the unattained.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song.
Others shall right the wrong—
Finish what I begin
And all I fail to win.

"From the Infinite Heart a sacred presence has gone forth and filled the earth with the sweetness of immortal infancy. Not once in history alone, but every day and always, Christ sees the little child in the midst of us, as the truest reminder of himself, teaching us the secret of happiness, and leading us into the kingdom by the way of humility and tenderness."—*Whittier*.

PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

OUT OF DARKNESS INTO LIGHT.

MR. GORDON CUMMING :

Dear Sir—You are hereby notified that your application for the place of teacher of the S. S. No. 7, Cedarville, has been accepted. We shall be pleased to see you on Monday morning, January 1, 1875, to begin your duties in that capacity. Wishing you every success, I remain, yours truly,

JNO. BERNSON, SECY.

Cedarville, Canada, Oct. 20, 1875.

The above is a copy of a letter Gordon Cumming received. It explains itself. Mr. Cumming was not quite out of his teens. He had secured a non-professional certificate to qualify him for the profession of teaching when he was but fifteen years of age—a sign of no small amount of talent. He would be eighteen in the early part of the coming December, and after that the law would allow him to take charge of a school. But his non-professional certificate was useless, so far as its licensing him to teach was concerned, until he had put in the ten weeks' course of study at a county model school, which was to qualify him for the actual duty of training the "rising generation." The course of studies to obtain his non-professional certificate consisted of a fair knowledge of Reading, Writing, Arithmetic, Geography, Chemistry, Algebra, Euclid and Book-keeping, enough to qualify, as far as book learning was concerned, to teach the most advanced pupils that could be met within the most intelligent of rural districts. At the model school his course of study consisted in obtaining some knowledge of registers; the educational theories advanced by Bacon, Plato, Aristotle, Rousseau, Voltaire and Herbert Spencer; School Law; Hogarty's Art of School Management and how to teach particular subjects.

Having finished his course at the model school—and it was a very satisfactory one, as he graduated with high honors and received the warmest congratulations on his hitherto successful career—he bade his friends and relations "Good-by," and received their heartiest expressions of approval for his future success, then started for the scene of his labors for the year 1876. Gordon Cumming's associates at the "Model" had heard of the "Cedarville Boys," and they predicted for him some hard specimens to train up. His friends even went so far as to draw a caricature representing him as he would appear after spending one winter among the "Hard Crowd of Cedarville Youth." But Gordon was not to be discouraged. Although rather under medium size, he was a born fighter, and his early associations had tended to cultivate rather than restrain his courageous tendencies. He had often enjoyed an encounter with his elder brother, yet he always had grit enough to be the last to suspend attack, and surely this courage and determination, which had hitherto prevented him from living in peace with his brother, would now serve him a good turn when he came to handle the Cedarville Boys. But a knowledge of Euclid, Algebra, Plato's Theories, accompanied with courage and determination, was not enough to score success at training those boisterous spirits.

Gordon Cumming had a bad opinion of humanity generally, and he had not much faith in any inherent good qualities possessed by boys or girls. Indeed, it was his misfortune rather than his fault that this was the case. Well brought up himself, under strictly ortho-

dox teaching, he imbibed the notion that everyone is inclined to evil. In human nature he could see nothing grand, noble or dignified. Every sentiment of hope, every emotion of reverence, every desire to do right or to do good, or to feel one's dignity and glorious possibilities, had, according to his way of thinking, no abiding place in the human mind. In short, to his mind humanity was "totally depraved," and children especially so.

† Monday morning the third of January came, promptly at nine the new teacher walked up the aisle to the desk, closely followed by the argus eyes of the children of Cedarville. They were sizing up their teacher. He had them already sized up, and had determined upon the method to pursue in training them. He was going to be no respecter of persons. He was going to teach all alike. He had determined to lay down the law as soon as he had called them to order.

Soon he began to address them as follows: "Well, boys and girls, I suppose I must introduce myself to you as the new teacher. You see I am not a very big man, but remember that what I lack in stature I may make up in strength. For the benefit of those unacquainted with the rules of the school, I shall proceed to read over the duties of pupils as laid down in the School Act, so that those who are inclined to transgress the law will see that 'the way of transgressors is hard.' In short, the disobedient shall be severely punished, as I am determined to be the boss here. The law reads as follows: 'The pupils shall continue to show an interest in their work by being diligent during school hours, always respectful to their teacher and polite to all. Any pupil may be suspended from school for any one of the following causes: A repetition of any offense, profanity, vulgarity, the destruction of any school property by cutting, marring or defacing desks, etc., and continual neglect of school work.'

"I now warn you against whispering to each other during school hours; forbid the passing of books to one another, or the leaving of seats without permission, and enjoin upon all the motto, 'The hand of the diligent maketh rich.' You may now take your slates and work at some problems in arithmetic."

The delivering of this introductory speech in a defiant tone, had an effect upon the youth of Cedarville similar to that which one challenger feels when his opponent knocks a chip off his shoulder, or the peaceful man when a robber accosts him with the words: "Your money or your life." The children had been humbled, their combative spirit roused, their dignity insulted, their feelings estranged from him, and their natures stirred as the waves of the sea when a violent wind passes over it. Their first feelings of curiosity for their new teacher were supplanted by those of contempt. They never felt so much dislike for study before, so you can imagine with what reluctance they took out their slates to begin work. Mr. Cumming now turned his eyes from the pupils to the inside of his desk to look for the school register. He had no sooner done so when the sound of a whisper reached his ear, and looking down he saw John Ford just lowering his slate from his face as though he had been guiltily defiant of the offense against which he had just been warned. "I have just warned you against whispering to each other," the teacher said in an angry tone. "Now John Ford, if you think you can whisper without my hearing, you are greatly mistaken; you have just broken one of the rules, and are liable to be sent home where you will be no more bother to me. Now remember," said he, glancing his eyes around the room, "the very next person whom I see whispering will be punished." So he turned to pick up a brush with which to clean the board when he had an opportunity to put his last threat into execution. A

boy of eleven years, round faced, plump, chubby, large mischievous blue eyes, but a pleasant expression of mirth to his whole countenance, had just whispered to his chum, asking for the loan of a pencil. He was called to the front, told of his misdemeanor and ordered to hold out his hand, while the teacher raised on high a large strap that might have served as a harness tug, so far as size and strength were concerned; but Bert Logan refused to obey even when the teacher threatened severe measures. So Gordon Cumming had to take revenge on Bert by using the strap over the shoulders of the boy, an act which almost goaded the larger boys on to desperation. Such was the effect of this first attempt at using harsh means to secure discipline among the Cedarville boys. There was a stillness among the boys for a few minutes, accompanied by pent up feelings, for only a short time elapsed after his punishment of Bert, and his calling up John Ford for the same offense, viz., whispering; but the teacher had no sooner struck John on the shoulder with his strap (after his refusal to hold out his hand) than John ran in on him and quite a scuffle ensued. But the teacher being more active than his assailant, managed to administer the strapping without being hurt. The contest was no sooner over than the incorrigible youth was sent home.

Like wildfire the news spread through the section of the teacher's attempts to enforce obedience. Some were blaming him, others were upholding him, but as the majority of the school board were on his side, and as he was gifted with great determination accompanied by surplus courage, he persisted in the way he began, scolding, threatening, slapping, whipping; his whole management of the school was of the most coercive kind, keeping the children angry with him during school hours, and they were barely civil to him outside. The times were hard for the parents, for the chil-

dren had to be driven to school, so great was their dislike for the teacher, but still more disagreeable for the teacher. By expulsion and other unpleasant means he managed to weather the storm that his imprudent conduct had raised. But he could hardly be blamed, for he had clung to the letter of the law, followed the example of his elders in the profession and acted up to the light that he had.

Gordon's school of discipline had been so troublesome to the parents as well as disagreeable to his pupils, that before the term was up, he was aware that his services could be easily dispensed with at the end of the year; but near the end of the year at Cedarville a new world was opened out before him, for in the latter part of September, a traveling phrenologist delivered a couple of illustrated lectures in his school. Gordon then saw for the first time that there were great differences in character, and although he was well versed in other subjects, such as those before mentioned, yet only now did he see how little he knew about the great subject of human nature, and almost inwardly reproached his former tutors for not calling his attention to the subject of Phrenology before, as a means to enable him to understand the different characters of children that came to him for instruction. He had been impressed by some pupils that human nature was corrupt, and possessed no redeeming feature, and that the right way to deal with it was to "spare *not* the rod." He now saw that every human being possessed the elements of kindness, justice, respect and a looking forward to a glorious future. He saw also that the source of evil lay in man's animal propensities, which were a necessity yet liable to abuse; he understood now, for the first time, why a whipping only roused up the evil of children instead of making them better; that children are not all so "deceitful and desperately wicked" as he formerly understood them to be, but that they still

possessed innate qualities that raised them far above the brute creation, and stamped upon them the image of God; that the higher powers, when appealed to, produced far more influence for good upon his pupils than the rousing up of the animal feelings of revenge and aggression by corporal punishment, and that the methods of dealing with one pupil were entirely opposite to those which should be used in dealing with another. His ideas of the nobility of man and the fatherhood of God were broadened; he had more sympathy for the shortcomings of his fellow creatures. He now saw that to educate for a complete man, he had to understand man's nature. His ready intuition saw that this must be a subject of far more importance than the masses attached to it, so he immediately procured a set of books on the subject, and began to study it in earnest. By the end of the year he looked at each pupil as he never had before; each head and face was a revelation to him.

The next year his services were in a new school about a hundred miles from Cedarville. There he discarded his old methods of coercion and treated his pupils as if they belonged to the human race, by appealing to their higher powers. He succeeded so well that his salary was increased for the next year, but all the time he longed to go to others and tell of the glad news of his being led "out of darkness into light." He was convinced that Phrenology was the panacea for most of the ills that people are heir to; he saw in it the philosopher's guide and the philanthropist's hope. Next year, having diligently pursued the study, the importance of which had dawned upon his mind, he resigned his position as teacher and went into the lecture field, where he scored success by becoming respected for his earnestness, looked up to for his wise counsels, and loved for the glorious news which he brought to his fellow-beings. He was happy himself, being conscious of leading out of dark-

ness many a fellow-teacher, struggling, as he himself had struggled the first year. His financial success was far beyond his expectations, and he is now on the high road to wealth, fame and happiness, doing his best to lead others "Out of Darkness into Light."

MRS. N. D. LAMB.

SUBLIMITY.

IS there not a wide difference between the grand, awful and sublime, and the picturesque, graceful, elegant and nice? We see at once that grand, awful and sublime things must have a largeness and a dignity that the merely picturesque and graceful does not possess. The organ of Ideality understands small things that are beautiful, scenes that are nicely arranged, colors that finely contrast; whatever is delicate, dainty, finely wrought, polished and finished.

The organ of Sublimity gives to the mind the faculty that enables us to see and enjoy the vast and magnificent in nature and in the work of man. Some phrenological authors are of opinion that one faculty is all that is necessary to understand these different classes of objects, but there is so wide a step between the simply beautiful and the large and majestic that we have good reasons to define a faculty for each. In the differentiation of colors, it is recognized by psychologists that the nerve centers for vision have special functions, and that color blindness is due not to a nerve defect of the mechanical apparatus of the seeing organ, but to defect or absence of the center or centers in the brain, the function of which is to receive color impressions. Hence, if a man can not distinguish red or yellow from green or blue when these colors are associated, the centers for red or yellow are defective or absent in the brain organism. If this be the case with the color sense, certainly it is to be expected that nature will make a difference with regard to matters of esthetics that are widely dif-

ferent. Some people are very fond of mountain scenery. They are never tired of looking at the soaring peaks, the rocky chasms and the roaring streams that bound down their sides; they can look on while a tempest is raging, and enjoy the thunder's crack and the sharp flash of lightning. Other people do not like such scenes at all; but if we give them the quiet beauty of some riverside home, with elegant furniture, pictures, books of poetry and decorated porcelain, and they are delighted. In art, sublimity prefers the massive and grand, ideality the graceful and dainty.

We can see the difference these qualities make in those who pursue the common trades. One who has large Constructiveness and strong Ideality likes to work at something that has delicate finish and beauty. If a carpenter, he inclines to work in that which requires nice fitting and would use the woods that are susceptible of polish. Sublimity gives to Constructiveness the disposition to work at large structures, the church building, the big steam engine, the great ship. Artists with large Sublimity, like Mr. Moran, or Mr. Church, paint pictures of mountains and go to the mightiest within their reach for their studies. But the painter with stronger Ideality than Sublimity will give us scenes of interior life, pretty, suggestive glimpses of home and society, bright pieces of waterside or landscape, like Hart or Gifford. Then the poet like Milton or Poe shows in marked ways his sense of the grand and terrific, while Tennyson and Longfellow do not show so much of these characteristics, but are elaborate and delicate in their appreciation of the graceful and refined in nature and art. D.

“IF I HAD ONLY KNOWN.”

A LADY, who has become somewhat prominent in literary circles, told us the other day something of her experience:

“I can never remember the time,”

said she, “when rhymes and finely pointed sentences were not holding high carnival within my brain. Some of these I used to write out while young; but a near friend found some of my manuscripts one day and scathed me with her criticisms, as she compared them with the offerings of some renowned writer.

“Neither of us seemed to realize that any renowned writer could not have all at once climbed to the pinnacle of his greatness; so I grew discouraged, and feared having anything from my pen seen. Years passed by. A gentleman of good literary attainments was preparing for an exhibition, and craved an offering from me. I wrote something once at which he seemed to be surprised, asking why I had not made more of a specialty of literary work.

“After this I met with a professor of Phrenology who begged the favor of giving my head an examination. I was told that I could make my mark as a writer, as I possessed the needed brain qualifications.

“Events happened very soon after, which drove me to take up writing as a resort to save myself from mental anguish.

“My first article proved a success, commanding a good price. From that time I kept on. But do you wonder that I sorrow because I did not sooner find my congenial vocation.

“I think of the years spent in dishwashing and cooking, when, if I had been led to know of the place for which my Creator intended me, I should have been making for myself a name and place.

“I was on the shady side of forty when I sent off my first article. What might I not have accomplished within those twenty years of my befogged life?”

I wish all parents who are striving to make farmers of their sons who wish to follow a profession or are trying to educate their sons for ministers when

they would prefer following the plow, would take them to a phrenologist. Likewise let our daughters don clerical robes or study medicine if they choose, and not hinder them by telling them such things are unwomanly or out of their sphere.

One of the brightest features of the present era is, that woman is coming to know that she can do some things as well as men, and that men are becoming more and more willing that women should enter into what was formerly their sphere of work, if qualified.

That Phrenology bears an important part in leading women to enter upon an enlarged sphere, we have not a doubt.

MRS. S. ROSALIE SILL.

TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer than two hundred words. All letters must be accompanied by the name and address of the writer. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL after publication of such stories as the editor shall accept. The December number will close the contest. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 27 E. 21st street, Broadway, New York.

HIT NO. 87.—THE GOOD SPELLER. —To a young man in the city of Scranton, Pa., I remarked, "You ought to be good in spelling, and would make a good lexicographer." He replied, "I missed but one word in my life, and I did not know it was in the lesson."

Class of '88.

HIT NO. 88 —About the first of last July, at the Forest House, Budd's Lake, N. J., I examined a gentleman. I told him I thought he was a doctor, and that he

would like surgery very much. When he asked me which department of surgery he would prefer—the light or heavy cases—I replied that he would not be likely to take up a specialty like the ear, eye or throat, but that he would prefer the more delicate cases of heavy surgery, that require deep thought and study, like removing an internal tumor or cancer. He told me I had struck him exactly in every particular. He is Dr. Wm. Francis Homan, of 104 West Sixty-fourth street, New York City, and is making a study of just such cases as I mentioned.

ALBERT BAUSCH.

HIT NO. 89.—A short time ago Prof. Drayton, at my request, gave a delineation of my character; from among a score of equally good hits I will only take space to mention three:

I. You have been raised a Presbyterian, but you are inclined to be more liberal and believe all Christian churches equally good.

II. You take great pleasure in the study of science, medicine especially, but have a dread of the dissecting room.

III. You have large Caution and moderate Self-esteem, hence shrink from responsibility for the fear of mistakes.

As to my religion he hit the mark; it has always been my ambition to be a physician, yet there is one barrier—the dissecting room. I had refused a very responsible position a few weeks previous, fearing mistakes. I have a strong faith now in the science of Phrenology, which I did not have previous to the delineation. There would be fewer skeptics on this subject if they could receive delineations from such men as Profs. Sizer and Drayton.

MILO W.

TIRED PEOPLE.

OF the many unfortunate people in the world, there are few so deserving of pity as those whose daily toil is such a hardship to them that neither strength nor inclination is left for anything else. The drain upon their energies is so heavy that nature is unable to meet it; and now and then there is a breakdown, which means loss of work and of money, and a doctor's bill into the bargain. To such sufferers we would suggest the advisability of looking at matters fairly and thoroughly, and asking themselves whether it is not possible to lighten, in some measure, the burden of work and responsibility that is now crushing the zest and joy out of

life. Some of us have got into the uncomfortable habit of doing things we have no business to do. In our anxiety to have the work well done, we go fidgeting round, giving finishing touches that are not needed, and allowing it to absorb more time and strength that we can spare. That happy knack that some persons have of working quietly, easily and with as much contentment as can be gained out of the day's experience, is worth cultivating, if only for the sake of the physical exhaustion it will save. A bustling, worrying, excitable workman goes through far more exertion, yet does his duty no better than his more orderly neighbor. The old saying that "It's no use killing yourself to keep yourself," has a grain of wisdom

in it for tired people. The most effectual remedy for the weariness that proves so embarrassing in the majority of instances is to lessen the present strain somehow, and be careful not to add new, unnecessary burdens. When nature calls for a rest, her demand must be obeyed, and it must be a genuine respite from toil. There is not much permanent advantage to be derived from trying to push a number of little jobs in edgewise, "while we are resting," and a persistent adherence to such a practice will result, sooner or later, in a weariness of body and a depression of spirit that will tax to their utmost the best efforts of doctors and nurses.—*Health and Home (Eng.)*.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

A. P. DUTCHER, M.D.

AMONG the early students and writers interested in Phrenology was Dr. A. P. Dutcher. He contributed many and valuable articles to the PHRENOLOGICAL JOURNAL. He wrote in a clear and concise style, embracing much information in small compass. The titles of some of his articles are "Size of the Brain, an Index of Mental Power," "Anatomy and Physiology of the Human Heart," "Anatomy and Physiology of the Organs of Respiration," "Anatomy and Physiology of Digestion," etc., etc. We regret that we are unable to give any further statistics of Dr. Dutcher's biography.

COLONEL FITZGIBBON.

Colonel Fitzgibbon was a soldier in the war of 1812 and though fighting against us in the war, was later a friend to us personally and a friend to phrenology. After peace was declared he was given a government position in Canada, and while residing there we frequently heard of and from him; he fought with his pen for phrenology most earnestly. While visiting Canada in 1840, we be-

COLONEL FITZGIBBON.

came acquainted with him, visited at his house and broke bread with him at his table. He spent as much time with us as his duties as clerk in Parliament would allow, for it was a great treat to him to be with those who loved what he loved, and who had devoted their lives to its promulgation. At the time of the marriage of the writer, she received from Colonel Fitzgibbon a letter of brotherly or fatherly advice analogous to the letter of Washington Irving, "To a wife." This letter she prized and often read and endeavored to follow the advice therein given. For more than forty years Colonel Fitzgibbon was an ardent student and reader in phrenological lines; he was not content to learn only, but wished to communicate his knowledge to young and old. He says: "From my early youth my mind has been religiously disposed and that disposition was affectionately cultivated by my humble, uneducated, but most worthy parents. My thoughts were almost constantly employed in endeavoring to find out by what service, above all others (if any such could be found

out by me), I could best answer the purpose for which the Deity, as I supposed, must have created me; for I imagined that there must be some duty more excellent than any other, and therefore, more acceptable to the Almighty. After long and earnest contemplation, I decided that *doing good to my neighbor*, was that concentration of duty which was the most high and holy for man to perform here below. From that day to the present have I endeavored to act up to this conviction, with what effect is known only to Him to whom all men's deeds are known.

"I have no doubt, whatever, of the truth of Phrenology and of its vast importance to the human family hereafter."

In speaking of woman's influence on human character he says: "In the first ten years of life must be laid the foundation of what is usually called good temper; by giving due exercise to benevolence, justice and to all the moral sentiments, and by watchfully keeping inactive the animal propensities until

they shall become duly enfeebled, and perfectly subjected to the control of the moral sentiments and intellectual faculties. The well-instructed mother and nurse can best accomplish its highest and most important of all duties. Thus will mothers be hereafter the great formers of human character, and, with divine aid, they will become the chief benefactors of our race. A few plain lessons to uneducated mothers, even, will suffice to enable them to do much towards bringing up their infant children in love to God and love to one another.

"Let us call Phrenology to our aid in all we do, and we will find its power to improve the human mind increased far beyond what all other means, other than Christianity have heretofore done for our race. We shall find Phrenology far 'more excellent' than even Newton's great discoveries or than all the other 'schemes of human conception' heretofore promulgated to the world."

C. F. WELLS.

CHILD CULTURE.

THE CULTIVATION OF REVERENCE.

AN observer of the children and youth of the present day questions whether the sentiment of reverence is not actually dying out of the human breast. He avers that there is a noticeable difference, in this respect, in the cranial development of this generation compared to the generations gone before. However that may be, it is easily seen that in our respect for independent thought, our efforts to throw off all the shackles imposed on us by the past, we are in danger of losing some things of inestimable value. The old-time courtesy, for instance, shown by youth to the aged and respect to superiors in authority and attainment seem to have

departed with a belief in ghosts and hobgoblins. The youthful mind of today is seldom troubled by a sense of superiority in any of its associates. It grows in 'an atmosphere that breeds statesmen and presidents from the most unpromising social conditions, and is taught to make its own goal nothing short of the highest. This frame of mind is admirable if only it could be accompanied by some graces of the spirit without which the most solid character is incomplete.

Of course, the beginning of a cultivation of reverence, like all beginnings of character building, is in the nursery. Respect for the authority and judgment

of the parent is the foundation. As few of our children seem born with that respect, it must be the product of conquest. How it is neither born nor conquered in many families was illustrated when a father was told by his two-year old son and heir, "Shut up, papa!" with a decided stamp of his chubby foot. The father wheeled his back to the child, and shook with silent laughter, baby all the while understanding the true inwardness of the situation. Who does not know what his great grandfather would have done in a similar case. A happy medium between the two methods is possible where the child would suffer no injustice, and would perceive, in part, his relationship to a superior. But, as a nation, we admire saucy smartness from our babies up to our statesmen.

A reverence for human nature must be rooted in a proper respect for self. The little child can be taught the value of the wonderful body he lives in, be shown the beautiful adaptation to his needs of hand and feet, arms and legs, eyes and ears, and be warned against abuses of all kinds. George McDonald has somewhere said that "Children should be taught they have bodies." They are souls themselves, and the body is a temporary dwelling place; but we ordinarily proceed directly the reverse of this injunction, and, at last, spend years trying to convince the pupil that he is something more than an animal. Begin aright; and when the scholar comes to the study of physiology, anatomy, phrenology and mental philosophy, he will bring a reverent spirit that will grow in intensity with each new discovery of how "fearfully and wonderfully" he is made. He will have achieved, by this time, too much respect for himself and his kind to do a mean thing, to deviate from the truth to implicate a comrade, and so on through the whole code of moral honor.

Reverence for age under all conditions is as rare in our youth as it is beautiful. In the cultivation of this virtue Ameri-

cans are behind most nations. In Germany, for instance, the children of the house have daily instructions regarding their manners toward elders, in which the care of the aged is insisted upon as a religious duty. German ladies who take positions as governesses in our families are astonished at our lax ways in this matter. One of them lately said to the writer:

"I must adhere to my German principles, if I lose my position. If I cannot lay a proper foundation for character in my pupils, I must find something else by which to earn a livelihood, or return to my own country."

Too often with us there is an impulse of impatience with the aged, especially when they have passed the period of usefulness. The money value that we tack to all our belongings sometimes defiles the tenderest relationships. Young America wants to get on, to make his fortune, to acquire fame, and cannot tolerate incumbrances. Who has not heard "The old man," "The old woman," spoken of in the same tone that one would use in referring to the old rag bag.

In the streets of a great city the observer finds daily illustrations of this spirit. Unless attire and demeanor denote wealth and social importance, the old person is rudely jostled or thrust one side, is either unnoticed in his feeble efforts to advance or is heartlessly jeered by some idle fellow. Whenever an act of courtesy or kindness is bestowed on the aged poor, it is sure to be made the subject of a fine story in the newspapers, whereas the rule should be exactly the contrary. If ever in the streets of New York an old person of whatever condition invariably receives help over the rough crossing and in carrying his parcels, is spoken to with respectful courtesy, and has an easy path made for him through the hurrying throng, we shall have happy evidence that the city nurseries have laid a true foundation in its youth for noble characters.

A great work lies before our parents before this evidence comes to hand.

Considering how wanting we are in reverence for things seen, it is not strange that the age is notable for its disregard of the invisible and spiritual side of the universe. The boy of nine, who, when studying his Sunday-school lesson, decisively informs his mother that he shall never believe the Jonah and whale story, no matter if it is in the Bible, and reads the "Arabian Nights' Tales" with an amusing consciousness

of their unreality, is full ready to overthrow all forms of belief by the time he is twenty-one. Such boys are in almost every home of culture and refinement, and only a wise, sympathetic, broad training can save in them a reverence for the unseen forces of our nature, the suggestions of a higher life.

Parents, think deep and long on these things, that the jewels placed in your keeping shall not lose but increase in brilliancy from day to day, from year to year.

SARAH E. BURTON. :

AN OPEN LETTER.

DEAR MOTHERS:—In the January issue of a Philadelphia family magazine, one of its household band writes :

"I wonder if M. F. has not been asked a score of questions ever since she told her little girl about the egg, the chicken, and herself," etc.

This re-awakened in my soul a great longing to tell the mothers everywhere just how my dear, blessed mother answered my queries when I was a precocious little child of five. It has been to me a life-long blessing that I had such a good, wise mother ; and although it would hardly do to print in the general paper what she said to me, I would like you to get it in this confidential way.

A little baby had been born in the house where we were boarding. Full of childish curiosity, I asked :

"Mamma, oh, mamma! where did the baby come from?"

"From God," answered my mother, solemnly.

"How?" I asked, open-eyed.

"God sent it here," was her reply.

"How?" I persisted.

My mother looked at me for an instant, earnestly and thoughtfully, before making reply ; and then said :

"Do you remember what I read to you yesterday about the loaves and fishes, and what I told you about miracles?"

"Yes, mamma," I replied, wondering what that had to do with my question.

"Well, Helen," she continued, "there is something about the coming of a soul, a new life, into this world that no one can quite explain. It is a miracle just as much as the multiplying of the loaves and fishes ; but it happens so often that people have got used to it."

I had no difficulty in understanding "grown-up" language, because my parents had never "talked down" to me.

"Did Mrs. B. know that God intended to send her a baby?" I next inquired.

"Yes," said my mother, frankly ; "mothers always know sometime before ; they have to make preparations for the little stranger."

"That 'counts!'" I replied. "I saw her making baby-clothes, but I did not know who they were for."

A moment's pause and I broke out with :

"I think it very queer, God let her be sick just when it came!"

"No," said my mother, "the mothers are usually sick when their babies come ; you see the little new bodies are very tender, and if the mothers were quite well and strong they might forget and take the babies out too soon, or expose their eyes to too bright a light, and it might make them blind. God is very

wise in letting it be so that they have to keep quiet themselves, till the little babies are used to the big new world in which they find themselves."

"O!" I exclaimed, by way of reply; but presently startled her with the query:

"Could they come just anywhere?"

"Yes," replied my mother, "I suppose they could; but as the mothers expect them they usually go to their own rooms to wait. You see it is a very solemn thing to have a little new soul and body to train and take charge of, and they want to think of it quietly."

"But, mamma," I said, inquisitively, "could little Henry have come to his mother *in the pantry*?"

"Yes," replied my mother, gravely, "if she had been there at the time."

Another pause, and I asked:

"How did she know that he wasn't a girl?"

"Just as all mothers do. God *always* lets the mother know whether the baby is a girl or a boy."

"But, mamma, supposed she had happened to die, just when the baby came, how would they have known then?" I said, meditatively.

"If the mother were to die, God would let the person who took care of the baby for her know. There could be no mistake."

"Oh, I am so glad!" I replied, with a sigh of relief. "I think it would be dreadful to grow up thinking one was a girl and then find out by and by that one wasn't after all."

"There isn't the least bit of danger of that," said my mother, comfortingly.

As there seemed to be no more questions coming, she then told me with great earnestness:

"Now, my little girl, these things we have been speaking of are what we call 'delicate subjects.' They are perfectly pure and right—everything that God makes is good and pure; but sometimes by the way people talk of pure things they make them seem impure and vul-

gar." (I remember the look on her face, and the tone of her voice as she said the latter word, which was new to me.) "It is always right for children to talk of delicate subjects to their *mothers*, but to *no one else*, not even to your sister or little friends."

Seeing that I did not quite comprehend, she gave a homely illustration.

"You know when you have a diarrhoea you come and tell mamma; but you would not think of speaking of it to Charlie," the baby's brother and my little playmate, "or even to sister Agnes. That is one kind of a 'delicate subject,' and what we have been talking about is another. Do you understand now, Helen?"

"Yes, mamma," I replied, thoroughly enlightened.

She then bade me be sure and come to her, and no one else, in case I should think of any other question about "delicate subjects" that I might like to ask. But the years rolled by without my ever having occasion to—so thoroughly had my curiosity been laid by her wise replies.

When I was eight years old we were again living in a house where a babe was born. Its sister, my own age, and I, had been praying for a little sister for weeks—much to our mother's quiet amusement, I dare say.

When I ran into the garden one morning before breakfast, Phronie was there before me and came dancing toward me with the joyful news:

"Oh, Helen, the sister's come; and it's *my* mother's baby."

"I don't mind that a bit," I returned, generously. "You know we were going to have it in partnership, anyway. I'm so glad it's come!"

"Yes, and you can't guess where the doctor found it," said Phronie, gleefully.

"Found it?" I repeated, bewildered.

"Yes; *he found it under a cabbage, in the garden!*"

"Phronie Langford, how *dare* you say

such a thing to me! Don't you know that that is one of God's holy miracles? Don't say 'abbage in the garden,' again!" I exclaimed, in sudden wrath.

"My patience, Helen Steinhauer, if you ain' the queerest girl I ever knew!" returned my little playmate, unable to comprehend my righteous indignation.

When we were about thirteen, she came to me with another piece of information; this time with great secrecy and much tittering.

"Phronie Langford, don't you know that your mother is the proper person to whom to talk about such things?" I exclaimed, severely. "Never talk to me about such delicate subjects again!"

"If you ain't the *queerest* girl!" she returned, amazed. "Why, my mother would be the last person I'd think of telling," she frankly exclaimed.

By and by, as mysteriee thickened, I often was left out of their confidences, as my schoolmates whispered in little knots together, because "Helen tells everything to her mother."

But, indeed, it was a protection to me that my mother was not only my dearest friend, but my most trusted confidante. Of course, I did not actually repeat to her everything that was said to

me, but I refused to listen to anything I would have felt unwilling to repeat.

To these facts I owe it, that when I arrived at mature womanhood, my heart and mind were as pure and innocent as those of a little child, or as the deaf, who escape hearing vulgar speeches, often are.

When I came to the proper age, my mother explained to me all that she thought I needed to know at that time, bidding me to come to her for further information, if there was anything that I did not understand.

I have often regretted that she did not impart more to me then, as my curiosity had been so effectually laid when a child, that additional queries never suggested themselves, and I consequently remained for years in absolute ignorance of much that every girl has a right to know, and ought to learn from a mother's lips, but of which I knew nothing until I studied medicine, for my mother died when I was seventeen.

Trusting that you may be able to utilize these facts, and make them suggestive to other mothers, I am, very truly yours for truth and purity,

HELEN A. STEINHAUER.

SLOYD IN AN ORPHANS' HOME.

HELEN L. MANNING, one of the correspondents of the *PHRENOLOGICAL*, writes in the *Journal of Industrial Education* of a home for orphan children at Battle Creek, Mich. Her account of the management and doings of the institution is interesting. In this home symmetrical physical culture is a part of the daily program, and often the hours of recreation are spent in the "play exercises" of Swedish gymnastics which are admirably adapted for the purpose. In consequence, the children have healthy, well-developed bodies, correct carriage and natural grace. Their dress is healthful and simple, and their diet, though plain, is wholesome

and nutritious, and is daily served in courses by the children themselves. They are polite to each other as to a guest, the table topic is chosen by the teacher or house mother, and question and remark freely encouraged. Gossipy personalities are in this way guarded against and table talk worthy of the name is practically taught. A full hour is spent at each meal so its service is unhurried and the first process of digestion is not neglected through haste.

School work is systematic and the instruction thorough, and in addition to studies usually taught in school, classes are formed in sewing, in which mending, darning and cutting and making

are carefully taught. In the summer they spend an hour each day in healthful garden work, each child being allowed a specified plot for raising vegetables, the proceeds from the sale of which, are at their individual disposal. One hour each day is spent in Sloyd work under a competent instructor. The Sloyd room is equipped with six Swedish benches and two children are accommodated at a bench. It is considered that a class of twelve is as large as one teacher can supervise properly, and so half of the children work in the morning and half in the afternoon. Sloyd proper is designed for the use of children ten years old or upwards who may be entrusted with a variety of sharp tools; but some of these children are between

seven and ten and for them has been arranged a sort of primary course in Sloyd by Miss Meri Topelius, one of the few native Swedish teachers now in this country. It is a pleasant sight to look into the work room and see the busy workers at their benches, some using scroll or bracket saws, smoothing planes, files or sand paper, while others are laying out their work with compasses straight edges and tri-squares. Every article manufactured must have some utility, that being a part of the Sloyd doctrine, and the articles are graded from simple play knives, fish line winders, key labels, yarn winders, seed labels, paper knives, pancake turners, etc., to brackets and boxes put together with two forms of blind dovetailing.



SENSIBLE TREATMENT OF THE SICK

IT is safe to premise that all diseases are the results of violations of God-ordained laws, which laws were given for the promotion of the welfare and happiness of man. While the infraction of mental and moral laws, or mental and moral influences, may sensibly affect our diseases, it is sufficient to my purpose to have regard only to the laws of the body, and to physical sins. It is equally true, probably, that what we usually regard as disease is but the representative of the *real* derangement of some part of this wonderful organ-

ism, the human body; the palpable efforts of nature to remove such, to conduct off morbid matters, eliminate disturbing accumulations, and restore the natural condition of the system. Nature is untiring in her efforts to mitigate the woes of suffering humanity; all of her efforts being on the line of cure, though she is far too often foiled in these merciful endeavors by the officious meddling of some who claim to be the only scientific healers. In her merciful mission she does not overlook the slightest scratch or wound, while the more fatal

forms of disease, even when not curable, are modified, their more painful features assuaged or removed. Seen in this light, we may well regard pain as cautionary, a warning to prevent further wrong-doing, an alarm—such a pain being the utterance from the great alarm-clock of the nervous system, intended to prevent disease and suffering. When a finger comes in contact with a hot surface, the resulting pain reminds the nerves, ever on the alert of duty, when a warning message is quickly sent to the brain, and, "quick as thought," a return dispatch is received, "Take it away!" If there is a pain in the stomach, it is a warning that too much food has been taken, or that it was improper food, or taken improperly, or at the wrong time—under some circumstances calculated to do harm. If, at the brain, it may warn of too much mental toil, or, quite as likely, of a deranged stomach sustaining an intimate sympathy with the brain. So of all pains and physical sufferings, all having a merciful mission.

What shall be done for the sick? If the diseases have been produced by violations of the laws of our being, common sense would teach us that to remove the derangements these laws must be observed, the system must be restored to its natural condition by a reversed course, added to such means as will increase the vigor of the vital forces, aiding nature in her efforts to cure disease, remembering that nature does far more for us than virulent poisons can ever perform. If the food has been improper, too stimulating, too highly spiced, if foods which are difficult of digestion have been used, the rich pastry—rich in indigestible ingredients—pork and beans, doughnuts, sausages, moldy cheese, new biscuits, dried fruits and nuts, and the like, have been eaten in large quantities, the reversed course is suggested by common sense.

Ham, for example, requires more than five times the time required by several

other kinds of simple food, and if the digestive organs have become so enfeebled as to become unable to perform their usual duties, a change will be safe and highly commendable. It should be constantly borne in mind that our health and strength are not the result of the amount of food taken, or, indeed, of the kind, but of the amount *digested*, changed to blood, which is "the life." It is notably true that bread, the "staff of life," and the whole range of grains, are far more nourishing than the meats, while the fruits and the better kinds of the vegetables are very appetizing, all, as a whole, being more easily digested than the meats. It is also true that simple foods are more keenly relished if the appetite is in a normal condition, not impaired by the use of the spices, condiments, alcohol, tobacco, etc.

In addition to the use of good, nourishing, simple and easily digested food, as a means of so increasing the activity of the vital forces that they may rid the system of disease, build up and give tone to all of the physical powers, it is desirable to so utilize these forces of nature as to renovate, purify, energize and recuperate them that they may be able to remove disease and fortify the body that it may be able to resist ordinary attacks. As the blood is supposed to be impure in all cases of illness, I know of no more efficient means of purifying it than by the free use of pure air—so abundantly supplied that no mortal ever fear a scarcity (it has been estimated that an adult needs 200 cubic feet each hour—a generous supply, indeed)—that this vital fluid may be as pure as possible. Again, good, new and pure blood may be made by the use of pure and wholesome food, these two means being far more than equal to all of the "blood purifiers" ever advertised. This new blood, with that purified by the breathing—the waste and useless matters being actually *burned*, "purified as by fire"—with the purifying effects of a free perspiration, resulting from cleanliness and friction

of the skin, and the vitalizing influences of the light of the glorious sun, will produce a purification which will be satisfactory, under all ordinary circumstances. Reasonable exercise will hasten this purification by the perspiratory process, and the rest following it, with the aid afforded to the digestion, will be exceedingly useful. Sound, quiet, refreshing sleep is of vast importance to the sick, while disturbed sleep, attended by "horrid dreams," the result of trouble in a deranged stomach, oftener than otherwise, is always depressing and enervating. It is during the hours of sleep that the blood made by the daily food is mysteriously transformed into bone, muscle, nerves, sinews, everything in the body, from which we naturally infer that a loss of such sleep must just so far diminish the vital powers, robbing the system of its needed nourishment. It is scarcely possible for the sick to secure too much of *real* sleep, while that produced by opiates is a bogus article, never refreshing and life-giving, but a stupor, to be followed by unfavorable effects. I will add that no real sleep, refreshing sleep, can be obtained while the stomach is toiling in the vain attempt to digest certain kinds of food, or what might be called food, if it could be digested. None need fear securing too much of such sleep, if perfectly quiet, producing no excitement. If the head is hot and throbbing, with an excess of

blood at the brain, preventing sound sleep, several thicknesses of wet cloths, applied to the whole head, conducting off the excess of heat, will be of service; while, in the case of much feverishness, a sponging of the surface of the body with water, with a little soda, in solution, will be equally serviceable.

While long-faced and desponding company should always be spurned, driven from the premises, if need be, I can see no objection to the reasonable calls of judicious friends, who are able to befriend and cheer the sick. (I shall never be so sick that I shall exclude judicious friends, those who will take my hand in theirs, speaking words of consolation, comfort and hope, caressingly smoothing my locks, bathing my head, pressing my hand, and giving other evidence of attention and interest—true friends.) It is not necessary or judicious for such callers to talk much, to ask many questions, unnecessarily taxing the patient, but wisely appearing hopeful, indulging only in words of cheer, never demanding replies or unusual attention. On the other hand, if all friends are excluded, the patient will naturally infer that they have forsaken him, or care nothing for his welfare, or that his case is so critical that the utmost quiet must be preserved, the influence of which must be unfavorable, and that uniformly.

DR. J. H. HANAFORD.

DRAINAGE OF FARM HOUSES.

A WRITER in one of our exchanges says on this topic, the removal of wastes from dwellings is one of the most important considerations affecting the health of the family. The safe disposition of the drainage is a question which offers an almost infinite variety of solutions. It cannot be collected in a permanent receptacle, and in but a very few cases, it cannot be discharged into streams without infringing upon the rights of owners lower down

the water. The soil is the proper receptacle for all waste matter. It is the natural disposer of all dead matter, and its office is to make of this the material of new life. It is the business of all concerned to facilitate this natural law as far as possible, by getting the waste matter of the dwelling into the soil as quickly as may be and before it becomes offensive and injurious. Nature attaches to every one of its laws a penalty for its violation, which cannot be es-

caped; and the penalty for infringing this law regarding the wastes of the household is a serious one—death for constant violation, and sickness and disease for minor disregard of it. These penalties come in the form of the most prevalent and fatal diseases; diphtheria, malaria of various kinds, typhoid fever, dysentery, all of which are common in farm houses where sanitary regulations are neglected, and make thousands of victims every year to these inviolable laws of Nature.

To avoid these dangers, the drainage from a dwelling may, in almost all cases, be turned into a most useful fertilizer. The drain leading from a house may discharge into a system of radiating tile drains, through which it will quickly be absorbed by the soil. It is a system of sub-soil irrigation in fact, to which is added the most effective fertilization of the soil. For many years past I have had such a system which waters a garden and lawn of more than an acre, upon which many trees and shrubs are planted. The water-closet discharges into a cemented brick cesspool, covered with an arch of the same material three feet under the surface. The excess of rain-fall which overflows from the cistern on the top floor of the house flushes out the drain at times, and carries off the dissolved matter from the cesspool. A strainer prevents any solid matter from escaping into the outlet and clogging the tiles. In course of time everything is dissolved and carried off and absorbed by the soil. Of course the dwelling is on high ground, and there is ample fall for the drains. Any back flow of air or gas is prevented by several air traps and a stand pipe carried above the roof of the house. The outlet pipe is twice the capacity of the house drain. This is six inches in diameter, the outlet being eight inches. Thus back overflow is prevented.

If such a system of drainage discharges into a field, the tiles should be laid 12 inches below the surface, where

the plow will not disturb them. Mine are 9 inches below, which I have found quite sufficient. H. STUART.

COLLECTING DIGESTIVE ELEMENTS.

A Chicago paper relates the following in regard to the source of pepsin which has become such a fad of late in the treatment of indigestion. We do not vouch for it, but give it as stated: "The pepsin sold in the drug stores is the veritable product of the animal stomach, and generally of the stomach of the hog. One factory in New York has the oddest method of preparing the article that has ever entered the human mind. A number of perfectly healthy hogs are fattened for market, and for thirty-six hours before killing time are deprived of all food, not even being allowed a drop of water. Then the trough from which they are accustomed to eat is covered with strong wire netting, and the most appetizing slops and hog delicacies, smoking hot, are poured into the trough. The fumes ascend with grateful fragrance to the porcine nostrils, the hogs all run to the trough and stand over it, ravenous with hunger, squealing and fighting with each other for a chance to get at the food. The iron netting prevents them from tasting the food, and while they are still thinking about the matter they are killed, and, their stomachs being taken out, are found perfectly full of gastric juice, from which the pepsin is prepared.

HYPNOTISM IN MENTAL DISORDERS.

DR. J. LUYSS, the eminent French neurologist, says that in the acute periods of insanity, in lucid intervals, and in latent hysteria, nothing is better than hypnotism. Certain parietic dements with quiet hypomania are fascinated and calmed by a bright object. Rotatory mirrors calm and soothe them so that they fall asleep. They awaken from the artificial slumber refreshed and invigorated mentally and physically. In acute hysterical hallucinatory insanity in young girls, the patients are plunged rapidly into slumber, and such slumbers decrease the period of convalescence.

THE THERAPEUTIC USES OF THE RECTAL INJECTION. I.

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IN reviewing the history of water applications in medicine we do not find any definite reference to its interior use by ancient and mediæval writers other than in the way of drinking. Hippocrates, Antonius Musa, Celsus, Paulus Ægineta and others of old authority were very earnest in their advocacy of the healing virtue of water as an external agent. Cold or warm bathing in different forms and affusions were recommended by those old doctors for acute or inflammatory diseases.

The important work by Dr. Currie, published in 1797, contains a series of interesting notes on the "Effects of Water, Cold and Warm," and gives the procedure for employing cold water in fevers of the continued, typhoid or congestive character.

It was not until about sixty years ago that a systematic practice of injecting water into the lower bowel was introduced, although it had been known years before that the rectal enema served a valuable purpose as an adjuvant to other treatment for the reduction of internal congestions and a high temperature. Several writers of great reputation in the revival of hydrotherapy that followed the successes of Priessnitz at Graefenberg, among them Johnson, Gully, Shew, Trall, Wise, mention with more or less emphasis the value of the enema or clyster, *per rectum*. In Arnott's "Elements of Physique"—one of the authorities in therapeutics of two generations ago—the capacity in thoroughness of such an injection for cleaning the intestines is noted. Dr. Arnott, for instance, says: "It is now ascertained that fluid may be safely injected until it reach the stomach." In the old *North American Medical and Surgical Journal*, Vol. ix., there is a report of certain cases in which treatment of this sort was administered, the injections being of consid-

erable quantity, for the purpose of overcoming obstructions that prevented natural action of the bowels.

Many persons are now living who remember the enthusiasm with which the methods of Priessnitz were introduced into this country fifty years or so ago. The great success of the Graefenberg peasant had inspired the impression that water was the natural agent for curing all diseases, and from the professional and lay classes men sprang into the new field that seemed to have opened for the conscientious worker or charlatan.

It was not long before the aureola of infallibility became dissipated, and the place of water in therapeutics tolerably well defined. The reflecting observer found that it was not an element to be used by every chance comer, but that intelligence and skill were as essential for obtaining good results with it as with any recognized instrumentality of the materia medica. In the hands of the experienced physician water might accomplish wonderful things, while the ignorant and blundering use of it could be most dangerous.

It must be confessed that syringes and apparatus for rectal enemas were at the beginning rather crude in pattern, and formidable in appearance for the most part, so that unless both physician and patient were favorably inclined to the "water cure" idea the injection was not likely to be given, the far more ready and convenient cathartic mixture or pill having the prestige of time and the old "faculty" behind it, would of course be preferred by the vast majority. With the extension of hygienic knowledge, that is a feature of later civilization, nearly every fairly educated family in this country has become acquainted with some forms of water treatment, and with a great many people the rubber syringe is an indispensable

article in the furnishing of a bath room. Many admirable devices of the bulb and "fountain" variety have been put upon the market by the leading rubber companies, any of which, as furnished by the druggist who keeps a "store" at all respectable, is serviceable in ordinary cases.

During the past few years there has been an attempt on the part of some physicians and non-professional men to "boom" the rectal douche. Virtues have been ascribed to it in the way of curing old maladies relating to stomach, liver, spleen, intestines, etc., that appear little short of the marvelous. At the instance of one man who had obtained some reputation in a certain religious circle for exceptional ability as a controversialist, thousands, nay, tens of thousands, of syringes have been distributed. This man published a pamphlet, which was sold under pledge of secrecy at a high price, setting forth in glowing terms the wonderful effects of taking frequently a rectal enema. It is said that over two hundred thousand copies of this pamphlet were sold. In it the publisher claimed, or seemed to claim, that he was the originator of the method of irrigating the intestines. There certainly was something original in the manner of his phraseology in discussing the treatment, and in certain minor features of its application, but the principle involved and general character of the method had been recognized so long before, that any individual claim to its discovery was simply posterous. When the attention of a few hygienic physicians was drawn to the matter, and they calmly showed by reference to the history of "water cure" the folly, if not fraud of the man, the exposure brought to public notice thousands of testimonials from men and women that lauded the treatment in the highest terms, as the potent means by which they had been restored from chronic invalidism to health, or had been relieved from conditions of visceral irregularity and

discomfort that had become nearly or quite intolerable.

A young physician of New York, after trying the treatment in his practice, became so well satisfied with its efficacy as to issue a pamphlet, describing it as a "new method" of treating diseases, having a relation to digestion. He intended, probably, to mean that the method was new to him, or that the rank and file of physicians would be likely to regard it of recent introduction.

Dr. Joel Shew, who left the ranks of old school medicine in 1843 to use the practices of water cure and hygiene exclusively, discussed at much length in his "Water Cure Manual" (published in 1847), the "Enema Clyster Injection or Lavement." "A variety of instruments for administering injections are now manufactured, varying in price from fifty cents to four or five dollars. The cheaper kind, well made, and used with some degree of dexterity, answer a good purpose.—*Every person should have access to one; no lady's toilet is complete without it.* Contrary to the common notion, a person, by the exercise of a little skill, can easily use this remedy without assistance. It is in no wise painful, but decidedly agreeable, and affords, in a variety of complaints, speedy and efficient relief. Thousands suffer incalculably from constipation, year after year, when the use of this simple means would give the greatest relief." Were Dr. Shew able to see the syringes of to-day, he would be inclined to regard those he speaks of as "well made," in 1847, as very instruments of torture, compared with the graceful and simple apparatus now available to every one.

The writer remembers having seen, when a boy, certain large tin syringes, with their rough tubes and roughly working pistons, and wondered then what they were intended for. The use of one in a country farm-house a few years later is much more vividly im-

pressed upon his memory, for in the attempt it was a matter of uncertainty to him whether the distress of the bowel obstruction from which he was suffering or the rectal pain caused by the instrument, despite the quantity of oil bestowed upon its nozzle, were the greater.

In reference to the application of the intestinal injection or douche, Dr. Shew mentions those disorders of digestion that are accompanied especially with looseness, gaseous eruption, plethora, and pain, viz.: diarrhoea, dysentery, cholera morbus, cholera infantum, etc., as being more promptly modified and terminated, because the treatment is directed at their cause, and is efficient in its destruction or removal.

"Injections," this writer remarks, in reference to sudden attacks of the nature above mentioned, "sufficiently persevered in, will suffice quickly to correct the attack, and this when in the ordinary treatment, a course of powerful drugging (we should remember that the doctor has in mind the methods of his time) would be deemed indispensable, that would result, perhaps, in death. This statement will cause sneering I know, but it is no fancy sketch. The *thoroughly washing out*, so to say, the lower bowels, by which also the peristaltic or downward action of the whole alimentary canal is promoted, and by the absorption or transmutation of water its contents are moistened and diluted, and the whole of the abdominal circulation completely suffused by that blandest and most soothing of all fluids, pure water. I say all this is sufficient to effect, in all such cases, a great amount of good; and whoever understands well the sympathies and tendencies of these parts of the human system will at once perceive the truth of that I affirm. So also in constipation and obstructions of the bowels; when no powerful cathartics that any one dare venture to exhibit can be made to act, this simple remedy

is efficient in bringing about the desirable object."*

When it is properly understood that sluggish or constipated bowels by retaining for a long time the residua of digestion, may become the source of the most dangerous disease, through the absorption of their poisonous products into the blood, the importance of keeping the intestines clean and in normal condition is manifest. The number of deaths that are due to retained feces in the bowels can not be computed, and it is fair to claim that the majority of those who lose their life in early or middle age from intestinal obstruction or the septic consequences of waste accumulation in the loculi and flexures, could be saved for further service in the world by a prompt use of the syringe. In those malignant forms of disorder that are due to the rapid development of ptomaines or pernicious germs in the tissues and blood, and especially those whose leading characteristic is intestinal inflammation or gastric breakdown, no agent known to medical science is superior in remedial virtue to water taken cool or warm, as the case may demand, by the mouth or rectum.

H. S. D.

LIFE-SHORTENING OCCUPATIONS.

ONE of the curious features of modern life is the extent to which the most hazardous trades are overrun by applicants for work. The electric light companies never find any difficulty in obtaining all the linemen they need, notwithstanding the fact that the dangers of that kind of business have been demonstrated times without number. The men who work in factories where wall paper is made, frequently joke one another over the

* The late Dr. Austin Flint, in a report to the New York Medical Society, in 1852, stated that water taken into the stomach was more serviceable than medicine. He had reference to drinking the natural fluid, whereas for general systemic effect the administration by enema is much more efficient.

tradition that a man's life, in this trade, is shortened ten years. A similar belief is prevalent in factories where leather papers are made, and among men who have to handle them, and whose lungs are said to become impeded by inhaling the dust arising from such papers. In certain other factories, where brass ornaments and fittings are made, the air is laden with very fine brazen particles, which are, when inhaled, especially irritating to the lungs. But one of the most singular advertised calls for employes that was ever printed appeared recently in a Connecticut newspaper, signed by a firm engaged in the business of building towers. It called for applicants only among those who are young, strong and courageous, and closed by saying: "We warn all seekers for this job that it is of the most dangerous nature, and that few men continue in it more than a few years. In fact, it is almost certain death to the workman who follows this occupation."—*Medical Age.*

GOING WITHOUT DRINK—RABECASE

THE following quotation is a statement made on page 32 of the PHRENOLOGICAL JOURNAL for January last:

"A man may be forty days without food, but it is doubtful if any one ever lived ten days without water."

Yesterday, March 31, 1892, I drank for the first time during a period of (210) two hundred and ten consecutive days. I made no effort in thus refraining and could have prolonged the time had I any desire to be cranky. I have been without thirst during several entire winters. Men may fast forty days, using no food, but have to make an effort, curb desire, abuse nature, and consequently suffer, pine away and waste time, all the while requiring great attention. During all these 210 days of abstinence from water or any other drink, I have been strong, vigorous and healthy, with no suffering nor pain in

any part of my body. I sleep seven hours every night, and have eaten three hearty meals each day.

For breakfast and dinner I use mainly apples. My food generally is cornmeal, wheatmeal and oatmeal, cooked in various ways. I have many times seen statements similar to those I cite from the JOURNAL. Persons have tried to see how long they could exist with a breath of life in them, and in this manner become famous as fasters; but who have tried to see how long they could live without drink? I made no effort; did not suffer, but simply watched to see at what time my summer thirst would cease on the approach of cold weather. I always drink when thirsty, and did I labor hard all through the winter I should be more or less thirsty; as it is, I am not thirsty. I use vegetables temperately, but fruits and grains freely and eschew salt and condiments. I am 71 years old, and have never drunk tea, coffee nor any herb drink of any kind whatever.

TIMOTHY WHEELER.

Waterbury Centre, Vt.

A RARE DRUG.

Are you sick at the heart and discouraged, my man?

Do you try to do more than you honestly can?
Have you over-exerted your body and brain
By plodding and striving with might and with main?

Take thou a phial
Of Self-Denial!

Has dyspepsia claimed you for one of its own?
Does neuralgia threaten your wits to dethrone?
Is there on your whole system a terrible drain?
Have you never a moment of freedom from pain?

Turn your mind's dial
Toward Self-Denial!

Are you nervous and restless and never at ease?

Is your head all afire while your ankle joints freeze?

Does your spinal arrangement seem breaking in twain?

Do you feel just as though you were going insane?

Give it a trial,
This Self-Denial!

Good Housekeeping.

WHAT PASSES FOR BEAUTY.

The ladies of Arabia stain their fingers and toes red and their lips blue. In Persia they paint a black streak around their eyes and ornament their faces with representations of various figures.

The Japanese women adopt the singular method of gilding their teeth, and those of the Indians paint them red. In some parts of India the pearl of the tooth must be died black before a woman can be beautiful. The Hottentot women paint the entire body in compartments of red and black. In Greenland the women color their faces with blue and yellow, and frequently tattoo their bodies by saturating threads in soot, inserting them beneath the skin and then drawing them through.

In New Holland the women cut themselves with shells, and, keeping the wounds open a long time, form deep scars in the flesh, which they deem highly ornamental. Another singular mutilation is made among them, for, when in infancy, they take off the little finger of the left hand at the second joint. In ancient Persia an aquiline nose was often thought worthy of the crown, but the Sumatran mother carefully flattens the nose of her daughter.

The modern Persians have a strong aversion to red hair. The Turks, on the contrary, are warm admirers of it. In China, small, round eyes are liked; but the great beauty of a Chinese lady is in her feet.

An African beauty must have small eyes, thick lips, a large flat nose and a skin beautifully black. In New Guinea the nose is perforated and a large piece of wood or bone inserted. On the north-west coast of Africa an incision more than two inches long is made in the lower lip and then filled with a wooden plug.

American women compress their figures into queer shapes! Well, we all know how it's done!—*Jenness Miller's Monthly.*

DANGER IN FRUIT CANS—The demand for cheap fruit cans has led to their manufacture from tin heavily alloyed with cheaper metals, such as lead, etc. The result is that such fruit as tomatoes, berries, etc., containing a large proportion of acid, when put in such cans may become contaminated with the products of chemical reaction. This circumstance explains many of the incidents of poisoning from canned fruits, potted meats, etc., noticed frequently in the newspapers. People will do well to pay a good price for their canned goods, thus securing a superior quality of ware, and use only those packages that have been recently put up. What would be still better would be to avoid the tin altogether, and use nothing but the glass packed.

NEVER SAY "DIE!"

WHEN misfortune attends you let this be your cry:

Never say "Die!" Never say "Die!"

Nothing comes without energy, patience and pluck;

Do not stay in the mud and you'll never get stuck,

Trusting more to yourself than to chance or good luck:

Never say "Die!" Never say "Die!"

Don't say "Wait a minute!" but at once say "I'll try!"

Never say "Die!" Never say "Die!"

Put your hands to the plow-shafts and do not look back,

Better wear out than rust, though you earn not a pack,

They will yet call you "Mr." who now dub you "Jack!"

Never say "Die!" Never say "Die!"

Don't imagine when sick that you'll certainly die;

Never say "Die!" Never say "Die!"

Take a rest and be still, it will do you more good

Than dosing your stomach with physic and food;

Nature's laws are the best, and should be understood:

Never say "Die!" Never say "Die!",

NOTES IN ANTHROPOLOGY.

Appearance of the Modern Greek.—In *Harper's Magazine*, Constance Fenimore Woolson, writing on Greece and the Greeks, says: "Greece, as she stands, is as near a republic as a country with a sovereign can be: suffrage is universal; there is no aristocracy; there are no hereditary titles, no entailed estates; the liberty of the press is untrammelled; education is free. Everywhere the people are ardently patriotic; they are actively, and, one may almost say dangerously, interested in everything that pertains to the political condition of their country. This interest is quickened by their acute intellects. I have never seen faces more sharply intelligent than those of the Greek men of to-day. I speak of men who have had some advantages in the way of education. But as all are intensely eager to obtain these advantages, and as schools are now numerous, education to a certain extent is widely diffused. The men are, as a general rule, handsome. But they are not in the least after the manner of the Greek God, as he exists in art and fiction. This model has an ideal height and strength, massive shoulders, a statuesque head, with closely curling hair and an unruffled repose. The actual Greek possesses a meagre frame, a thin face, with high cheek bones, a dry, dark complexion, straight hair, small eyes, and, as for repose, he has never heard of it; he is overwhelmingly, never-endingly restless. With this enumeration my statement that he is handsome may not appear to accord. Nevertheless, he is a good looking fellow; his spare form is often tall; the quickly turning eyes are wonderfully brilliant, the dark face is lighted by the gleam of white teeth, the gait is very graceful, the step light. The Albanian costume, which was adopted after the revolution as the national dress for the whole country, is amazing. We have all seen it in paintings and photographs, where it is picturesque. But when you meet it in the streets every day, when you see the wearer of it engaged in cooking his dinner, in cleaning fish, in driving a cart,

in carrying a hod, or hanging out clothes on a line, then it becomes perfectly fantastic. This costume seems a bravado in whimsicality. It consists of a cap with a long tassel, a full white shirt, an embroidered jacket with open sleeves, a tight girdle, the white kilt or fustanilla, long leggings, with bright colored garters, and usually shoes with turned up toes. The general impression given is of men striding about in short, white ballet petticoats. In spite of these skirts the Greeks have as martial an air as possible. An old Greek who is vain, and they are all vain, is even a fierce-looking figure. All the men have small waists, and are proud of them. Their belts are drawn as tightly as those of young girls in other countries. From this girdle or from the embroidered pouch below it comes a gleam, which means probably a pistol, though sometimes it is only the long, narrow inkhorn of brass or silver. The Greek men are vain, and with cause; if the women are vain, it must be without it; we did not see a single handsome face among them. It was not that we merely failed to find the beautiful low forehead, full temple, straight nose and small head of classic days; we could not discover any marked type, good or bad; the features were those that pass unnoticed everywhere. I speak of course, generally, and from a superficial observation, for I saw only the people one meets in the streets, in the churches, in the fields, in olive groves and vineyards, on the steamers and at the house doors. But after noting this population for two weeks and more, the result remained the same—the men who came under our notice were handsome, and the women were not."

Customs of the Shuswaps.—“Among the customs of the Shuswap people of British Columbia, recorded by Mr. George M. Dawson, is one from primitive times, by which in the case of a man dying, and leaving behind him a widow or widows, his brother next in seniority took the widow

to wife. The right of a man to the widow of his deceased brother was considered as incontestable as that to his own wife or wives, and the woman had equally a claim to receive from him the duty of a husband. The proper name of a man was changed from time to time during his life, when he would assume the name of some kinsman. Young men on reaching manhood were accustomed to separate themselves and go away alone into some solitary part of the country, where they would often remain for three or four months. They might hunt or trap, but must avoid contact with other people, and keep away from habitation. Occasionally a young man, thus engaged, would clear a course in the woods or arrange bars for running or jumping, and thus endeavor to increase his strength or endurance. They also meditated and dreamed dreams till each discovered his particular guardian spirit. Young women at the time of reaching maturity, and thereafter at recurrent periods, were accustomed to wander forth alone after dark for considerable distances, breaking small branches from the trees as they went, and scattering them about or suspending them upon the limbs of other trees. Young fir trees, a few feet in height, were thus often split and torn apart for several feet, or the branches or growing tops were tied in knots. This custom still prevails, and the tokens of it may often be observed near Indian camps. No explanation of its meaning can be offered. An Indian who invited another to go hunting with him, gave to his friend the first deer, if several were killed. If but one was killed, it was divided, but the skin belonged to the friend in any case. If a man was hunting beyond the border of the recognized territory of his people, and one of the men holding claims to the region upon which he had thus trespassed heard him shoot, the owner of the locality would head for the place, and on arriving there would expect to be feasted on the game obtained by the hunter."—*Popular Science Monthly*.

Science in Spiritual Phenomena.—Prof. James very justly remarks in the *Forum* that "orthodoxy is almost as much a matter of authority in

science as it is in the church," and he adds: "If Messrs. Helmholtz, Huxley, Pasteur and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference and ghosts, who can doubt that there would be a prompt popular stampede in that direction?" Prof. James, who abandoned medicine some years ago to teach philosophy at Harvard, and whose achievements in science and literature have won for him a well-earned reputation, is willing to incur the criticism of scientific students and the incredulity of the public by declaring that there is scientific value attached to the investigations of ghost-stories and apparitions from the unseen world; and he maintains that there are things which not only admit of scientific treatment, but positively call for it, in the large group of phenomena that the Physical Society has gathered by circulars throughout the world. He speaks of things that he confesses have broken down for his own mind the limits of the admitted order of nature, and he says that science, so far as it denies such exceptional cases, "lies prostrate in the dust for me." He goes further than this, and declares that "the most urgent intellectual need is that science be built up again in a form in which such facts shall have place." As may well be inferred, the facts about apparitions and seances and supposed communication with the dead are no less interesting—indeed, are rather more interesting—in the handling of a man of scientific training than as parts of mere entertaining literature.

Early in the work of the Society for Psychical Research, large groups of wonderful performances supposed to be of spirits, were discovered to be simply frauds. It was discovered, too, that other large groups were nothing but the phenomena discerned by persons of unusual nervous organization, which were sufficiently explained on purely physical grounds; but after all the humbugs have been exposed, and all the purely physical "freaks" explained, there remain groups of phenomena of which there is, as yet, no satisfactory scientific explanation. Prof. James has gone over all the principal experiments that have been made by distinguished members of the society, both in England and in the

United States, and has summarized the long step that has been made toward a proper study of spiritual phenomena. And this general article is one of the most instructive and valuable scientific treatments that has been made of so large a number of facts of this particularly interesting kind.

A Valuable Invention—Burnt-in Photography on Glass.—It is safe to assume that the art of glass-staining and decoration will soon be revolutionized by the invention of Mr. Geo. G. Rockwood, the New York photographer. Transparent pictures on glass have long been made by photography, and are among the most beautiful and useful products of that really wonderful art, but in the strong light in which they necessarily are hung to develop their charm they sooner or later fade, or cleave from the glass and "Like the baseless fabric of a vision, leave not a wrack behind."

For many years Mr. Rockwood has been desirous of securing pictures of this class in a permanent form, and at last has secured a pigment which can be "sensitized" and printed upon translucent or transparent glass and *burned in*. The pictures have all the softness and charm of the best style of photograph, yet are melted into the surface of the glass and are absolutely permanent. The pictures are perfect in themselves; but when one imagines the combination of the beautiful colors imparted by skilled artists in the present art of glass decoration, the results will be invaluable.

Mr. Rockwood has reproduced many classic subjects in colors for window purposes at a small fraction of the cost of hand painting, and of course with photographic fidelity. The inventor has applied for a patent both on the process and the product.

Symbolic Plates Found in the Peat-bogs of Jutland.—"The peat-bogs, of Jutland, Denmark, have been yielding some very remarkable symbolic records in the shape of plates of silver, hammered out with figures of men, women and animals. The eye-holes of the figures are now empty, but had evidently been filled with glass. One of the plates, which is nearly seventeen inches long, shows warriors with helmets and other ornaments.

One figure is a god with a wheel at his side, and on another are two elephants. A third shows a horned god in a sitting posture with his legs crossed orientalwise. All these have apparently nothing to do with northern mythology, as was first supposed. The whole find has now reached the Danish National Museum, and we see that these pieces belong to the godlore of the Gallic peoples. The god with the wheel, for instance, is the Gallic sun-god. The whole is the work of a Gallic artist at that early period, when the Roman and Gallic peoples first came in contact. Allowing time for these things to wander so far North, the date would seem to be, as regards Denmark, the first country before Christ. Other things belonging to this Gallic group have been found previously in this country. The total weight of precious metal hitherto exhumed is about twenty Danish rounds."—*American Antiquarian*.

The Dwarfs of Africa.—"It was long supposed that the story of Herodotus about the pigmies of Africa was mythical, but within the past twenty years abundant evidence has accumulated of the existence of a number of tribes of curious little folks in equatorial Africa. The chief among these tribes are the Akka, whom Schweinfurth found northwest of Albert Nyassa; the Obongo, discovered by Du Chailu in west Africa, southwest of Gaboon; and the Batwa, south of Congo. These little people range in height from four feet two inches to about four feet eight inches. They are intellectually as well as physically inferior to other tribes of Africa. They are, perhaps, nearer the brutal kingdom than any other human beings. The Obongo, for instance, wear no semblance of clothing, make no huts except to bend over and fasten to the ground the tops of three or four young trees, which they cover with leaves, possess no arts except the making of bows and arrows, and do not till the soil. They live on the smaller game of the forest and on nuts and berries. They regard the leopard, which now and then makes a meal of one of them, as their deadliest enemy. They live only a few days or weeks in a place. When Schweinfurth first met the Akka dwarfs, he found himself surrounded by what he sup-

posed was a crowd of impudent boys. There were several hundred of them, and he soon found that they were veritable dwarfs, and that their tribe probably numbered several thousand souls. One of these dwarfs was taken to Italy a few years ago, was taught to read and excited much interest among scientific men. There are other tribes of dwarfs in Abyssinia and also in Somaliland. It is believed that all these people, including the Bushmen of South Africa, are the remnants of an aboriginal population that is now becoming extinct. In the migrations and subjugations that have been in progress for many centuries among powerful tribes, the dwarf tribe of Africa has been scattered and its isolated fragments are still found in widely separated parts of the continent."—*The Journal of Man*.

Disease Among Negroes.—"From an analysis of the cases of 430,466, negro patients treated by the medical department of the American Bureau of Refugees from 1835 to 1872, Dr. Reyburn, late surgeon United States Volunteers, draws certain conclusions as to the proclivity of the African race to particular types of disease. A basis of comparison between the pathological tendencies of the white people and negroes respectively, is afforded by 22,053 cases of disease in white patients treated during the same period. Among the negroes there were 152,141 cases of remittent and intermittent fever, and Dr. Reyburn thinks there is no difference as regards susceptibility to these fevers between the white and the colored population of the Southern States. The statistics further show that the statements commonly made concerning the extreme liability of negroes to scrofulous disease and pulmonary tuberculosis rest on no solid foundation. The deaths from typhoid fever among the negroes amounted to 25 per cent. of the cases treated, this high mortality being dependent on the frequency of severe intestinal lesions. The death rate from diarrhoea and dysentery was also high, owing, according to Dr. Reyburn, to the ignorance of hygienic laws which prevails among the colored people. The negro freedman and the white refugee alike fell victims to epidemic cholera, one-half of the patients dying under every variety of treatment.

lirium tremens was of very rare occurrence among the negroes, a circumstance which D. Reyburn attributes to 'the want of development of the cerebral hemispheres.' 'Alcoholism,' he says, 'is, in the negro, more apt to lead to epileptic convulsions or mania than to delirium tremens. Dr. Reyburn concludes that the negro has not the same power of resistance to acute inflammations, such as pneumonia, as the Caucasian, and does not recover from protracted and exhausting illness, such as typhoid fever, so well as the latter. On the other hand, the negro has greater reparative power after injuries and surgical operations than the white man, in this resembling the dark race in Asia and elsewhere,'"—*The British Medical Journal*.

Ainu Customs.—When the Ainu meet they rub their hands together in a peculiar manner, invoking blessings upon each other the while, and may continue this procedure for a considerable time. They then stroke their beards, making a curious rumbling sound in the throat, and again rub their fingers and palms together, after which the beard is once more stroked, and the business of the interview begins. The women behave in a still more curious manner. They do not salute their own sex at all, but are extremely respectful to the men, covering their eyes and looking down on the ground when they pass a male acquaintance, or even a male stranger.

On entering a hut were a man is, a woman first of all removes her head-dress, and hangs it on her left arm. She then brushes back her front hair and covers her mouth with her right hand. All this is preliminary. When she sees that the man deigns to look at her, she draws the right index finger across the left palm, up the left arm to the shoulder, thence across the face beneath the nose, and so round backward behind the ears.

When Ainu, especially Ainu women, meet after a separation that has lasted some time, they have a pretty way of telling each other their experiences in a sort of chant, and in the pleasant sound of their singularly sweet voices one forgets their wild and unkempt looks. The Japanese women are equally remarkable for the sweetness of

their voices, but have the advantage over their Ainu sisters of delicate and dainty ways, the charm of which the most stolid globe-trotter is constrained to own. If the women of Ainu moshiri, as the Ainu call their land, are the drudges of the men in their youth and middle age; their opportunity for revenge comes with

the lapse of years. The curses of an angry old woman excite the utmost terror in the bravest bear-hunter. He flies panic-struck from such names as shunuma-ash (mangy deer), ton-toneppo (bald-pated boar), or, worst of all, rai-guzu (corpse), or mao-guru (Godless fellow).—*Saturday Review*.



NEW YORK,
November, 1892.

AN ARITHMETICAL WONDER.

ANOTHER "freak" in the development of the functional centre of Number has appeared to astonish society. This time an account of it comes to us from a very high source.

A report has been presented to the French Academy of Sciences by the committee which had been appointed to examine Jacques Inaudi, the new "lightning calculator." There is nothing, it is stated, unusual in Inaudi's appearance or cerebral development, so far as they have noted. For instance, he has no special memory for dates or events; he can not repeat after a brief lapse of time prose or verse which he has learned by heart, nor can he understand how anyone can play a game of chess without keeping an eye on the board. Oddly enough, too, Inaudi has little memory for figures which he has read. "I hear the numbers," he re-

marked, "and it is through the ear that they fix themselves in my brain"—in fact, his memory is mainly brought into play through the ear. If he be asked to repeat a few rows of figures which have been shown to him, on paper, he generally breaks down, but he has correctly remembered as many as four hundred figures two hours after the list has been read out to him. He dreams often, but only of figures, and Dr. Charcot says he actually solves problems during his sleep. He multiplies and subtracts invariably from left to right, beginning with the big numbers. Far from falling off Inaudi has steadily gained ground during the past few years. He undertakes calculations on a larger scale than he did formerly, and solves more elaborate problems. This "lightning calculator" was born at Onorato, in Piedmont, in 1867, and at the age of six he was employed in looking after sheep in the mountains. Although he had not been taught to read or write, he amused himself with complicated sums at that early age, and thus attracted notice to his singular talent.

We are quite willing to risk the assertion that the head of this young man is strikingly full in the region allotted to the organ of Number, and probably wide in the temples. The peculiarity of his memory, its retentiveness being dependent mainly upon hearing, shows that

the auditory word centres are more active than the visual centre, so far, at least, as concerns the relation of memory to his calculating aptitude.

Generally these cases of extraordinary talent or gift by native endowment in some special direction show peculiarities of mental impression that distinguish them from the average organization. Judson, Morphy the famous chess player, Blind Tom the pianist, are illustrations. We should be pleased to receive a good photographic likeness of Inaudi from any European reader of the PHRENOLOGICAL, that a comparison may be made of his brain development with that of other calculating prodigies.

TENNYSON DEAD.

AMERICA has just lost her Whittier, and Alfred Tennyson, the poet of England's Victorian age, of nearly like age with our Whittier, has gone to join the ranks of those immortal bards that have passed from earth. He had ventured before the arbiters of literature in the guise of poet sixty years or more ago, when but a college student, and notwithstanding at that time there were such giants as Campbell, Byron, Shelley, Wordsworth, Coleridge, Rogers, Moore and Keats, living or recently dead, whose powerful numbers rang in all cultivated ears, a cordial welcome was given to the youthful knight of the pen. Doubtless this encouragement had much to do with the later rapid development of the sensitive young versifier. When a few years later his second little fascicle of "Poems" appeared with "The Lady of Shalott," "Lotus Eaters," "The Miller's Daughter," and the "Palace of Art,"

etc., the promise of a worthy successor to those we have named seemed to be made good. But it would appear that Tennyson was not of that industrious and ambitious temper that follows closely in the path of successes made with other challenges of public admiration, for years passed ere he came out with new work; but when "Dora," "Love and Duty," "Morte d'Arthur," "Locksley Hall," burst upon a surprised, poetry-loving world, his place in the front rank of living authors was pronounced as most worthily acquired. It was in 1850 that his "In Memoriam," regarded by very many as his greatest work, was published, although to our mind the "Idylls," taken as a whole, claims the first place among his creations.

Alfred Tennyson was born August 6, 1809, at Somersby, a village in Lincolnshire, England. He was the fourth of twelve children, born to George Clayton Tennyson, rector of Somersby parish. His early education was carefully superintended by his father, a man of considerable literary culture. His college training was associated with such men as Thackeray, French, Alford Kinglake, and others who have obtained good places in the world's estimation. Leaving Cambridge before graduating he gave himself to a quiet, contemplative life, with the society of a very few friends to impart some variety to it. What he was considering and the manner of his thought his poetry reflected, and with his age an evolution of faculty remarkable for power and individuality in its expression was impressed upon his verse.

There is a lyric quality in his lines

that is unsurpassed by any other writer of his age, while the strength, clearness and felicity of the diction are also remarkable. In finish and polish his verse, especially that of his productive years, has been the delight of his critics, and the model of a throng of imitators. Any one with but a slight disposition for melody must be impressed by the sweetness and beauty of those masterpieces of song: "Sweet and Low," "The Splendor Falls," "Home They Brought Her Warrior Dead," and others that occur in his second edition of "The Princess."

The elevation of masterly capability that Tennyson exhibited in his work as early as 1850 was maintained until 1864, which marked the transition of his muse; for from that time, although but fifty-five, and unlike his great contemporary Browning, his productive powers began to decline. And, as if cognizant of the tendency, the poet gave to the still expectant world but rarely any fruit of his pen. What did appear in the character for the most part of Laureate to the Crown, indicated growing peculiarities and mannerisms that detracted from the old perfection of his expression. In 1880 he published a volume of poems and also in 1885. Some of the pieces are certainly fine, but the work, as a whole, of his advancing years is regarded as disappointing by the reviewers, although it should be admitted, we think, that such lyrics as "The Wreck," and "Despair," and certain later ballads, have almost the perfection of earlier poems.

One great and valuable property of this poet's work is its lofty tone, and moral spirit. This has been claimed by a

prominent American critic, Mr. Winter, as a leading cause in the decline of his popularity with the reading public of the present day.

"The distinctly sensuous tone of the later English poetry contrasts too sharply with Tennyson's pure and almost austere genius not to rouse in admirers of the new school feelings toward the venerable poet's work approaching hostility. In effect his poetry condemns that which they prefer. Where he puts Duty foremost they put Pleasure. The sincere religious character of his mind shames the vacillating agnosticism which renders their theories and practice alike more and more materialistic. In this he may be said to have outlived the capabilities of his age for appreciating him; but from those who have studied and loved him the belief can not be taken that no poet's fame rests upon a surer foundation, and that Tennyson will be an honor and an ornament to English literature so long as the language endures in which he has expressed himself.

THE COLUMBUS FOURTH CENTENNIAL.

ALL New York is astir with excitement at this writing. The occasion, we need not say, is the celebration of the Columbus era of discovery. Everywhere in the country there are expressions of enthusiasm, with reference to some popular celebration of the fourth centennial of the landing of the zealous explorer upon an outlying island of the western hemisphere, but in New York City enthusiasm has reached the highest limit. For weeks preparations have been in progress for a series of parades,

shows, decorations and illuminations that must exceed anything of a similar nature ever undertaken. The festivities occupying in an orderly progress several days, mark a spirit of interest in a class of popular demonstrations that is comparatively new, and is probably due in great part to the influence of the large foreign element in our citizenship. Over the water, among the French, Italians and Germans, festal days and incidental occasions for popular enjoyment have for generations occupied a high prominence in their life, and with the immigration from those nations their customs in regard to social festivity have been to a good degree imported, and are producing a decided effect upon the fashions of our general community. We need but to point to the fact that within a few years holidays and memorial days have more than doubled, and leave their significance in relation to the moral and economic character of our people to the various observer.

It is certainly proper that much account should be made of the event that occurred in 1492. Not only is it to be considered as an incident in the record of maritime discovery, but in relation to many matters of the greatest commercial, social and moral importance to the world. It is an event that appeals to our national spirit especially, and we must confess our pleasure in observing the zeal that Americans have shown in their co-operation toward a successful accomplishment of the celebration. The proof is given in a very emphatic fashion that the commercial or money making craze, that has so often been laid to our charge, does not rule in the Ameri-

can metropolis, to the suppressing of the noble sentiments of respect for grand achievement, and of loyalty to national institutions. Our people will, we are confident, derive genuine and lasting benefit from this Columbian demonstration as an educational and moral influence.

ANNUAL MEETING OF THE ALUMNI ASSOCIATION. A. I. P.

THE annual meeting of the Alumni Association of the American Institute of Phrenology was held in the new hall of the Institute at three o'clock, Tuesday afternoon; October 18. In the absence of the president, Geo. McDonald, M. T. Richardson, the first vice-president, presided. After the reading of the minutes and the treasurer's report by Albert Turner, John W. Shull, chairman of the working committee, presented the following report:

The Association met in scientific session, at 2:30 P. M., October 17, 1892, in the hall of the Institute. In the absence of the president and vice-president, Mr. A. Turner, secretary, called Mr. J. W. Shull, of Ohio, chairman of the working committee, to the chair.

The first paper presented was on "Insanity," by Prof. Geo. Morris. Dr. H. S. Drayton followed with an excellent address upon "Temperamental Classification." The paper advocated the recognition of all the factors which constitute Temperament; but that the simplicity of our modern threefold division was faulty in not expressing the whole truth. He advocated a division of the Motive into osseous and muscular types, and a combination of older with the new terms, to express more fully the combinations of physiological, anatomical and pathological conditions. Dr. Shultz ably supplemented him in the discussion that followed. The common opinion acquiesced in the need of further division and a complete classification, but there was much variety of view expressed in regard to the characteristics of the Motive temperament.

Dr. Drayton was followed by a paper from Dr. J. S. Capen, of Philadelphia, on the "Organ of Weight." Dr. Capen doubts the existence of such an organ, attributing its functions to the cerebellum, which he holds to be closely related to mucous co-ordination, which the physiologists have shown is necessary in feats of skill.

Rev. Mr. Douglas, in discussing this paper, insisted that the intellectual side of Weight had been overlooked in the paper.

Dr. Shultz spoke of the erroneous insinuation of Dr. Capen, that Dr. Spurzheim knew little or nothing of the experiments that had been made on the cerebellum, and said that the phrenologists had examined the evidence given by Flourens and others, and found nothing specially definite in it as effecting their system.

Dr. Drayton ably continued in the same line, showing that the cerebellum had not been fully demonstrated as coordinating motion. He insisted that we should accept the usual attribution of Weight in the frontal lobe, until its existence were controverted by better evidence.

The meeting then adjourned to 7:45 p. m.

SECOND SESSION.

The Alumni Association met at 7:45, with J. W. Shull in the chair.

A paper on "The Treatment of Criminals," submitted by W. M. F. Round, secretary of the New York Prison Reform Association, was read. It arraigned the present system of prison methods, and insisted that criminals are criminals because their crime pays, that they have a sane motive for crime, that in protecting society from them we must not merely seclude them for a period, but should bring all influences to bear upon them to reform them, and call out their latent powers of will in a direction to make them good citizens after their sentence terminates.

Some discussion followed, in which exception was taken to a sentence, which seemed to deny the influence of heredity in the production of crime. With an explanation of Mr. Round's meaning, his view was more cordially received.

A vote of thanks for the paper was passed on motion of Dr. C. W. Brandenburg, and ordered to be prepared and presented to

Mr. Round. The chair appointed Dr. Brandenburg to prepare the resolution.

On motion of Mrs. Albert Bausch, a resolution was passed, extending to the New York Prison Reform Association the cordial sympathy of the Alumni Association of the American Institute of Phrenology, and pledging an active support in their efforts to reform the criminal, and the prison system.

Mrs. Bausch was appointed to draft the resolution.

A letter was read from the Rev. G. H. Greer, Cal., who was expected to present a paper on "Phrenology in the Schools and Colleges," excusing his non-appearance. Mr. Turner here took opportunity to insist on the importance of introducing the improved mental science into the schools.

The next paper was "Phrenology the Light of the World," in which Jas. McNeil, A.M., Hudson, N. Y., urged the pre-eminent value of Phrenology as means of human elevation.

A vote of thanks was tendered Mr. McNeil.

By motion of the Rev. Mr. Douglas, a resolution was passed, thanking the chairman for his manner of rendering the papers, and for his labor in securing such a measure of success in the meetings.

J. W. S.

A number of additions to the association by graduates of the present class and others who were present, were made, and the following officers were elected for the coming year: M. T. Richardson, President; Chas. E. Cady, class of '85, first vice-president, and vice-presidents from the various classes represented in the association as follows: N. F. Douglass, class of '92, Mark Battee, class of '91, Geo. McDonald, class of '90, Mrs. J. F. Upton, class of '89, Wm. A. Corbion, class of '88, Miss M. Curley, class of '87, Miss M. L. Moran, class of '85, E. M. Lockard, class of '84, Samuel Grob, class of '81, Dr. R. E. Shultz, class of '76, L. E. Waterman, class of '70, Albert Turner, Secretary and Treasurer, Dr. C. W. Brandenburg, Dr. R. E. Shultz and Albert Bausch Committee on Ways and Means. On motion of Mr. M. E. Lockard, a committee of three was appointed to solicit funds from the students of the Institute for securing it a permanent home, consisting of Chas. E. Cady, John W. Shull and Mrs. Mary T. Hayward. After discussing various matters of importance to the Association, the Institute and the cause of Phrenology, the meeting adjourned.

A. T.

Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

READING DIFFERENCES IN CHILDREN.—
QUESTION.—Would you please tell me through the PHRENOLOGICAL JOURNAL what mental deficiency or phrenological peculiarity it is that makes it so difficult for some children to learn to read? I have noticed this difficulty in some, while they were quite intelligent in other respects and quick to learn other lessons.—J. E. T.

ANSWER.—Aside from the use of the optic nerve, silent reading is purely a mental process, an exercise of the intellectual organs situated in the forebrain. Therefore *learning* to read is to all children, perhaps, except those strongly of the mental temperament, a more or less disagreeable task, and inability to learn the art readily may be only *apparent*. Supposing, however, that a child really can not learn to read with ordinary ease, the difficulty will be found due to some deficiency in one or more of the following organs: Language, Form, Individuality, Eventuality, Comparison, Locality, Constructiveness, Order, the two first named being most important.

The fact, too, must be recognized that in the early process of teaching children there is much that is arbitrary and unnatural. That a child with fair brain development

but not specially quick temperament will not grasp the meaning of words from their spelling readily. Children differ in power to take in objects by vision or by sound, a fact that is not much understood by those out of the special field of nerve study.

DR. RUSSELL T. TRALL.—A. B.—Dr. Trall died about fifteen years ago at Florence, N. J., from an attack of pneumonia. Prof. O. S. Fowler died in the Summer of 1888 from heat exposure. His brother, Prof. L. N. Fowler, is living in good health in London, Eng., and is past eighty years of age.

ARE DRUGS (MEDICINES) NECESSARY?—
Z B.—If all the hygienic appliances required in the treatment of a given case were at command with a skilled hygienic physician to use them, we should say no. The existence of so many hygienic and water cure sanitariums in Europe and America, with a remarkable record of cures, is a demonstration, we think, of this. In default, however, of natural remedies, recourse must be had to the chemist, and he, according to our thinking, does his part for the sick and suffering, by offering means for the alleviation of pain, and for the counteraction of a destructive process that may be going on in the organism, because of the presence of elements, chemical or organic, that are poisonous. The very long increasing list of modern preparations that are found on the shelves of pharmacists are chiefly of the antiseptic or analgesic (pain suppressive) character. The most advanced treatment of malignant fevers involves the principle of antiseptics and good nursing; give a proper antidote to neutralize and check the development of the germs that have got into the body, and are making havoc in the vital centers, and so control the fever, and, meantime, give proper nourishment to sustain the nervous energy, and the result will usually be happy. Some years ago we studied upward of fifty cases of typhoid fever in a well-known New York hospital. Their treatment was of this nature.

Even quinine, a moderate antiseptic in

its way, was not administered, but a later preparation from the phenyl group, in very small dosage. Sponging or bathing, and a simple diet completed the treatment, and the mortality was not five per cent.

ADVERSUS PHRENOLOGY—G. H. M.—The attack you mention is a mere repetition of previous attacks. The writer goes over ground that other objectors or skeptics have postulated a hundred times, apparently oblivious that the points stated have been discussed and refuted a generation or two ago in the books and periodicals devoted to Phrenology. It is odd, even to grotesquerie in this special case, that the writer is apparently ignorant of the fact that most of his positions were shown to be untenable by an article published not long ago in the same newspaper which contains his communication. This ignorance or indifference to phrenological truth is characteristic of most of the set attacks on the system of Gall and Spurnheim that we meet to-day, and it is strange enough that writers of acknowledged scientific learning in other walks are found capable of the same ignorance, and they may show it in a really ludicrous fashion. They may not only misrepresent the teachings of the phrenological system, but in their references to localized function they may greatly confuse faculties and organs, mixing intellectual with social or moral organs in a fashion utterly inconsistent with a serious examination of the subject they have under fire. The error of these writers is the error of Hamilton, that they take their information concerning the subject of their attack from sources already adverse, and permit their prejudice and dislike to control largely in their criticism.



Communications are invited on any topic of interest; the writer's personal views and facts from his experience bearing on our subjects being preferred

The Other Man's Dog.—Ethics, that is to say mortality, rests in great part, if not entirely, upon a belief in man's being punished for wrong-doing, and as wrong-doing springs from wrong-thinking, ulti-

mately a man is bent like a tree to the prevailing wind by the prevailing doctrine of his mind. Almost any man may lie once or twice and yet escape the tortuous nature of the habitual liar, and probably steal or commit a murder and yet be of a different nature from the habitual sinner in these lines. But even to yield once implies that the moral force is intermittent. It is as a wind that blows strongly to-day and to-morrow is idle. Because the wind is mainly from one direction, the trees along a coast have a defined inclination, and the moral vision shows that within him is a persistence of force enforcing morality.

This may be religion of all grades; it may be purely ethical, but even ethics can not do without a code of rewards and punishments. The sensible man may say that he does not propose to burn out his stomach with whiskey, and this suffices, he may not even need this if his taste be not for spirits.

All of us, however, have our special temptation, our sin, little or big, that we would fain condone, as Hudibras said:

Compound with sins they are inclined to
By damning those they have no mind to;

and in most cases a thing is accounted a sin because it seems to bear with it a punishment not to be escaped. If the punishment could be escapèd would it be considered a sin? I think, in most cases, we slowly awaken to a knowledge of what the actual results of our ordinary actions will be. We discover after a time that sloth, carelessness in dress or the way we do our work hinder us in our path through life. We are not so certain that wealth would injure us, or the possession of this or that object we earnestly desire. Fame, for example, may bring annoyances fully reciprocating all it is worth, and the special prize we long for may be a whip to scourge us and not the pretty toy we imagine.

Still it is desirable to be ambitious, and if we desire anything to seek honestly to obtain it. But it is noticeable that though to us any possession may seem most suitable we regard its non-possession by our neighbor as a matter of little consequence. We need a fine house, pictures, servants, but why should we be so absorbed in such things? Even in the matter of dogs do we

regard our dog as quite different from another's dog, even when upon general principles we rather like dogs.

Is this selfishness? Is it a fault of personality? I confess that I am a little puzzled by it. Ought I to overcome my preference? Ought I to envy my neighbor's possession? Ought I to care for his dog equally with my own? If I were indifferent to dogs this were easy of accomplishment, but the very fact that I love my dog, and believe my dog loves me, likes my presence more than that of another,—this prevents my being impartial. Why, if it came to shooting dogs I would rather all my neighbors should be dogless than one hair of mine should be injured.

This shows that love punishes itself for what one suffers by losing, and loss comes sooner or later; is the measure of the self-absorption of love. I say dogs, but it means all love. There is a penalty affixed. Well, we willingly pay it. Give us love, we say, no matter at what cost. The wish is granted, and to how many with bitter tears in requition? O. A. SHAW.

Evolution and Insanity.—In an article by Dr. R. M. Burke on the "Origin of Insanity," published in the *Journal of Insanity*, the following ideas are advanced: "The human mind, including in that term, the intellect, moral nature, and senses, is made up of a large number of faculties done up, as it were, in bundles. Thus the intellect is one bundle, and in it we have consciousness, self-consciousness, perception, conception, comparison, judgment, imagination, sense of humor, memory and so on. The moral nature is another bundle, and in it we have love, reverence, faith, fear, hope, hate. Sight is another, and the sense of hearing another bundle. The human mind is thus composed of groups of functions, having certain definite relations one to the other, just as the fauna and flora of any given country are composed of groups of organisms having certain definite relations, one to the other. The next step in the argument is to point out that as the human mind itself was not always in existence, but at some time or other was born and afterward grew to what we see it to-day, so each one of these numerous faculties of which it

is composed, came into existence at some time or other. And now comes the pivot fact upon which this thesis rests, namely, that the faculties in question are not all of the same age, but on the contrary, some of them are very old (millions of ages), some very young (only a few thousand years), while others are of various ages between the extremes. How do we know this? Well, the length of time the race has been possessed of any given faculty may be estimated from various indications. In cases in which the birth of the faculty belongs to comparatively recent times (as in the case of the color sense and the sense of fragrance), philology and human records may assist materially in determining the age of its appearance; but for the comparatively early appearing faculties, such as the initial intellect, self-consciousness, the sexual instinct or love of offspring, these means necessarily and obviously fail us. We fall back then upon the two following tests:

"1. The age at which the faculty in question appears in the individual. 2. The more or less universality of the faculty in the members of the race. The evolution of the individual is necessarily a repetition in a condensed form of the evolution of the race. To illustrate: Self-consciousness, which is the basic human faculty, appears in the average civilized man at the age of about three years, but consciousness of an external world is present in the individual man almost from birth, some three years, therefore, earlier than Self-consciousness, as simple consciousness must have appeared in our ancestors very many million years before Self-consciousness. The color sense comes into existence gradually in the individual, it frequently being absent until maturity. The time at which it appears in the individual would indicate that its appearance in the race was about a thousand generations ago. The moral nature is a lately acquired faculty, and the musical sense is a faculty in the act of appearing, not yet fully declared, as shown by the great number of individuals in whom it is entirely absent. The next link in the chain of argument follows: In any race the stability of any faculty is in proportion to the age of the faculty in the race. Insanity is essentially the breaking down of mental

faculties, which are unstable chiefly because they are recent, and it rests, therefore, upon an evolution, which is modern and still in progress. An illustration of this is the comparative absence of insanity among negroes. The large percentage of insanity in America and Europe depends directly upon the rapid evolution in late milleniums of the mind of the Aryan people. Very few would claim that the negro mind was advancing at anything like the same rate. In conclusion I would sum up as follows: 1. All mental faculties arose, each in its time—and they are of all ages—many being quite modern. 2. The date of the birth of a faculty in the race, may be judged by the time at which it appears in the individual, and its more or less universality in the race. 3. The stability of a faculty in the individual depends upon its age in the race. 4. Consequently the age whose evolution is the most rapid will have the most breakdowns. 5. Those functions in any given race, whose evolution is the most rapid, will be the most subject to breakdowns. 6. In the more progressive families of the Aryan race, the mental faculties have for some milleniums last past developed with great rapidity. 7. In this race, the large number of mental breakdowns, commonly called insanity, are due to the rapid and recent evolution of those faculties in that race."

PERSONAL.

MRS. ANNIE WITTENMEYER, the first president of the W. C. T. U., is a beautiful white-haired woman, bright-eyed and vigorous, though past her seventieth year. Mrs. Wittenmeyer has written several books, and always devotes her literary talent to some philanthropic or patriotic cause. She has few equals as a platform speaker, being terse, magnetic and humorous.

MME. SADI-CARNOT, wife of the President of France, is a woman of rare accomplishments and tact. She has the reputation of being the best read woman in France. She has four daughters, two of whom are married, and one son.

MATTHEW A., WILLIAM A. and DUANE A. GRANT, triplets, live at Stonington, Conn. On Friday, September 23, they celebrated

their seventy-third birthday, each being in possession of his full mental powers in addition to being well and hearty on the physical side. Awhile since we published an account of three sisters (triplets) over seventy years of age, and supposed their case to be without parallel among our male contemporaries. The above fact shows our impression to have been incorrect, and that our male population is distinguished by a similar incident.

NEAL DOW, of Maine, the veteran in the temperance cause, is now 88 years of age. He has watched the operation of the Maine law for forty years, and testifies that three-fourths of the territory of that State is practically free from the taint of liquor, and that the people of Maine save yearly more than \$24,000,000 which would otherwise have been expended in drink. Prohibition does prevent and protect, and we wonder that the people in other States do not profit by the bright example of Maine.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

A FLIRTATION is a smile to-day, a cry to-morrow and a blush every day thereafter.

EVERY condition afford us advantages for a heavenly life if we had but hearts to improve them.—*Baxter*.

PLEASURE must first have the warrant that it is without sin; then, the measure, that is without excess.—*H. G. Adams*.

THERE is always a right and a wrong way of doing a thing: one leads to success, the other to failure.

THERE is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—*Mme. Swetchine*.

THOSE who pay their employees good wages are more truly philanthropists than those who cut wages and give largely to chapels for the poor.

HOPE spiritualizes the earth. Hope makes it always new; and even in the earth's best and brightest aspect, hope shows it to be only the shadow of an infinite bliss hereafter.—*Nashaniel Hawthorne*.

THE Bible, diamond-like, casts its lustre in every direction. Torch-like, the more it is shaken the more it shines. Herb-like, the more it is pressed, the sweeter the fragrance.

WOULD we codify the laws that should reign in households, and whose daily transgression annoys and mortifies us, and degrades our household life—we must learn to adorn every day with sacrifices.

EVERY man expects in his own case to have ample time to get his worldly affairs in good shape before he dies, but no man ever has. Men hope to leave enough to keep their wives, but they leave it in such shape that the women lose half the threads in trying to get affairs untangled.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

"I've lost my appetite," he cried,
"And good digestion crowned it."
"Alas!" a hungry tramp replied,
"I sadly fear I've found it."

MR. HOGAN (after hammering on the door for five minutes)—"Is it dead or alive ye are?" Mr. Grogan (within)—"Nayther, I'm shlapin."

TEACHER—"In the sentence, 'The sick boy loves his medicine,' what part of speech is 'loves?'" Johnny—"It's a lie, mum."

BURGLAR—"Where do you keep your money?" Biggsby—"Er—it's in the pocket of my wife's dress." Burglar (to the pal)—"Come on, Pete; we ain't no Stanley exploring expedition."—*New York Herald.*

"WHAT'S this card in your pocket, John?" asked his wife. "That? Oh, before I went to lunch that was a bill of fare. Now it's my table of contents."

LITTLE DOT—"I think summer is horrid."
Mamma—"Dear me! Why?"

Little Dot—"Just as soon as it gets warm enough to do anything it's too warm to do anything."

In the street car. Miss Figg (sotto voce)—"Isn't that Mr. Mudge in the corner? And just look! He is giving up his seat to that poor, ragged old woman! Isn't that lovely?" Yabsley—"His head is level. That's his washwoman."



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

THE PHYSICIAN HIMSELF. By D. W. Cathell, M. D. Tenth edition. 8 vo., pp. 343. F. A. Davis' Company, Philadelphia and London.

As the author states, he has carefully revised and enlarged this last edition. We again express our appreciation of the raciness, practicability, cleanness and elevated tone of this volume, which occupies a unique place in the physician's library.

Writing of the value of a knowledge of men, the author says: "If you know a patient's ailments so well as to sit down and tell him and his friends exactly how he feels better than he can tell you, he will be apt to believe all you afterward say and do. Mind-reading, or the study of character, is part of your duty." The style of the book, however, impresses one with the idea that the author's knowledge of human nature has been acquired from personal contact with people, and the necessity for adapting himself to their peculiarities and idiosyncracies, and that it would be broader and more profound had he been instructed in the teachings of Phrenology. Possibly he was.

He does not seem to think that laws now being enacted by several States, defining who may practice medicine, should extend the field for consultations so that it shall include all legal practitioners, for he advises the beginner to be guided by the old code, and shun all but "regulars." Perhaps in a final "final revision" he may change this, or the term "regular" will be made to include all the legally qualified.

Still, one could hardly expect him to show greater liberality than is evident on pages 216-220, unless it was his desire to limit the circulation of his book to some peculiar

school or pathy: " * * * it is only necessary for the applicant to drop his distinguishing creed or system, abandon the hostility to the profession, which it implies, and to allow ethical rules to govern his conduct; therefore, no conversion, no standard of orthodoxy, no surrender of * * unlimited freedom to practice as he chooses, is at all necessary * * "

PUBLICATIONS RECEIVED.

MESSAGES FROM MARS. By the aid of the telescope plant. By Robert D. Braine. The Peerless series. Paper. Price, 50 cents. J. S. Ogilvie, New York.

The discussion of the markings on Mars that has occupied much space in the science of the past year has its reflection in this romantic book. The author makes his hero, by an extraordinary shipwreck, to be brought into a peculiar relation to Martian observation, and by the favor of a priestess of the Sun he learns many strange things of the doings in the red planet. He tells us a story that is not unlike in its manner that of Verne, and in its course points certain morals that he would doubtless have our economists and the guardians of public liberty take note of.

RELIGIOUS CHARACTER OF THE TEMPERANCE CAUSE. An address by the Rev. Thomas L. Paulson, D. D., National Temperance Society and Publication House, New York.

The stand taken by Mr. Paulson, who is a minister in the Methodist Episcopal Church, is shown by the following quotation: "There is a rife notion that the Church must be concerned only to take care of her dogmas and rubrics, and in no way to meddle with other matters, however much they may tyrannize or damage men. . . . The baccarat party by the Prince of Wales at Tranby Court and the brave invasion of pandemium by Dr. Parkhurst have greatly helped to throw the Church's light where it is likely to do good."

POSTAL GUIDE OF NEW YORK. Cornelius Van Cott, Postmaster. United States Mail Guide Co., Gold street, New York. Contains much information of use to

business men and other patrons of the mail service.

ROMANCE. A monthly magazine of complete stories. Romance Publishing Company, New York.

There are seventeen complete stories in this volume of "Romance," which ought to be sufficient to amuse those awhile who wish to be amused.

MACKEY'S A B C GUIDE. Published weekly. New York. Unnecessary to say this is of especial interest to travelers by rail and water.

PRIZE ESSAYS.

ON THE ACTION OF ALCOHOL AND ITS VALUE IN DISEASE.

THE American Medical Temperance Association, through the kind-ness of J. H. Kellogg, M. D., of Battle Creek, Mich., offers the following prizes:

1st. One hundred dollars for the best essay "*On the Physical Action of Alcohol, based on Original Research and Experiment.*"

2d. One hundred dollars for the best essay "*On the Non-Alcoholic Treatment of Disease.*"

These essays must be sent to the Secretary of the Committee, Dr. Crothers, Hartford, Conn., on or before May 1, 1893. They should be in type writing, with the author's name in a sealed envelope, with motto to distinguish it. The report of the committee will be announced at the annual meeting at Milwaukee, Wis., in June, 1893, and the successful essays read.

These essays will be the property of the Association, and will be published at the discretion of the committee. All essays are to be scientific, and without restrictions to length, and limited to physicians of this country.

Address all inquiries to

T. D. CROTHERS, M. D.,
Secretary of Committee,
Hartford, Conn.

11th Month. NOVEMBER, 1892. 30 Days.		MOON'S PHASES.		INTER-COLONIAL.	EASTERN.	CENTRAL.	MOUNTAIN.	PACIFIC.
Day of Year.	Day of Month.	Day of Week.	SUN Rises.	SUN Sets.	H. M.	H. M.	H. M.	H. M.
306	1	Th	6 34	4 54	5 37	6 20	6 30	6 30
307	2	W	6 35	4 52	5 37	6 20	6 30	6 30
308	3	Th	6 36	4 51	5 37	6 20	6 30	6 30
309	4	Fr	6 38	4 50	5 37	6 20	6 30	6 30
310	5	Sa	6 39	4 49	5 37	6 20	6 30	6 30
311	6	Su	6 40	4 48	5 37	6 20	6 30	6 30
312	7	Mo	6 41	4 46	5 37	6 20	6 30	6 30
313	8	Tu	6 43	4 45	5 37	6 20	6 30	6 30
314	9	W	6 44	4 44	5 37	6 20	6 30	6 30
315	10	Th	6 45	4 43	5 37	6 20	6 30	6 30
316	11	Fr	6 46	4 42	5 37	6 20	6 30	6 30
317	12	Sa	6 47	4 41	5 37	6 20	6 30	6 30
318	13	Su	6 49	4 40	5 37	6 20	6 30	6 30
319	14	Mo	6 50	4 39	5 37	6 20	6 30	6 30
320	15	Tu	6 51	4 38	5 37	6 20	6 30	6 30
321	16	W	6 51	4 37	5 37	6 20	6 30	6 30
322	17	Th	6 54	4 37	5 37	6 20	6 30	6 30
323	18	Fr	6 55	4 36	5 37	6 20	6 30	6 30
324	19	Sa	6 56	4 35	5 37	6 20	6 30	6 30
325	20	Su	6 58	4 34	5 37	6 20	6 30	6 30
326	21	Mo	6 59	4 34	5 37	6 20	6 30	6 30
327	22	Tu	7 0	4 33	5 37	6 20	6 30	6 30
328	23	W	7 1	4 32	5 37	6 20	6 30	6 30
329	24	Th	7 2	4 32	5 37	6 20	6 30	6 30
330	25	Fr	7 4	4 31	5 37	6 20	6 30	6 30
331	26	Sa	7 5	4 31	5 37	6 20	6 30	6 30
332	27	Su	7 6	4 30	5 37	6 20	6 30	6 30
333	28	Mo	7 7	4 30	5 37	6 20	6 30	6 30
334	29	Tu	7 8	4 29	5 37	6 20	6 30	6 30
335	30	W	7 9	4 29	5 37	6 20	6 30	6 30

WASHINGTON: MARY-land, Va., Ky., Mo., and California.

PHILA.: Penn., Ohio, Ind., and Ill.

N. Y. CITY: Conn., N. J., Penn., Ohio, Ind., and Ill.

BOSTON: N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg.

CHARLESTON: N. C., Tenn., Ga., Miss., and La.

MOON'S PHASES. Full Moon, Last Quarter, New Moon, First Quarter.

INTER-COLONIAL, EASTERN, CENTRAL, MOUNTAIN, PACIFIC.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

NUMBER 6.]

DECEMBER, 1892.

[WHOLE No. 648.



THE LATE ALFRED LORD TENNYSON.

TENNYSON AS A TEACHER.

EVERY age is, in a certain sense, a period of transition; but certainly that term may be applied with special propriety to the last half century. It opened with faith and hope, and perhaps some illusions of universal charity. It has proved a period of spiritual trouble, of fierce political strife, of great European wars. Ancient landmarks have been removed; spiritual beliefs have battled for their existence; the old bases of morals have been threatened, if not sapped; a new gospel of pessimism has been proclaimed; the beast has asserted itself in literature. The millennium "has not come this bout;" we do not speak quite so jauntily of "progress"; we are assured that society is about to be reconstructed; but apparently the bases have not yet been laid. And in the absence of an organizing faith much of our literature at the present day becomes the literature of mere pastime, in the etymological sense of that word; or the exhibition of some fragment of human life viewed as a piece of meaningless adventure, adventure striking enough, passionate, pathetic, but adventure that exists, we know not why, and tends nowhither, without a purpose or an aim. During this period of spiritual trouble, moral difficulty, political contention, literary change, if not decadence and disintegration, Tennyson preserved a balance; he wisely mediated between what is traditional and what is new; he demonstrated that a practical *modus vivendi* in things spiritual can be at least provisionally maintained; he avoided the madness of extremes. In matters of faith his was a liberalising influence; but from first to last he asserted the rights and prerogatives of the spirit. He was in genuine sympathy with the scientific movement of our time, but he never lost his head in the intoxication of scientific discovery; he held that there are other methods of ascertaining truth than those of the cru-

cible or the scalpel. "I have felt," counted with him for evidence as real as "I have seen." In politics he belonged to the party of movement, but not to the party of revolution. He gladly accepted change, but he would build the new upon the bases of the old; like Bacon he would make the supreme innovator, Time, our model, which innovates by degrees. The freedom which he loved and desired is to be won through order. * * In art Tennyson saw as clearly as any writer the picturesque and passionate aspects of life; but he saw also their moral and spiritual significance. Any one who pleases may assert that Tennyson's attitude during this long season of perplexity has been an attitude of compromise, that his position is logically untenable. But the logic of life is sometimes too subtle for the logic of the schools, and what is called an attitude of compromise often results from a fuller recognition of the facts of a case than is possessed by those who refuse a compromise, and from an instinctive adaptation of the mind to meet the facts. It may not be possible to remain where Tennyson, as a teacher, took his stand; he himself, if ever any man, recognized the law of a widening human thought. But it was much to direct men to what I have called a provisional *modus vivendi* in things of the soul. Those who have learned Tennyson's lessons can neither be obstructives nor destructives; they will desire to conserve all that is precious in the past by carrying it—perhaps in altered forms and with renewed vitality—into the life of the future. They will stand upon the old ways, and look forward with hope to the path that lies before them. They will not shrink from the reproach of compromise, but will ever be ready for new and wiser compromises. They will be well assured that there is a logic in sanity superior in relative force to the wild logic of extremes.

EDWARD DOWDEN.

FURTHER VIEWS OF THE COLUMBIAN EXPOSITION.

THE dedication ceremonies of the Columbian Exposition took place, as announced, on October 21, and were attended with parades and festivities of a very notable sort. Chicago has reason to consider the day as one of the most memorable in her existence. It may be termed a counterpart of the great parade day, December 12, in New York city, where it is estimated 1,000,000 people assembled in the streets to witness or take part in the celebration of the Columbian discovery. In the colossal building devoted to manufactures and the liberal arts, the most extensive of the wonderful group on the lake, a great throng assembled to listen to addresses from the lips of the eminent men who had been invited to grace the occasion.

Altogether, it was a fitting prelude to the later development of the undertaking, and a demonstration of the energy of the management. So much of the gigantic work has been accomplished that the readiness of the Exposition for visitors at the appointed time next Spring appears to be now assured, and we trust no serious obstacle will interfere with its success.

Continuing our series of illustrations showing the more notable buildings, we present two in this number, viz., the electrical and that designed for the department of fisheries. It is becoming in this place to express our indebtedness to the gentlemen in Chicago who are engaged in carrying on the practical work of the Exposition for the excellent engravings that we have used in the articles devoted to that affair.

The Electrical Building, which will contain, perhaps, the most novel and brilliant exhibits in the whole Exposition, is 345 feet wide and 700 feet long, the major axis running north and south. The south front is on the great Quadrangle or Court; the north front faces the lagoon; the east front is opposite the Manufactures Building, and the

west faces the Mines Building. (See design in October No.).

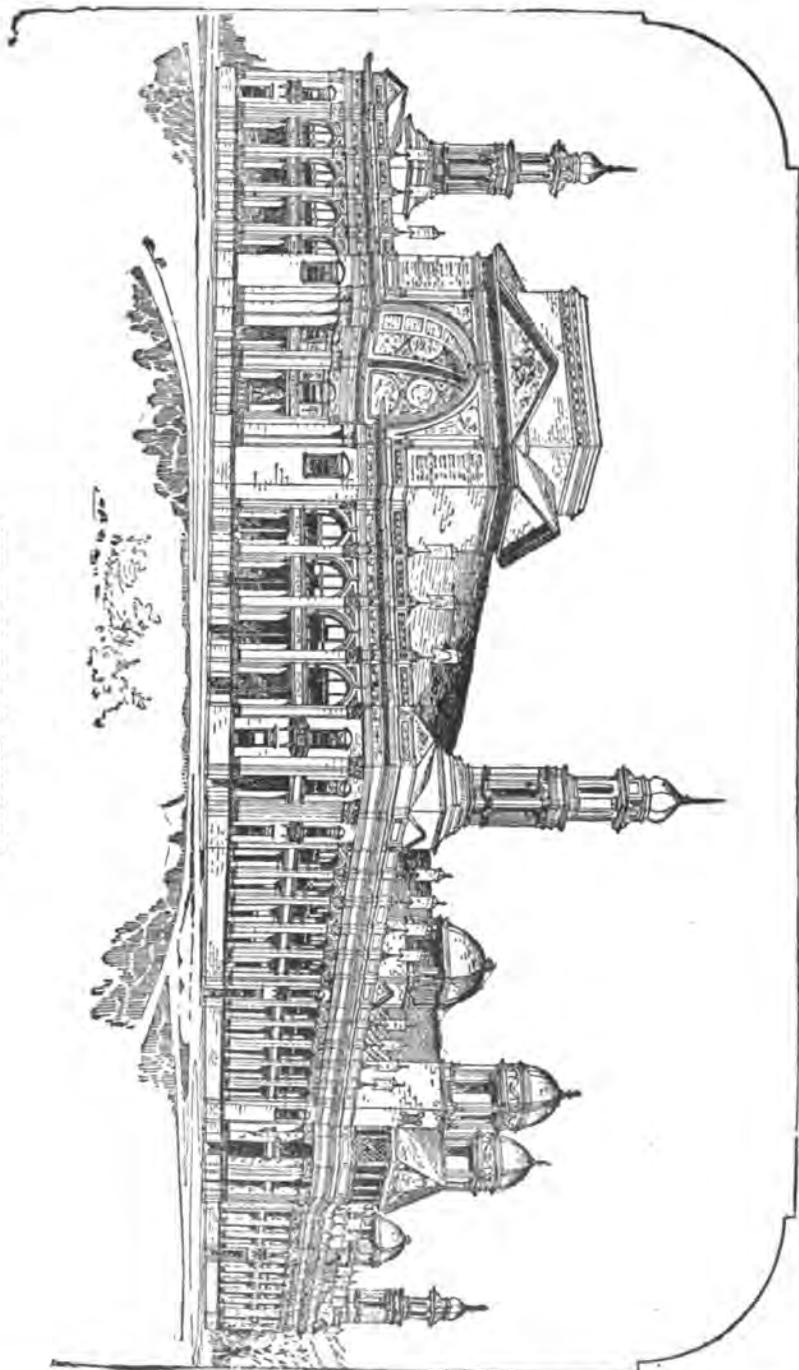
The general scheme of the plan is based upon a longitudinal nave, 115 feet wide and 114 feet high, crossed in the middle by a transept of the same width and height. The nave and the transept have a pitched roof, with a range of skylights at the bottom of the pitch, and clearstory windows. The rest of the building is covered with a flat roof, averaging 62 feet in height, and provided with skylights.

The second story is composed of a series of galleries connected across the nave by two bridges, with access by four grand staircases. The area of the galleries in the second story is 118,546 square feet, or 2.7 acres. The exterior walls of this building are composed of a continuous Corinthian order of pilasters, 3 feet 6 inches wide and 42 feet high, supporting a full entablature, and resting upon a stylobate 8 feet 6 inches. The total height of the walls from the grade outside is 68 feet 6 inches. At each of the four corners of the building there is a pavilion, above which rises a light open spire or tower 169 feet high. Intermediate between these corner pavilions and the central pavilions on the east and west sides, there is a subordinate pavilion bearing a low square dome upon an open lantern.

The Electricity Building has an open portico extending along the whole of the south facade, the lower or Ionic order forming an open screen in front of it. The various subordinate pavilions are treated with windows and balconies. The details of the exterior orders are richly decorated, and the pediments, friezes, panels and spandrels have received a decoration of figures in relief, with architectural motifs, the general tendency of which is to illustrate the purposes of the building. The appearance of the exterior is that of marble, but the walls of the hemicycle and of the various porticoes and loggia are highly

enriched with color, the pilasters in these places being decorated with scagliola, and the capitals with metallic large central structure with two smaller polygonal buildings connected with it on either end by arcades. The extreme

THE ELECTRICAL BUILDING.



effects in bronze. The estimated cost of the structure is \$375,000. The Fisheries Building embraces a length of the building is 1,100 feet and the width 200 feet. It is located to the northward of the United States Govern-

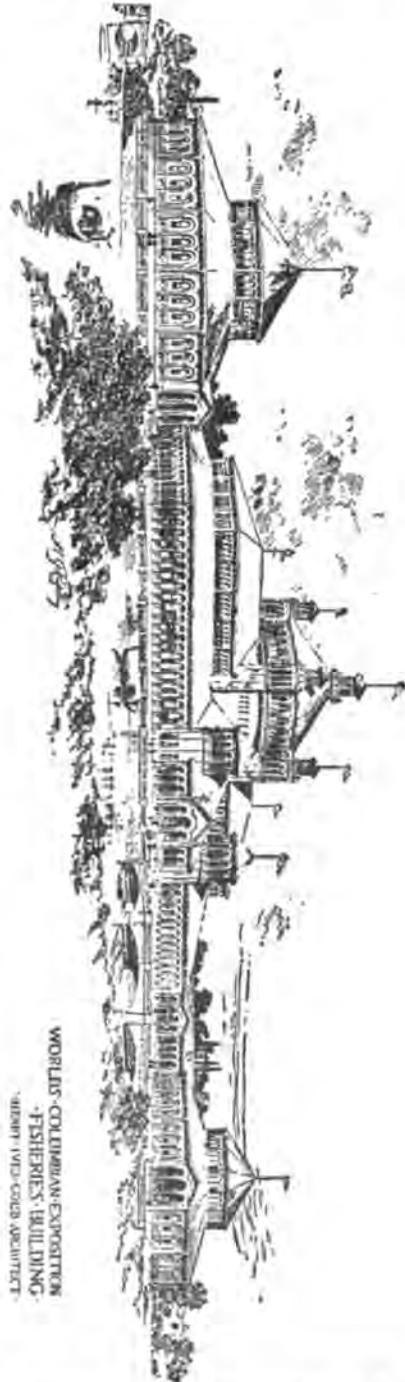
ment Building. In the central portion is the general Fisheries exhibit. In one of the polygonal buildings is the Angling exhibit and in the other the Aquaria. The exterior of the building is Spanish-Romanesque, which contrasts agreeably in appearance with that of the other buildings.

To the close observer the exterior of the building can not fail to be exceedingly interesting, for the architect, Mr. H. I. Cobb, exerted all his ingenuity in arranging innumerable forms of capitals, modillions, brackets, cornices and other ornamental details, using only fish and other sea forms for his motif of design. The roof of the building is of old Spanish tile, and the side walls of pleasing color. The cost is about \$200,000.

In the center of the polygonal building is a rotunda 60 feet in diameter, in the middle of which is a basin or pond 26 feet wide, from which arises a towering mass of rocks, covered with moss and lichens. From clefts and crevices in the rocks streams of water will gush and drop to the masses of reeds, rushes, and ornamental semi-aquatic plants in the basin below. In this pool gold fishes, golden ides, golden tench, and other fishes are to disport. From the rotunda one side of the larger series of Aquaria may be viewed. These are ten in number, and have a capacity of 7,000 to 27,000 gallons of water each. Passing out of the rotunda, a great corridor or arcade is reached, where on one hand can be viewed the opposite side of the series of great tanks, and on the other a line of tanks somewhat smaller, ranging from 750 to 1,500 gallons each in capacity. The corridor or arcade is about fifteen feet wide. The glass fronts of the Aquaria are in length about 575 feet and have 3,000 square feet of surface.

The total water capacity of the Aquaria, exclusive of reservoirs, is 18,725 cubic feet, or 140,000 gallons. This weighs 1,192,425 pounds, or almost 600 tons. Of this amount about 40,000 gal-

lons is devoted to the Marine exhibit. In the entire salt water circulation, including reservoirs, there are about 80,-



WORLD'S COLUMBIAN EXPOSITION
FISHERIES BUILDING
DESIGNED BY H. I. COBB ARCHITECT

000 gallons. The pumping and distributing plant for the Marine Aquaria is constructed of vulcanite. The pumps

are in duplicate, and each has a capacity of 3,000 gallons per hour. The supply of sea water was secured by evaporating the necessary quantity at the Wood's Holl station of the United States Fish Commission to about one-fifth its bulk, thus reducing both quantity and weight for transportation about 80 per cent. The fresh water required to restore it to its

proper density was supplied from Lake Michigan.

From these descriptions and what has been detailed in previous numbers, it is evident that the display of features will, as a whole, exceed that of any General Exposition heretofore attempted, while it will include many things of an entirely new character.

MEASUREMENT OF SKULLS OR HEADS.

TO establish a type of skull or head in relation to race characteristics has become an important object of effort to anthropologists. So great has been the value set upon this, that many scientists of the first order have made type of cranium and structure of face the basis of race classification. We think, however, that too much emphasis has been put upon these indices. In classifying the several races, the skull and face should be left in the background. History, so far as the people has a history, comparative philology and comparative mythology should be the real basis. After the races are classified by this method, the conditions of each should be studied. Its degree of civilization, as shown in its language, literature, arts, customs, government and religion should be noted. The "psychical characteristics" of common daily life, i.e., the degree and kind of passion, emotion and affection manifested in the social relations should be studied. Then note the form and capacity of the cranium and the structure of the face in connection with these conditions and characteristics. Much valuable work might be done along this line.

In its legitimate place, as a question of brain forms and magnitudes in relation to "psychical characteristics," or racial character and capacity, measurement of crania and heads is of the greatest importance.

To form a rational and practical estimate of the types of skulls, three things must be considered: (1) facial angle,

(2) form of cranium, (3) capacity of cranium.

FACIAL ANGLES.

It has been noted that, with few exceptions, elevation of type is marked by cranial expansion *forward*, causing the facial line to approach the vertical,



laterally in front, giving the face a pyroform figure, and *superiorly* giving greater vertical height to the frontal region in proportion to the middle and inferior sections of the face. Camper tried to indicate this by his "facial angle," but the base line to which he measured his facial line, was variable, because the middle lobes of the brain, by downward development, push the external ear to a much lower level in some heads than in others. Bell has shown that Camper's angle is as great in a begging negro as in the King Agrippa, and a French observer found that among the commons of Paris, the angle varied within wider limits than those given as a criterion of distinct races. Even Sir

Charles Bell's "facial angle" gives no idea of *forward* or *lateral* expansion, but only the vertical height of the three sections of the face. The only rational facial angle is one that regards the

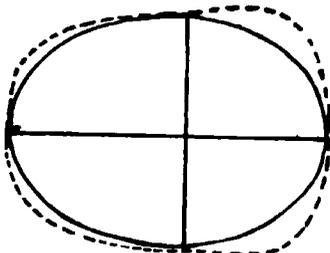


Fig. 2

brain development, which has been found incident to racial elevation. We regard Prof. Nelson Sizer's "facial angle" as the most nearly exact yet known.

FORM OF CRANIUM.

We must remember that the cranium is but a protective integument of the brain, and that it changes in form and size to accommodate cerebral changes of form and size. It is simply an index of brain development, and if we wish to determine its form with any rational meaning in regard to character, we must determine it by the same method which we use in estimating brain development.

The brain is developed from the medulla oblongata, and increase of sub-

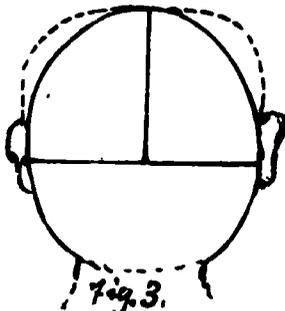


Fig. 3.

stance in any lobe, or in any convolution of a lobe, is always attended by an outward expansion of the cranium and a lengthening of fibre to that region; for, the *several parts of the brain al-*

ways maintain fixed relations to given parts of the cranium, i. e., we never find an increase of the frontal lobe encroaching backward or downward upon the middle lobes, or the middle lobes encroaching by growth upon the cranial space allotted to the parietal, frontal and occipital lobes. Causality is always under the frontal eminence and Cautionness under the parietal eminence. Every convolution has its relation to a given position of cranium, and never encroaches upon others, nor is encroached upon by others. Development is outward always. By a well-known law of physics, it must be so. Growth of a convolution, i. e., increase of substance, causes pressure upon the surrounding tissues. This pressure is exerted with equal force in all directions. Inwardly,

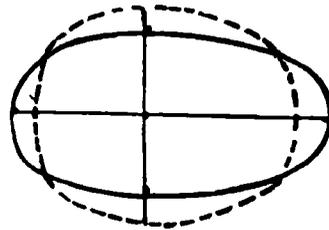


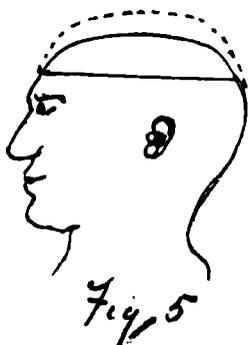
Fig. 4

toward the brain, the pressure is diffused and the effect lessened in proportion to the mass through which it is diffused. Outward toward the cranium the force is direct and undiffused. The skull must expand somewhere, and since the pressure is more powerful upon the contiguous bone than upon any other point of the cranium, expansion necessarily results in the immediate region of brain growth. The local pressure and intense brain activity cause resorption of the inner table of the skull, and this is perhaps the immediate cause of cranial expansion.*

The head of the medulla oblongata lying centrally between the external

* [It is evident the Author regards, as we do, cranial enlargement as a physiological process, as is brain increase, the former being subservient to the latter. Ed.]

meati of the ears is the center of this brain development, and consequently marks the center of measurement in determining the form of crania. Its position is easily found in any skull. If we disregard this system of measurement from the center of development, we may talk very glibly of dolichocephalic,



brachycephalic, mesocephalic, but yet have a very vague idea of their meaning or of their value.

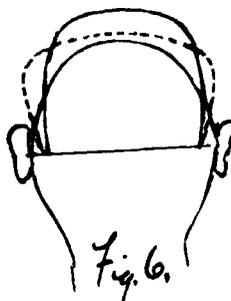
The only exact method of determining the form of a cranium is to use the craniometer at all points of the surface. This would be too tedious and complex for any practical use, but would be important in anthropological studies. A very good approximate method is to use the craniometer only at the more important points of lobular development, *i. e.*, on the *mesial* line at Individuality, Comparison, Benevolence, Veneration, Firmness, Concentrativeness and Philoprogenitiveness, and *laterally* at the *external angle* of the brow, the frontal eminence, parietal eminence, Combativeness, cerebellar fossa, and just above the tragus of the ear. This would include all the more important radii, and, if tabulated, would indicate, with a great degree of exactitude, the form of the cranium. It would be a tabulation of the observations which every skilled examiner makes by a few simple measurements and careful manipulation.

CAPACITY OF CRANIA.

Perhaps the only exact method of measuring the capacity of crania is that

of filling the cavity with grain or sand and afterward carefully measuring the solid contents in cubic inches, but this can not be applied to living heads. One method is to give the *longitudinal* and *transverse* diameters. This was found very inexact, because different heads varied more than an inch in vertical height, and to correct the error *vertical height* was added for a third dimension. Even with this correction four chief sources of error remain: (1) Heads are not of uniform height from front to back, and in profile do not present homologous curves. *Vide* Fig. 1. (2) Heads are not of uniform width from front to back, and when viewed from above do not present homologous curves. *Vide* Fig. 2. (3) Heads sometimes become narrower as they rise above the tragus; in other cases, they expand and attain their greatest width on a line between the frontal and parietal eminences. *Vide* Fig. 3. (4) Some heads rise high at the vertex, but slope down rapidly like a roof to the parietal eminences, while others are full and rounded above those points. Some heads are full and rounded at all points, while others seem flattened at intermediate points of development. *Vide* Figs. 1, 2, 3.

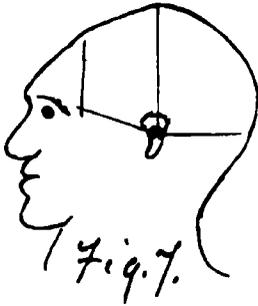
Another method adapted to the tape-



line, instead of the calipers, is the *perimetrical*. Pass the tape-line around the head horizontally from a point above the superciliary ridge to a point about $\frac{1}{2}$ in. above the occipital spine; again, from tragus to tragus over the vertex; then from the nasal eminence backward on the mesial line to the occipital spine.

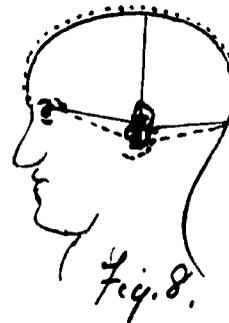
This method, while more exact than the other, is still imperfect, and has several sources of error.

(1) The perfect circle encloses the greatest possible plane area in proportion to its perimeter. All departures from the true circle by flattening at any point is attended by decrease of content in pro-



portion to perimeter. This is geometrical truth. Accordingly a long, flat head will have less area in the plane of horizontal measurement than a short, broad head of equal perimeter. *Vide* Fig. 4. (2) Heads also vary in height to more than an inch (*vide* Fig. 5), which fact makes the horizontal measurement alone, as in the last method, no real index of capacity. This error was to be corrected by the measurement from ear to ear over the vertex. This is only an approximate correction, however, for it has two sources of error: (a) A semicircle following the law of the circle has greater area in proportion to the curved part of its perimeter than any other semicirculoid form having an equal length of curved perimeter and one straight side. Thus two heads may have equal measurement over the vertex, but still vary in their areas in the plane of measurement (*vide* Fig. 6). (b) This measurement, being made from the external opening of the ear, may also become an inexact index by the downward development of the middle lobes of the brain $\frac{1}{4}$ to $\frac{1}{2}$ in. below a line drawn from the floor of the anterior fossa of the cranium to the occipital spine. Again, the head may rise highest at the very point on which the vertical measurement is taken, and slope for-

ward fully an inch lower at the front. Thus a skull or head may have great height and depth in the temporal and parietal lobes of the cerebrum, but be very shallow vertically in the frontal lobes. *Vide* Fig. 7. (3) This error was to be corrected by the third measurement, but one grave source of error lies in it. The measurement is from the nasal eminence on a level with the floor of the anterior fossa over the head to the occipital spine, which marks the position of the tentorium at the base of the occipital lobes. Since the middle lobes vary nearly an inch in their development downward below the level of these terminal points, the last measurement is not a full correction of previous errors. In Fig. 8 we represent two heads with equal measurement from nasal eminence to occipital spine, but the one has much greater depth from vertex to tragus than the other. Besides, the skull at all intermediate points may be flattened or protuberant without influencing the measurements in the least. We do not find similar curves anywhere constant. Thus, at points near the parietal and frontal eminences, one skull or head may be depressed and another full and rounded, yet both



have the same dimensions in the three measurements taken.

A more exact method of estimating the capacity of crania in living heads is to use the craniometer at every convolution or centre of development, to secure every radius of development. An average of these radii would approximately represent the capacity of the skull.

J. W. SHULL.

THE WHITE HOUSE GRIEF.

THE sympathy of the American people is strongly drawn to the distinguished family now occupying the Executive Mansion in Washington. It is rare enough, we are glad to say, that the wife of a President has sickened

vigorous lady—possessed of more vital resources than her husband, the President. Mrs. Harrison was essentially of a domestic inclination. She recognized the responsibilities of the place occupied by the wife and mother, and enjoyed



THE LATE MRS. HARRISON.

and died while he was holding the chair of authority. Of the other experience, the death of a President, the nation has had several occurrences to lament, those of recent time being, as the reader knows, hastened by the assassin's bullet. Mrs. Harrison's illness and final departure had many sad features that may well excite our interest and sympathy. She was, until the beginning of this year, to all appearances, a healthy,

the work and service that it required. Yet as the lady of the White House, she was far from indifferent to the claims of her high station—for she sought to meet them as far as possible, and no one who came within the circle of Washington society that revolved around the White House, can say, we think, that she did not discharge her social duties with becoming courtesy and kindness. Many who saw her in that brilliant company

will confess to being strongly impressed by the refinement and gentleness of her manner. The inner relations of the Harrison family have always appeared to be more than commonly close; of that nature indeed that would make it exemplary in the eyes of the people, especially those who believe in the sanctity of home, and the moral power of a well-ordered domestic circle. The fact of so close a tie uniting the members of a household, makes the loss of the wife and mother particularly severe, for hers is usually the chief influence in rendering the home dear to its members, and making their love and interest abiding and earnest.

Caroline Scott Harrison was the daughter of a minister living at Oxford, Ohio; he was also the leading teacher in the seminary at that place. The College at Miami, where Mr. Harrison himself, finished his training previous to taking up the law, is but a short distance from Oxford. Caroline was, therefore, born and bred in an atmosphere of refinement, and as a girl and young woman exhibited the qualities of temperament and application that made her later the well-developed and accomplished woman that she was by general acknowledgment. The friendly relations between Miss Scott and Mr. Harrison that later eventuated in marriage, were formed while the latter was a student of Miami College, and as his wife, the vivacious, sympathetic and helpful young woman contributed much to the advancement and success of the

young member of the bar. In his early days of effort, endeavoring to win the means required for maintenance of his family; in his period of political elevation when he occupied a chair in the Senate Chamber of the nation, Mrs. Harrison stood by his side the trusted, loving, home companion and counselor, most worthy and most esteemed.

By organization Mrs. Harrison appeared to have that happy union of the elements, physical and mental, that render expression easy and harmonious. The vital organs were active and supplemented the needs of a sensitive, responsive, nervous system. She was quick of perception, and earnest and sympathetic in the moral and social natures. With a brain well matured in the temporal region, she possessed capabilities of more than average power as a manager of practical and domestic affairs, and her judgment of whatever was tasteful, orderly and systematic could not have been otherwise than excellent.

She appreciated nobility of character, intellectual truth and successful achievement; and sham pretension must have been so keenly despised by her that it rarely found a place or hearing in her circle. With her sensitiveness and appreciation of character, she could scarcely have been otherwise than approachable and sympathetic, especially in any case involving the tender affections. Her social feelings, we judge, were very strong, and gave color to intellect and moral sentiment.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

JAMES GILBERT FORMAN.

MR. FORMAN began to proclaim the truths of Phrenology at an early age. When he visited us at our house and our office in New York in January of 1842, he appeared to be about 19 years of age, and had then been two years or more in the field. My brothers, O. S. and L. N. Fowler, had

met him while lecturing in Canada in 1840. In the PHRENOLOGICAL JOURNAL of 1842 appeared an appreciative mention of him, from which the following extracts are made: "This youthful phrenologist bids fair to be a valuable accession to the advocates of Phrenology." "Though young, he has attained

an enviable reputation, both as a lecturer and examiner. He puts in *practice* one of the leading principles of this science, namely, a predominance of the moral sentiments and intellect. This is true of his *head* as well as of his character." So highly did my brothers think of him that proposals were made for him to join his efforts with theirs, and become a partner in the business, which proposition was acceded to, and necessary arrangements were made by letter—but were frustrated by the carelessness of the messenger to whom the letter conveying to him the final agreement was intrusted. He forgot to mail the letter, and after waiting a sufficient length of time, Mr. Forman came to the conclusion that a negative decision had been made, and formed other plans. At this juncture he met an old friend of Lexington, Ky., and was, by him, induced to visit and lecture at that place. He had remarkable success there with lectures on Phrenology and mesmerism, and entered Transylvania University as a student of law, attending the law lectures of Judge Wooly. The following extract from one of his letters is to show his estimation of its effect upon the student. "I must confess that since I have been diving into the great fountains of legal science, I find it an admirable system, one calculated to enlarge and expand the mind, and bring into exercise all its different powers. My enthusiasm is such that I may be induced to make it my permanent profession."

In giving his views of psychological and physiological laws, he says he believes that "if they were obeyed the span of human life might be lengthened, and if man obeyed the laws of his constitution from generation to generation, premature death would be banished from the world, and all would live out the full span of life and die in old age, say at a hundred years, like a shock of corn fully ripe for the harvest."

Having become interested in and lectured upon mesmerism in conjunc-

tion with Phrenology, previous to going to Lexington, Ky., he continued to lecture on the same subject there and in surrounding towns, and his ability as a mesmerizer increased wonderfully.

In studying himself phrenologically, he acknowledged that although the study of law is a great source of improvement, he thought the study of medicine would better accord with his strongest mental characteristics.

After his graduation as a law student, and with a "License" to practice it in Kentucky, his opening case in the courts of Kentucky was in favor of J. Gilbert Forman, and was caused by having been obliged to pay for a license to lecture on Phrenology. Let us hope there has been a change in the laws of some of these United States since 1843, and that lectures on science are no longer taxed in this or any other country. The outcome of this case was in his favor, and he got back all that he had been made to pay for licenses and costs, for he proved to the court that he had been illegally prosecuted. He plead his own case. So much for the laws of Kentucky at that date.

All who knew Mr. Forman were ready to acknowledge him to be a man of uncommon ability and diversity of talent, equally gifted in law, divinity and medicine. Being ardent in his nature he put his whole soul in whatever he undertook, and always made good use of his knowledge of Phrenology in whatever interested him, for he practiced somewhat in the three leading professions.

About the time of his graduation at Transylvania, in the spring of 1843, he thought seriously of opening a phrenological cabinet in St. Louis, Mo.; visited that city; was delighted with it, and anticipated the pleasure of devoting a few years at least there in the practice of his favorite science, Phrenology; but his love of the law was also strong, and the struggle in deciding which calling to adopt was not an easy one.

He became convinced, like Benjamin Franklin, that vegetable diet was the best for his health, and during the years of our acquaintance was a strict vegetarian, and attributed to that his ability to keep on lecturing so frequently while a student in Transylvania, for it was by that means that he paid his expenses while there. He closed each lecture with phrenological examinations, and was usually blindfolded, because of opponents to the science, but so correct were the examinations that opposition was vanquished, and many sought phrenological advice and reaped its benefits. Mr. Forman's friends were numerous, and, like himself, warm and enthusiastic, and not being of the milk-and-water nature, but positive, if he made an enemy (as he did while at Lexington) his enemy was positive also. A young man bought a "course ticket," but thinking afterwards that he would rather attend a ball, demanded the return of his money, and, it being refused, he used his cane on Mr. Forman's face, disfiguring it considerably.

Dr. Westbrook, of Peekskill, N. Y., the home of young Forman, had a picture hanging in his parlor representing the lecturer with a phrenological bust in his hand as if speaking of it to his audience.

He was passionately fond of playing on his flute, which was placed in the care of the writer before he decided to study law, and he did not regain its companionship for nearly three years. About the same time a cast was taken of his head, and remained in our cabinet for several years, but it cannot be found there at present, nor any other likeness of him to accompany this sketch. We have been informed that the loss of his voice put an end to his public speaking.

While in Lexington Mr. Forman was solicited to take editorial charge of a department in the *Observer and Reporter*, but declined the responsibility.

An interesting phrenological fact

came under the observation of Mr. Forman, during a visit to the State Prison at Sing Sing, New York (communicated to the A. P. J. under date of March, 1842), which confirmed in a striking manner the discoveries which Phrenologists had made in the physiology of the brain.

A female convict, Margaret Cain, among others, was brought in for examination. Her forehead presented a remarkable appearance in the region of the perceptive faculties, amounting to a deformity. The organs of Form, Size and Locality were extensively developed in the left hemisphere of the brain, while the same organs in the opposite hemisphere presented a marked deficiency. The left eyebrow, in the region of these organs, projected nearly half an inch beyond the other. It appeared, on inquiry, that the woman was suffering from strabismus, and that the left eye had been turned in toward the nose so far as to prevent its use from infancy, and the other eye alone had been exercised in the sense of Vision. The case went to prove that the organs in the one hemisphere of the brain affect the opposite side of the body, and that the optic nerve crosses to the opposite side. A cast of this head or face was taken and deposited in the office of Fowler & Wells Co., New York. The fact of the crossing of the nerves in the brain from one hemisphere to another had long before that been discovered by phrenologists, but no fact of the kind was on record so far as we know as occurring in America.

It is to be regretted that so promising a worker in the phrenological field departed this life too early to be the long lived apostle that we hoped. His death occurred in Lynn, Mass., where was then his residence, perhaps twenty or more years ago. That more may arise to take his place is desired and expected, and be, like him, gifted, soulful, enthusiastic. He, as well as other early phrenologists, had battles to fight and fought them well.

CHARLOTTE FOWLER WELLS.

foci; one making a focus at 12 inches distance, and the other at 16 inches distance, and the glasses used should be prepared so that each eye will have a lens to bring the focus at the same point, then the printed page will look clear alike to each eye, the focus being reduced to the same point of distance by the different glasses. Let this be applied to the marking of heads; it is the best we can do.

There has been a good deal of nonsense published on the subject of the lack of symmetry in heads, and the idea has been mooted that the criminal must necessarily have an unsymmetrical head, that one of the hemispheres of the brain must be larger than the other. Criminals have unsymmetrical heads in another sense, phrenologically speaking. They have a large development above and about the ears in the region of the propensities, and perhaps a weak development in the top-head. One brain is large in the middle lobes and moderately developed in the anterior or intellectual lobes. I have pictures before me now of eminent men. One is very long from the opening of the ear forward and upward and short behind; he is weak in the social but strong in the moral and intellectual. Another one is exactly the reverse, he has a tremendous amount of force pride and sociability, but he is weak in the moral and intellectual. One was high in religious character and clerical reputation, and the other was a robber and a murderer. Both heads are phrenologically unsymmetrical. One section of the head, phrenologically considered, is not equal to the other sections, hence the want of symmetry in the character.

LETTER FROM A STUDENT.

THE following letter is from one who has promoted Phrenology in a college where he is a professor, and from which institution we have received several large clubs for examination by

portrait, numbering in all nearly fifty. He has been for many years an earnest lover of Phrenology and worker in its interest, as he has had opportunity. Two years ago, with several associate professors of a college in Virginia, he attended a course in the American Institute of Phrenology, since which time, while doing his regular college duties, he has used incidental opportunities to apply the science practically:

"MR. NELSON SIZER:

"*My Dear Sir*—Thinking that, perhaps, you will be interested in the success of my experiment made with those eight young men for whom you wrote out delineations from photographs which I lately sent you, all of whom I examined before your descriptions of their characters came, I write to you a short account of my work.

"I felt free to pick out their strong points and speak of them, and while the words were not the same as you employed I was surprised at the nearness with which I 'struck' each subject. I will say that it has given me no little encouragement and confidence to do more of the phrenological work. You know that *my* Self-esteem is strengthened only by success in any undertaking, and not by feeling that I am able to do so and so. (Self-esteem you marked next to the smallest organ in my head.) So you see the experiment has been a success.

"One week ago I examined two young brothers before their mother, and among other things I said about them was that the older one would put on his best suit, of which he would take good care, and walk out or drive out and hold his head up, and feel that he was as good as any person, etc.; but that the younger would go with his head down, and apparently care little for surrounding circumstances, dress, or fine horses, etc. In less than a week the elder brother, driving two finely-matched black horses, brought the younger to my house to take a music lesson. I never

saw a better demonstration of the truth of Phrenology. The driver sat up as straight as an arrow, assumed the attitude large Self-esteem gives, looked dignified, and drove off with the greatest satisfaction, his countenance showing the inward glory. But his brother leaned forward, drooped his shoulders, and apparently thought no more of the two-horse turnout than if he had been walking.

"I enjoyed the incident. No one could buy for many times its cost what I know of Phrenology. So I sometimes think that, if I would only practice more possibly I would do pretty well in making delineations.

"I want to say further that I consider your 'Resemblance to Parents' among the best things you ever wrote. When I got the work I went through it, and out of forty-seven illustrations I missed telling correctly which resembled father or mother only by three. I create often not a little astonishment by my correct estimates as to resemblance to parents of those who are strangers to me. We all bless you for that work. Yours as ever,

H., CLASS OF '89."

PHRENOLOGY VERSUS HUMBUG.

WHILE living in England some years ago, I was connected with a debating class which originated from a desire in the Sunday school to study the sciences. This new departure could not be engaged in on the Sundays, so that it was necessary to have our meetings on Tuesday evenings. To begin with, we drew up an elaborate programme, one of the subjects for discussion being "Phrenology." I being the only phrenological champion in the class, was called upon to explain and defend its "alleged principles." I accordingly proposed to take the affirmative, while my friend, Mr. Taylor, took the negative. The discussion was well announced, and the public being invited to attend, there was, naturally enough, a good audience. A young friend of mine was as clever with

the crayon as I was with the phrenological bust, the result being that we had a few good portrait sketches to serve as illustrations. We had the pictures of Messrs. Gladstone, J. Bright, David Livingstone, Stanley, the Prince of Wales, Lord Beaconsfield, Charles Bradlaugh, and many others. There was one picture, however, which we put up purposely with its face turned inward, till it should require to be used at a certain point of the discussion. This was the head of an ass (asses are more common in England than in America), and the laugh was on me till the donkey was exhibited. I was fairly acquainted with Dr. Carpenter's "Criticisms of Phrenology," which were published in George and Andre Combe's time, in the *Edinburgh Review*, and knew just what to expect from Mr. Taylor in his opposition to Phrenology. I had occupied my stipulated time, thirty minutes, in opening the debate, and was called upon to sit down by the president. I had set forth the truths, merits and advantages of phrenology over all the old philosophies of the phenomena of intellect, and Mr. Taylor rose to oppose them. He avowed that the brain was a unit, and that it was not divided up into so many parts—organs, faculties, and sentiments—as phrenologists alleged. It was a well-known fact that anatomists had dissected the human brain, and recognized no such distinctions. The brain was a conglomeration of medullary and cineritious matter, and must, therefore, be a unit, capable of performing an almost endless variety of operations at will. The same brain that designed a wheelbarrow planned a house. The carpenter had but one brain, for instance, and with that brain he knew how to make a plow, a coffin, or a threshing-machine. With the same brain a clever man could compose a poem, deliver a political lecture, or preach a sermon. He, Mr. Taylor, had never composed a piece of poetry in his life; but he could if he tried to. He once more

asserted that the brain was a unit, and then proposed to read as much of my character from my big toe, as the phrenologist could of his from his cranium. He sat down, five minutes short of his time, declaring that it was impossible for living man to refute such arguments. The "big toe" observation tickled the fancy of the audience, who accorded him a hearty round of applause for such unequalled philosophy. When the clamor had subsided I rose, very quietly, and replied to his arguments, one by one. Thanks to my reading, I knew he had culled them from Dr. Carpenter's "Criticisms" every one. This Dr. Carpenter was among the bitterest opponents whom phrenology, or phrenologists, ever faced. At the present day, however, his deductions would be regarded, among true scientists, as weak as a bridge of straws would be to the passage of an elephant. It has been declared that the brain is a unit, capable of performing a variety of operations. If the brain be a unit, it is unquestionably made up of many organs, differing widely in the nature of their functions. The senses alone prove this, for who can see with their ears, or hear with their eyes? Who can smell with the tongue or taste with the nasal organ? Till Dr. Carpenter and Mr. Taylor prove the possibility of hearing with the eye, and seeing with the ear they have no claim whatever in asserting that the brain is a unit and capable of performing a variety of operations. Who has not, at times, felt the mind to be at war with itself, the animal propensities urging the individual to do something, mean, while, at the same time, the moral faculties would restrain the action? Religious training developed the moral qualities of the human mind, until they became predominant with the will power; where this was not the case moral training fell short of its true purpose, and the morality of the individual became impracticable. At this point I introduced the ass's head. "Here,"

said I, "is the representative of the opponents of phrenology." "A *fac-simile* of Mr. Taylor," cried a wag in the audience, whereupon everyone roared with laughter. "This gentleman" (the don-dey), I observed, "would prefer a handful of corn or a bit of hay to all the philosophy in the universe. One day he set out to see his lady love; he met her in a field of thistles, and so occupied was he with the luxuries of the place that he forgot all about his mission, and the result is that he remains a bachelor to the present day." Mr. Taylor was 42 and still unmarried. The "big toe" was forgotten, and the laugh was on the opposition. Heads were examined and all satisfied. Mr. Taylor confessed that he had only opposed phrenology for the sake of argument.

JOHNSON LYSKE, ROCKVILLE, CT.

PHRENOLOGY IN THE PUBLIC SCHOOLS.

HUMAN advancement, in the fullest sense of the word, is dependent on the cultivated mind of man. Untutored, untrained man makes no inventions, discovers none of the seemingly mysterious laws of nature. In nations where mental culture has been ignored, where no educational systems have been established, the barbaric usages and superstitious ignorance of ancient savagery are still maintained and practised. The voice of history proclaims that, in ratio with the degree of advancement or retrogression of mental culture, has the grand march of human progress been accelerated or retarded.

Where volition exists, action is always preceded and controlled by thought; it is thought put in operation that rules the world; it is intelligence divine that holds the planets in their spheres, and that gave to the universe its material form. "After our likeness" indeed did the Creator make man, since his combination of faculties is so complete that he may have absolute

control over everything in the sphere of his existence. Hence, to man, was "dominion" over the earth given. But power and paradisiacal happiness bred indolence, which, in turn, engendered ignorance, superstition and idolatry.

Tracing down the ages of man we find that as the effulgent rays of truth and the glorious light of science have illuminated his pathway, as his mental power has been trained and strengthened, his footsteps have been made sure, his path pleasant, his "dominion" extended, and the sublime elevation of his predestined sphere of existence has been neared. Mental power differs not from other forces, or other powers in this, that it may in any or all instances be augmented, strengthened, made more powerful more forceful. How? By proper training, by scientific and truthful culture. Never by applying the chains and shackles of bigotry or proscription. Never by denouncing or ignoring the true science of the mind. That Phrenolog fully embraces the true science of mentality there can be no doubt. Its truth has been proclaimed, critically examined, crucially tested and practically demonstrated on every continent, and in every city on the face of the globe. Who that understands it denies that, if schools are to be maintained and mind culture fostered and encouraged, the true and proper course is to train and cultivate the mind scientifically.

By an application of phrenological principles it will make known to each individual the mental faculties he should strengthen by proper culture, as well as the faculties he should restrain by a course of treatment, in order that he may the better succeed in his great life-battle. We know that through all the ages of his existence man has failed to fully establish his dominion over nature. Yet, as true knowledge increases and moral advancement goes on and up, he approximates nearer to

the establishment of his supremacy, agreeably to the Divine Will. What can give him the victory? More self-culture, more strength added to his mental power. His batteries are too weak as yet to enable him to drive ignorance and superstition out of their stronghold in the prejudice of a beclouded undeveloped intellect.

If, through the dark the narrow path is to be found by one without a lamp; if the treasure vaults are to be opened by one without a key or knowledge of the combination; if the blind shall lead the blind, or if the mind is to be cultivated without applying a science of mentality, what assurance have we of the farther progress of human advancement?

So long as chimerical beliefs and dogmatical opinions shall govern man's actions, retrogression is possible. When the lamp of reason, aided by the application of science, shall have illuminated the field of nature, and made known to man its laws, then will the continued progression of human advancement be assured, for every man may then have the true light of knowledge of law and fact to govern his action, instead of the uncertain reflections of conjecture and mere belief.

In reducing a Gibraltar more effective guns may be needed; in demonstrating astronomy more powerful telescopic lenses may be required; in the grand march of man's earthly progression more mental power is necessary to fully establish his dominion. We know that more mental power may be acquired by a proper cultivation of the cerebral or thought-producing forces. Then is not the science of the mind the proper source of intelligence from which we may learn how to proceed in this work of mind culture? Are not all systems of mind culture based on the known fact, that efficiency in the thought-producing powers is aided by mind culture? Then let every individual human intelligence be trained, nourished and

educated, agreeably to its nature, ability, requirements and capacity.

The "Arkansas Traveler" was informed by his backwoods' host that whisky would cure *all* diseases, for he had known of its having been administered in several cases of ague, and the patient had recovered. Was he right?

Will one certain rule of mind training be beneficial to *all* minds? Indeed, may we not expect a general "rule," or "one course of study," to be a misfit, about as often as would be the case if we should order a No. 6 shoe for all the ladies in this broad land? The possession of a particular combination of mental faculties adapts a man for one particular avocation or profession; another combination fits or adapts one for another line of work. The faculties that are embraced in the combination of the merchant are the faculties that should be specially cultured and disciplined by the man whose destiny is that of the merchant.

An application of Phrenology will show to a man the relative strength or relative weakness of his different mental combinations. If he learn this he becomes master of the situation, as regards his life destiny. With a positive knowledge in regard to his own ability, and having chosen the business for which he possesses the best mental combination, he can trim his sails and launch out upon the great life voyage, guided by the light of science.

The "best men the world boasts of are self-made men--the world's greatest men have been great specialists."

Give to each man and woman in America an assurance of a successful life, remove the veil of uncertainty in regard to the matter of ability to make a success in any certain sphere of life work, and idleness, indolence, and failure will be seldom met with. If Phrenology were taught in the public schools all could avail themselves of it. That many would not do so does not militate against the propriety of its in-

roduction in the least; the same argument would exclude every science now taught. The objection to its introduction, because the people do not demand it, is a weak one, unworthy any man who fills a legislative chair. The position that Phrenology is not a true and reliable science of the mind is utterly untenable.

Let all true philanthropists who wish well to succeeding generations, who hope for a grand forward march for humanity, and that man may attain to a higher plane of existence, may assert and enjoy the "dominion" that deity offered him, put their shoulder to the wheel of the car of human progression and accelerate its speed, and give a fresh impetus to its great motor--man's intellectual ability--by using their personal influence to secure the introduction of Phrenology into the public schools.

PROF. R. A. SCHELLEHOU.

HITS AND PREMIUM.

THIS month (December) closes the friendly contest for the best "Hit." Subscribers will please look this year's JOURNALS through; read over the hits and write us their opinion as to which is the best. The vote of preference should be indicated by the number attached to the Hit, and forwarded to us, if possible, before the close of the year, in order that the decision can be announced in an early number of the JOURNAL and the premium awarded.

HIT NO. 90.—After Mr. Sizer had written No. 4 of "Human Nature Library," entitled "Choice of Occupation," and it was in type ready for the press, it seemed desirable to have it illustrated. At that time there came into our office, among the exchange papers, a college class picture containing forty or more portraits. He did not know for what class or college it was made; it was simply a blank group of bright young men, evidently belonging to some college. Mr. Sizer selected six to be engraved, representing six pursuits, viz.: Merchant, physician, lawyer, minister, editor and teacher and the engineer. Copies were made of each, and inserted and described in the book. In a short time after publication a copy found its way into the hands of one of the college class. He recognized each, and informed us that

each of the young men had chosen the pursuit assigned him in our pamphlet, and had been studying in preparation for it.

HIT NO. 91.—One morning near the close of the institute course, Prof. Morris and wife and myself stopped into the police court to hear the prisoners tried. As one man was brought in to the room the professor asked me what I supposed his crime to be. After observing his head closely I said a "sneak thief." The trial brought out the fact that he had broken a friend's trunk open and stolen \$40.00.

MRS. IDA V. DAVIS, Class of '88.

HIT NO. 92.—At the close of a lecture one evening the audience called a man on the platform for public examination. As I proceeded, some one asked me about his memory. I said, this man's memory is peculiar. If you were owing him anything he would not forget it or let you. But, if he were owing you, his memory would be very short. The round of applause from the audience told me I had made a "hit," and no less than twelve persons told me the next day that he was noted for always dunning others and never paying his own debts.

IDA. V. DAVIS, Class of '88.

HIT NO. 93.—In 1882 Prof. Sizer delivered a lecture at Packard's business college, now located at the corner of Fourth avenue and Twenty-third street, New York. The subject was "Choice of Pursuits." At the close of the lecture several students were invited to come forward for public examination. The first one was described as having very strong financial and arithmetical tendencies, as being fond of accounts, fond of money, and a good talker; was told that he should become a cashier, as he would like to count money, pile it up, nurse it, think of it, keep the cash-book, balance the accounts, deposit the money, receive it and pay it out. This announcement called forth a great shout from hundreds of students. The examiner was told by the professor at the close, that in the banking department of the class work he took the part of the cashier, and was so full of the subject and so proud of it that nothing else seemed like business to him. In fact, he was called, half derisively, "Cashier," and he liked it, although it was a joke at his expense.

HIT NO. 94.—Another student at the Packard college lecture above referred to in No. 98, was a tall, broad shouldered, blue eyed, fair young man, was told by Mr. Sizer "You ought to be a milliner." This statement was regarded as so good a joke at the expense of a well-grown, aspiring young man. The idea that he should be-

come a milliner, trim hats, and do girls' work was too amusing, and in order to rescue the young gentleman from the merriment and derision of his associates, the lecturer said, "Do you know what qualities are necessary for such a position? Not one-fifth of you have the talents that would qualify you for that, but he has. It requires artistic taste and a sense of the beautiful and decorative; a keen appreciation and skill in matching colors and suiting them to the complexion; it requires talent for designing, tact and invention which would study style, elegance and ornamentation, and a delicate nimbleness of manipulation necessary to do the work of the milliner with one's own hands if required." Then turning to the subject the professor said, "If you were in the business of millinery as a merchant, you could design, and with your own hands trim your model hats for the showcase." But this raised another laugh from the whole school, President Packard, who enjoys a joke, and his teachers, heartily joined in the mirth. Surprising as it appeared, the young man did not seem to wilt under such an outburst of contemptuous mirth, but appeared rather as if the description pleased him. What follows was learned later.

Prof. Packard and the whole school afterward called him "Milliner," and just before the close of the term he came to the president and said, "Mr. Packard, you and the entire school have seemed to take great pleasure in rallying me on being a 'milliner,' but there is more truth in it than any of you suppose. Having five sisters, I have for two years selected all their materials for hats and dresses, have designed the dresses, and directed their construction and decorations, and with my own hands I have made and trimmed their hats to their satisfaction. There is nothing, the girls think, in the market, and the public, of course, does not know that I do the work."

Three years later Prof. Packard wanted another lecture before his college, and told the story of the young man who was examined three years before, and that he was established in the millinery and dress making business, and that at that time he was in Europe studying to become in America what Worth is in Paris. The teachers and former associates now laugh, but there is no derision in their laughter. A. T

HIT NO. 95.—After I gave my lecture at Oneida Mills, Ohio, an elderly gentleman came forward for public examination, and I described him as being very honest, very sincere and candid in whatever he did and said, that he was greatly lacking in musical talent, and in regard to pugnacity I said he was like the old Quaker, when he turned his head and said, "I am a Quaker." I explained what I meant, and finished the

description. The next morning the school-teacher at the place told me that everybody said I described him in every particular as well as a man could be described.

Bowerston, O.

M. TOPE.

HIT NO. 96.—I examined a young lady, and told her she had a head resembling that of a Quaker or of an old-school Presbyterian. She replied, "I ought to resemble both, for my father is a Presbyterian of the old-school and my mother is a Quaker."

NELSON SIZER.

HIT NO. 97.—In a little village I examined ten subjects. To a lady teacher I said, "You have some Constructiveness, and it works in the direction of nursing, especially in making poultices and putting them on sick persons, and you ought to take the step of becoming an attendant at a hospital."

These with her confirmed my saying, and were surprised how I could tell. She right there concluded to take the proper course I pointed out for her, saying that she had thought of that pursuit for some time.

D. D. STROUP, Class of '88.

HIT NO. 98.—A POST-FENCE BUILDER.—In Johnstown, Pa., Spring of '91, a man, wife and daughter called at my office and were examined. He seemed peculiar, and impressed me strongly like conforming somehow to the make-up or "nature" of a post fence. I told him he could do well in building post-fences, and that ought to be his occupation; he could make it straight very easily without using a line, for his eye measurement would be exact.

Then he and his family made himself known as one who is esteemed for building good and many post-fences, and having contracts even quite distantly for that work.

D. D. STROUP.

HIT NO. 99—A HARD ONE.—In the year 1884 I was selling notions through the country in Black Hawk County, Iowa, one Saturday, I was invited to dinner at a farm house, the family having heard of me as lecturing on Phrenology at school-houses in another district, and they offered to get an audience by night if I would lecture. I consented, and their boys rode off in several directions, and thus gathered a roomful of people. After the lecture, a Mrs. — was nominated for examination. I described her as having very large Destructiveness, great energy and a hot temper. The audience shrieked with laughter, as she was known far and near as having a most ungovernable temper, and was often heard to shout in her anger a distance across a section.

On Monday, as I called at an adjacent house, an Irishman remarked, "Well, I niver laughed as much in seven years as I did on last Saturday night when you exam-

ined and described Mrs. — as it was just like her, as she is the worst tempered woman around here, and you never had heard of her; but I tell you don't ye call at her house as you go past to-day, as it would not be healthy for you."

In company, when not provoked, she was very pleasant and nice, but at home she was a terror to all who came near her.

JOSEPH FENTIMAN.

HIT NO. 100—A few months ago while stopping at a hotel in one of the larger towns of Nebraska, and it becoming known that I knew something of Phrenology, some of the gentleman boarders requested that I give them a phrenological examination. Among them was a young man about 23 years of age. He was 6 feet tall, weighed 185 pounds, and his head was 24½ inches in circumference, but only a little over 14 inches from ear to ear over the top, and ought to have been 15½ to be well proportioned. I told him he had force of character and intellect, but that he should cultivate the moral and religious, that according to Phrenology that part of his brain was rather deficient. In about a week after this I missed him, and was told by the proprietor of the hotel that he had skipped, leaving his board bill unpaid. Nor was this all, for in about ten days an officer from a distant part of the State came in town to arrest him for fraudulently selling mortgaged property. He also went under an assumed name.

M. B. N.

WORDS FOR YOUNG SPELLERS.

STAND up scholars, now, and spell.
 Spell plenakistoscope and knell,
 Or take some simple words as chilly,
 Or gauger, or the garden lily,
 To spell such words as syllogism,
 And lachrymose and synchronism,
 And Pentateuch and saccharine,
 Apocrypha and celandine,
 Lactiferous and cecity,
 Jejune and homeopathy,
 Paralysis and chloroform,
 Rhinoceros and pachyderm,
 Metempsychosis, gherkins, basque,
 Is certainly no easy task.
 Kaleidoscope and Tennessee,
 Kamschatka and dispensary,
 Diphthong and erysipelas,
 And etiquette and sassafras,
 Infallible and ptyalism,
 Allopathy and rheumatism,
 And cataclysm and beleaguer,
 Twelfth, eighteenth, rendezvous, intriguer,
 And hosts of other words are found
 On English and on classic ground.
 Thus Behring Strait and Michaelmas,
 Thermopylæ, Cordilleras,
 Suite, hemorrhage, jalap, Havana,
 Cinquefoil, and ipecacuanha,
 And Rappahannock and Shenandoah,
 And Schuylkill, and a thousand more,
 Are words that some good spellers miss
 In dictionary lands like this,
 Nor need one think himself a scroyle
 If some of these his efforts foil.

—Texas Siftings.

THE INSTITUTE ALUMNI AT SUPPER.

THE Third Annual Supper of the Alumni Association of the American Institute of Phrenology took place on the evening of October 18, 1892, at the Columbia in this city. About eighty members of the Association and guests were present. The following is the list of the members of the class of '92:

U. S. Adams, Massachusetts; Miss A. Ida Adland, Illinois; Mrs. Cora M. Ballard, New York; M. E. Battee, Ohio; J. F. Bienz, Ohio; G. G. Brown, Michigan; J. J. Butler, Canada; A. H. Brundage, Nebraska; J. S. Burdick, Rhode Island; Miss Eliza Constantine, New Jersey; H. E. Corman, Pennsylvania; S. S. Crandal, Iowa; Stanley Curtis, Rhode Island; Robert H. Dennis, Washington; Rev. N. F. Douglass, Illinois; H. O. Dudley, California; Jas. Goodwin, New Jersey; Nelson F. Harlin, Indiana; Miss Harriet E. Ijams, California; Miss Inza M. Joslyn, Minnesota; J. A. Kauffman, Pennsylvania; J. B. Kinney, Missouri; H. L. Knight, Alabama; Mrs. Addie Z. Lewis, Louisiana; Peter Leist, New Jersey; W. B. Mallett, Connecticut; Geo. Markley, Pennsylvania; Miss E. M. May, New York; E. F. Mills, New York; Chas. S. Morton, Missouri; S. G. Mosher, Iowa; H. C. Mullen, Ohio; Eric Ordell, Minnesota; Miss Minnie F. Polly, Colorado; E. W. Porter, Maine; E. A. Ray, South Carolina; Thos. G. Roberts, M. D., Iowa; Mrs. Irma S. Rikert, California; J. R. Shake, Indiana; J. L. Shuman, Ohio; H. T. Stewart, Mississippi; J. A. Tomhagen, M. D., Kentucky; Miss Albertha N. Turner, New Jersey, Claude Wilson, Arkansas.

In addition to these and members of the faculty and officers of the Institute there were present the Rev. J. Lester Wells and Mrs. Wells, Prof. and Mrs. S. S. Packard, Dr. Norman W. Kingsley and Miss Kingsley, Miss Helen Potter '87, Passaic, N. J., Mrs. Mary T.

Hayward, '87, Newark, N. J., John W. Shull, '91, Ohio, Miss M. Loretta Moran, '85, Washington, D. C., Mr. Geo. G. Rockwood, Mr. Randell, Dr. M. L. Holbrook, Dr. Chas. F. Shepard, the Rev. and Mrs. W. I. Sweet, of Passaic, N. J., Mr. and Mrs. H. T. Esterbrook, of Asheville, N. C., Mrs. J. F. Upton, '91, Maine, Mr. M. T. Richardson, '70, Mr. C. E. Cady, '85, Mr. and Mrs. Albert Bausch, '89 and '90, Miss O. E. Heine, '90, Mr. E. M. Lockard, '83, Samuel Grob, '81, and Neil Campbell, '90, Miss Edith F. Merrick, Miss M. J. Turner, Harold Wells Turner, and others.

Letters of regret were received from Rev. Dr. Chas. F. Deems, Rev. Dr. A. H. Bradford, Rev. Chas. J. Adams, Dr. R. H. Hamilton, of Saratoga, Dr. Henry C. Houghton, Mr. Geo. McDonald, '90, Col. N. Ward Fitzgerald, '85, Mr. C. W. Broomal, '91, Mr. and Mrs. Trawatha, '90, L. C. Bateman, '71, and others, all expressing regret for the necessity of their absence.

Professor Sizer, President of the Institute, presided, and there was the following after dinner programme:

Rev. J. LESTER WELLS,

"Self Knowledge and Growth in Christian Character."

Rev. CHAS. J. ADAMS,

"Our Animal Friends."

Prof. S. S. PACKARD,

"A Knowledge of Human Nature as Related to Business Success."

Dr. NORMAN W. KINGSLEY,

"A Reminiscence."

CHARLOTTE FOWLER WELLS,

"Woman."

Prof. NELSON SIZER,

"The Institute."

HENRY S. DRAYTON, M. D.,

"Phrenology Old and New."

NELSON B. SIZER, M. D.,

"The Doctor."

HELEN POTTER, '87,

"A Story."

MARY T. HAYWARD, '87,
"The New York Association."

JOHN W. SHULL, '91,
"The Alumni."

M. LORETTA MORAN, '85,
"Former Students."

S. G. MOSHER,
"Our Class."

The Rev. Chas. J. Adams, who was to have spoken on "Our Animal Friends," sent the following letter; we also append letters from Dr. Hamilton and Mr. Broomal, and a copy of a dispatch from Mr. MacDonald, President of the Alumni Association during the past year.

Rondout, N. Y., October 17, 1892.

MY DEAR MR. TURNER:

I regret very greatly that I must write you this morning that I can not be at the banquet to-morrow evening. A couple of my parishioners have taken it into their heads to get married when I should be on my way to be with you; and I need not tell you (a phrenologist) when people are governed by such a notion, nothing will delay them nor turn them aside. They must be assisted in going over the precipice; if a clergyman does not render such assistance he is never forgiven.

I regret my inability to be at the banquet for many reasons, especially because it always gives me a pleasure to speak for those who can not speak for themselves. Because some one has not spoken for them the dumb creation groaneth in travail. This speech will not come from the Church. Her mission is to some men and women—and she has not yet fully learned that they are saved when they are kind—godlike. Phrenology has a work here, and I believe that she will do it.

Very truly yours,
CHAS. J. ADAMS.

WASHINGTON, D. C., October 15, 1892.

ALBERT TURNER:

My Dear Friend—The programme of the coming "Annual Dinner," together with that of closing exercises of class of '92, reached me to-day.

In reply, I may say I would like to be with you on these enjoyable occasions;

but believe me, the written words but feebly portray the emotion which prompts their penning.

As a visit to your city at this time is an impossibility, I shall have to be satisfied to read at some future time the words you will hear spoken.

Please accept for yourself and all connected with your company my kindest regards.

For each member of the class of '92, who must go forth with higher and nobler ideas, and ideals of life and duty, I desire an overflowing measure of "true success," which, Will Carleton says, "consists in your being all that God intended you should be." As ever I am,

Respectfully,

CLARENCE W. BROOMAL.

KALAMAZOO, MICH., October 18, 1892.

TO THE INSTITUTE OF PHRENOLOGY:

I exceedingly regret I can not be with you to-day. I send God speed to the class of '92. To the Alumni I say, "keep your shoulders to the wheel." My love to those hallowed lights, Mrs. Wells and Nelson Sizer.

GEO. MACDONALD.

SARATOGA SPRINGS, N. Y., Oct., 17, 1892.

MR. ALBERT TURNER:

Dear Sir—Your circular of American Institute of Phrenology, giving notice of the Annual Dinner, to be held on the evening of October 18, is before me. It would give me great pleasure to be present, were it not that I am detained by sick patients. I am greatly indebted to Phrenology for my success in my profession. O. S. Fowler gave me the start. A knowledge of Phrenology cannot be overestimated. Every man starting in business of any kind or in any profession, should have a thorough knowledge of it. Can you send me the lectures that will be given by Prof. Sizer and Mrs. C. F. Wells, that noble woman who has done so much to elevate the race. Dr. Drayton's also; in fact I would like them all if they are published. Wishing the Institute great success, and kind regards to Mrs. Turner, Mrs. Wells and Prof. Sizer, I am,

Yours sincerely,

R. HAMILTON, M.D.

ADDRESSES.

Rev. J. Lester Wells was called upon by the presiding officer, and said with reference to "Self Knowledge and Growth in Christian Character":

Mr. President, Ladies and Gentlemen: It is with pleasure that I respond to the kind invitation sent me by my friend Mr. Turner, to attend your annual class and alumni gathering on this festal occasion. When in college, I ran against a snag on the subject of Phrenology, and have never forgotten it. In the class-room, the subject came up for discussion. After consideration by the class, the learned professor said, "Young men, you might as well undertake to tell how much money is in the bank by feeling the knobs, as to find out what a man is by feeling his bumps." It made a profound impression on the students, and as we respected the venerable teacher, we could not protest, and some of us thought that possibly it was true. But when I came to New York to continue my studies, and was brought into association with my esteemed relative, the late Samuel R. Wells, and caught his spirit, and that of his beloved wife, who is with us to-night, became acquainted with other members of the faculty of this Institute, visited L. N. Fowler, of London, read and studied the JOURNAL and numerous books, lived for a while in the home of your honored Vice-President, Mrs. Charlotte Fowler Wells, I came to the conclusion that the illustration of the renowned professor was not applicable.

It gives me delight at this banquet, to make a few remarks on the Importance of a Knowledge of Phrenology to Growth in Christian Character, or, in other words, the importance of self-knowledge in order to attain the best results in growth in Christian life. The subject points to the Bible for a text. It says, "Let a man examine himself." In these words it is enjoined upon the Christian, self-examination as a means of grace. The

injunction of Phrenology is "Know Thyself." Here we see how closely allied Phrenology is to the Bible: how, hand-in-hand they go for the amelioration of mankind. The Bible does not pretend to teach science. It does not teach "Systematic Theology," yet it is evolved from the Bible. It does not teach Philosophy, Astronomy or Geology, yet science may be evolved from the Bible. From the Book comes the motto for the science of Phrenology, viz., "Know or examine thyself." We can point with pride to the fact that Phrenology is as old as the new revelation of God to man. When Christianity proclaims examine yourself, and Phrenology enjoins know thyself, we have here united, a grand commission for the whole race. I think I voice the experience of the noblest and grandest characters of all ages, when I say they have risen to the zenith of attainments by shaping their lives after a clear and unmistakable knowledge of themselves. The study of one's-self with a view to higher attainments is wrought with the best of results. All common-sensed ministers will tell you that they have been greatly aided in their achievements by self-knowledge. I know of a clergyman who was about to fail in the ministry because he had not the faculty for doing personal work. He was of a retiring nature and could not bear to ring a door-bell and make a call. His whole being shrunk from it; but by a knowledge of Phrenology, he found, by persistent effort, he could overcome and conquer his weakness. He did it and became eminently successful. The same Book says, "Strengthen the things that remain." I would apply it here to those things in our natures which remain weak or helpless in making up a full, rounded character. A wealthy gentleman in New York professed Christianity in middle life. During his previous years, while amassing his wealth, he was penurious in his habits, and had never cultivated the gift of giving. It

was a serious drawback to his Christian life. He found it difficult to put in even a dollar at the collections in church. His character was being injured and he felt it keenly; but self-knowledge awakened him, and going to one of the officers he told his trouble. I think the deacon must have been a Phrenologist for he said, "My brother, you have now a knowledge of yourself, you know how weak your gift of beneficence is, begin like a man and strengthen it." The result was he became not only a liberal giver in the church, but a benefactor to the race. We may apply this to any of the hindrances in life. A young gentleman was engaged to a young lady who had a violent temper. His father protested and tried to dissuade him from marrying her. He said, "How can you live with one who has such a disposition?" The son responded, "Father, she is a Christian." "Well, you know my son, that the Holy Spirit can dwell with some whom you and I can't." It is supposed that the young man at his calls tried to test her temper and so teased her, but she remained calm and peaceful. After they were married and her real character revealed itself, he asked her one day how she used to govern herself so well before marriage. "Ah," she said, "you remember when you teased me I excused myself and went out. Well, if you had followed you would have seen me, in my anger, biting the stair railing." In after years, having had a clear self-knowledge of this drawback in her Christian character, she addressed herself to strengthening the weakness, until she became strong and beautiful in spirit. Much of the waywardness in life among Christian people comes from the neglect of self-knowledge. We are sadly pained, sometimes, at seeing low attainments in character. You may have heard of that good brother who was chiding his flock for their wanderings and said, "Brethren, the first six months you wear off the knees of your pants praying, and the last six months

you wear off the seat of your pants back-sliding." There are those who are a drawback in church work because they have not a common-sense knowledge of themselves, and do not, therefore, reach high attainments in character. A professedly good lady was continually making trouble in the church. If put on a committee she made discord in that, and the flock was kept in continual confusion. At one of the meetings she told how happy she was and said, "If God would only send another feather for my wing of faith, I would fly away and be in glory." A good brother then arose to pray and asked the Lord to send the feather quick and take her, for she was no good in the church. If she had comprehended her weakness and resolved to correct it, a different memory would have been left. I am glad to look into the face of Prof. Nelson Sizer this evening, and to know that his fingers have touched the mainspring of many characters, and have set the life-giving streams in motion, which have brought prosperity and success to thousands in the world. The cause moves grandly on and a continued knowledge of Phrenology means greater attainments in character.

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NELSON B. SIZER, M. D.—*The Doctor.*

You know how it is with physicians, their time is not their own, and they are very uncertain individuals, so I must apologize to my friends whom I precede, and urge them to take the ecclesiastical view of the matter, because with clerics the nearer a man is to the end, and the nearer he comes to the last of any procession the more honorable is his position! I find I am put down to speak a few words to you on the subject of "The Doctor." You know there are three "learned professions" which are usually spoken of as such, the clergy, medicine and the law. Some people, who perhaps, exaggerate the facts of the case, speak of the lawyer as "living on the crimes of the human race," the

clergyman as "living on its sins," and the doctor as "living on the vices." It is true that professions largely deal with these three phases of human life; but, perhaps, it is too strong a view to take; no doubt the old view is the best, where all who looked after human character in any way were considered as "Medici." A clergyman was spoken of as "Medicus Animæ," a doctor of the soul; and you as studying the question of mentality might be spoken of as "Medici Mentis," doctors of the mind; and physicians as "Medici Corporis," doctors of the body. Here are several you see; and you remember what the word "Doctor" means; it comes from a Latin word "Doctus," which means "taught," so in its secondary sense it means, "One who is qualified to teach others." The word "Doctor" then does not refer to medicine at all, for you can have doctors in any of the learned professions. In former days there were only three, viz., Doctors of Law, Doctors of Theology or Divinity, and Doctors of Medicine. Now, you know, we have Doctors of Literature, Doctors of Philosophy and Doctors of Science, and finally the last new fad, "Doctors of Pedagogy," a new science, which, perhaps, you have not heard of before. What, then, will be your positions as "doctors?" Where will this class be in reference to teaching? Your functions are world wide; they cover the whole realm of the mind of man, and a good share of the body of man. I have endeavored to instill into you a few ideas about the structure and functions of the human body, and in the other departments of the institution you have been taught in reference to education and to the mind. Remember what the word "Education" means; not what you *put into* a scholar; remember that education is not "teaching a scholar," but it is what we *get out of* a scholar, that is to say, the education that we give a scholar is nothing until it touches him so that he can think for himself, and leads him

to higher things. That is what education means.

You see in how many ways you are capable of teaching people as regards the bringing up of their children, and as you go into the different sections of this country you will be surprised to find how many things there are that are ridiculous, and yet are tolerated and believed simply because they are matters of prehistoric tradition and superstition, and have descended from these seventy-fifth generation downward. One example is this: People are always afraid of having air enough, especially in their sleeping-rooms, and, as I told you the other day, when you find people who are always getting colds and sore throats in the winter time, it is generally because they do not have enough air in their sleeping-rooms. Keep up good ventilation, and take plenty of exercise, then you will have no more sore throats, and will be all right.

Phrenology is or should be of special interest to physicians, because, while the clergyman studies the workings of the soul, the physician has often to study the workings of the mind, the body always, and sometimes of the soul. We have many cases where people do not recover. Why? Because they have something on their minds; something is wrong that they have not told. We have learned to study men by the aid of Phrenology, to understand their peculiarities and dispositions, and thus we are enabled to help them more. This is an important help to physicians as well as to all others. I desire to impress upon you the fact that you are to be teachers in this science, and remember that you have just begun to learn something about it. You know that a freshman in college thinks he knows it all, but by the time he gets through the senior year he begins to think he does not know very much. I hope you will all go through that experience, because it is a good wholesome experience. When you get hold of a man who thinks he

knows it all, there is not much to be done for such a man. The Scripture says, "There is more hope of a fool than of him." When a man thinks he "knows it all" he is beyond being taught. You will find many people of that kind; so you must not be discouraged if you find people who are hard to talk with. To such people you are qualified to be doctors, and to teach them, and you will be able to help them in a great many things.

You are now going away from us, and we wish you the best success in every way. This has been an interesting class, a large class, and it has been a great pleasure for me to teach the class, if possible, even more than usual. We hope you will always maintain the high standard of your ambition which we endeavored to impress upon you. You are to be teachers and instructors; all that you do and all that you think and say, in your chosen profession leads men to be wiser and better, and improves them in body, mind and soul for this world and for the world to come.

PROF. S. S. PACKARD—*A Knowledge of Human Nature as Related to Business Success.*

When I am through you will know whether I have spoken on the subject which you gave me as a topic. I am very glad that you announced in introducing me that I have the best business college in the country. That really was my object in coming here, to have that announcement made. I never travel except for business. Brother Sizer understands that, and so I received it at the beginning. I always like to have a theme given me to speak on; it saves the trouble of looking around for something to say, and I especially like to have a theme given me in time so as to make preparation for it. The theme given me to-night is my own theme. Nothing I have heard would have suited me any better. It is the same theme that was given me last year for a dinner

I did not attend. I read up pretty well on the subject last year, and was prepared to make some remarks, but my doctor would not let me go out: he said it was enough for me to be sick without making other people sick. I thought that was very unkind, but still I forgave him; he did not know any better. I have often wondered why I was not invited to these phrenological dinners, until to-night, and I trust the omission will never occur again. I have been on the point several times of writing a book for your publication, "What I do not know about Phrenology." I do not know whether there would be much sale for such a book, but there would be lots in it. I would like to try it. I was very glad to have the chairman tell me before I arose that the less Phrenology I had in my speech the better it would suit those here; and that is exactly where my book would come in—leaving out about Phrenology. I am given two topics, and asked by the chairman to bring them as near together as I can. The first is "A Knowledge of Human Nature," and the next is "Business Success." Of course you will be very glad to let me off easily on the first subject. None of you need any information upon it. You are already posted. I have been young; now I am old, and I have never yet seen a person of whatever age, color or previous condition of servitude, who would agree that he did not understand human nature; and the strangest thing about it is that those who know the least think they know the most. Whoever heard a child, a boy, brag about what he knew of human nature, and still nobody is so well versed in it as he is, unless it is a dog, and the beauty of it is that neither a child nor a dog can be fooled. Now men can be fooled; so can a woman—once in a while. I say once in a while, because you cannot always fool a woman. I know that to my sorrow. Do not imagine now that because a woman does not show her cards that she holds no

"trumps;" she may "pass," as she frequently does, but when she "orders up," look out for a fuss. Of course, these remarks are addressed to the married men; the bachelors could not understand it if they tried.

I regret exceedingly that I am not an alumnus of the American Institute of Phrenology. I have suffered so much from not knowing that you know that I have a very great respect for those who have passed through a course in this institution. I suppose there is scarcely a day in my life but what I am "Left" or "Taken in" by a tramp or advertising agent simply because I trust to what they say of themselves, rather than examining their phrenological development; and the number of people who borrow money of me "until to-morrow" and who "exchange checks" with me, would astonish you. Of course, to-morrow never comes, and the checks I get in exchange are unfortunately always drawn on the wrong bank. Diogenes, you may remember, spent his life in trying to find an honest man. I have tried, like Diogenes, to find an honest man, and with about as poor success as Diogenes. He was not a graduate of the American Institute of Phrenology, neither am I; and during the last ten years I have had my cash-drawer robbed (that is not as much fun as you imagine) by boys whom I would have trusted with uncounted cash, simply because I judged them by their general appearance, and did not study their heads.

Now, I have not prepared this elaborate speech that I am making, but I will say, in conclusion, that I think that no man should employ a clerk, no woman a servant, and no Sunday school a superintendent, without first getting a chart from brother Sizer. We all know that the ordinary recommendations are not worth the paper they are written on; a chart from brother Sizer is worth five dollars. The charm about brother Sizer is that he cannot tell a lie—that is,

he can tell a lie, but he rarely ever does. I have had him examine my school boys, and the truths he has told about them would make you stare. I remember one instance of a red-headed boy who was under his hands. He said to him, "My dear boy, you make a mistake in trying to become a book-keeper; you should be a milliner." Of course, all the boys laughed, and called him "milliner" during the rest of the term. That was ten years ago, and now he is settled here in New York, and spends his time in buying ladies' garments, trimming hats, and doing other decorative work, and in fact, he afterwards told me that at the time Prof. Sizer said that to him, he was buying all his sisters' dresses and trimming their bonnets and hats for them. I know of another snap shot made by Prof. Sizer over forty years ago, and when I have told this story I am going to stop, because, no doubt, Dr. Kingsley has been wondering when that long-winded fellow would stop. A young fellow came to the city to seek his fortune, and, of course, coming from the country, the first thing he did was to go to Fowler & Wells, and have his head examined. He fell into the hands of Sizer, and Sizer sized him up, felt of his head gently, looked into his eyes emphatically and steadfastly, and said so earnestly that the young man turned in his chair, "Young man, you should be a dentist, or a sculptor, or both." And the young man left his presence, and went to a dentist's office, and before night he was a dentist's apprentice. That man is forty years older to-night, but brother Sizer is the same age, he has not grown old at all, and he has obtained lots of money extracting old defective teeth, and supplying their places with the best of modern dental work. I am happy to say that I have some \$500 worth of his work in my mouth. And that is not all the work this eminent gentleman has done. He undertook about ten years ago to model and produce a marble bust of Christ, and

so well did he succeed, that it was praised by many, though one of his lady patrons, to whom he submitted the specimen of his art—she probably was not an expert critic—after looking at it carefully, and comparing it with the doctor, said: "Remarkable, remarkable likeness! Who did it?"

I have said about all I know concerning a knowledge of human nature as applied to business, but just at this point I am reminded of a story about a friend of mine who lived in the western part of the State, and edited a newspaper there, and he imagined he was a public speaker—just as I imagined I could speak when I was invited here—and once he went off into another part of the county to talk politics, and when he came back a friend asked him "How did you succeed?" and he said, "Oh, splendidly! splendidly! I covered the entire subject, the whole ground." "How do you know?" the friend asked. "Well, because they did not ask me to come back." Now I have covered the whole ground of the subject, but I am open to any questions any one may choose to ask, but I would rather they would submit them to me in writing, and send them to my office, and if I can answer them I will; but I trust, Mr. Chairman, that my remarks to-night will not have the effect of your not asking me to come back, for I promise not to speak on this subject again, nor on any other, but will come as a quiet listener at this beautiful feast of the muses and of oratory.

DR. NORMAN KINGSLEY—*A Reminiscence.*

The subject was assigned to me without consulting me at all, and I was a little surprised when I found it on the programme. Nevertheless, as I am in duty bound to do what I am told to do, just as Prof. Packard, my predecessor, has done, I will do the best I can. I am reminded that Wisdom and Folly go hand-in-hand constantly. Prof. Packard

has made his speech, and I am about to make mine. Wisdom and Folly went hand in hand when I accepted the invitation to come here. I was wise in accepting the invitation to come to dinner, but foolish in accepting the appointment to make a speech: nevertheless, ladies and gentlemen, as I am put down for some reminiscences, they may come to me.

I am reminded that this class and company are interested in the subject of heads—pre-eminently interested in the subject. Now, some people are born with big heads, some acquire big heads, others have big heads thrust upon them. I have understood that within the last two years there has been a new occupation developed in this country, that of making big heads; I understand that the Hon. John Sullivan and James Corbett are engaged in that business, and I understand, also, that they have taken in a copartner, Prof. Sizer. The arrangement is this, they put the big head on the man and send him to Prof. Sizer for him to measure it, then they divide. They follow this occupation, not "for protection, but for revenue only."

Ladies and gentlemen, I was born with a big head, and I once acquired a big head; I acquired it partly because it was thrust upon me. I think that is the only reminiscence that I can call to mind that will be interesting. I was in this city in the spring of the year, more than forty years ago, in fact it was forty-two and a half years ago when counted exactly. I was walking along Nassau street, and I saw the sign, Fowler & Wells. Just previous to that time I had read some phrenological books, and also in the little country town where I lived a phrenologist had said that I had one of the best-shaped heads in the academy, and I was pretty well set up by it. And as I saw that sign, it occurred to me all at once that it would be a very nice thing for Messrs. Fowler & Wells to give them an opportunity to

see that fancy head of mine, not for my own gratification, but purely to give them an opportunity to see it; so I walked into the front room and made the application, and was referred to the backroom, and was there introduced to Prof. Sizer. Then I began to wonder if that were his real name or a stage name. I never found out, for he has kept the stage name; as I understand, he goes by it right along, writes it, banks receive that name on his checks; so I take it for granted, though it has a stagy appearance and sound, that it is his real name.

I made my application to him and was put in a chair, and he began in his dexterous sort of a way; but the first question he asked (and this is where the revenue came) was, "Will you have a chart or a written description?" He said I had no Cautiousness, though my answer to his first question was, "What does it cost?" The truth was I had only \$25 in the world, and I wanted to get married, so I had to count the cost. You see a chart was then \$1, and a written character was \$3. I could not afford a written description, so I decided to take the chart. He went all over my head in a way that you must all be familiar with, as Paderewski fingers the piano keys. It was a gentle, beautiful, delicate touch. He felt of an organ here and there. It was not more than two minutes before I discovered that he knew his business, and I said to myself, "This man knows what he is about, he recognizes this big head of mine. It flattered me, and I thought it would be very nice for the folks at home to know about this, so I braced up and said I would take a written description. "Very well," he said, and he called in an amanuensis to take the notes. He went on, and it was beautiful, a great deal more beautiful when given as a written description than a chart, because why? It was \$3. I understood that. Suffice to say, I got my \$3 worth. I was told I should have the description in the course of three or four days; the

stenographer would write it out, and it would be sent to me, or I could call for it. I left my money, and in a few days I called for the written description, and it was handed to me. I put it into my pocket and went out on the street and walked along up the other side, and when I got where I thought nobody was looking I pulled it out of my pocket and read, "Mr. Norman W. Kingsley, taken at 129 Nassau street, New York, by Prof. Nelson Sizer, April 1, 1850." I said, "Ah! it's a good April-fool joke." I read the document carefully and laid it aside for twenty years.

In the meantime—now let me speak more seriously—I ought to have developed somehow. Twenty-five years had passed away, the same month, the same day of the month, exactly a quarter of a century from the time I went to see Prof. Sizer, I called there again. I asked if Mr. Sizer was in, and was told he could be found in the back room. I went back there and said, "Mr. Sizer?" "That is my name." "Do you examine heads now?" "I do." "Will you examine mine?" "Yes." He asked my name, but I said, "It makes no difference, I suppose, if I do not tell it. Just kindly give me an examination: then I will give my name afterward." He went through, and I was watching him closely. I have those two examinations here, and he has read them to-night. I am not going to make any remarks about them, and tell you whether they agreed or not; but I will say more seriously still that from that feeling that I had at first, that there was nothing in Phrenology, that it was really what is called in these days a "fake," used merely to flatter people; that they would take anybody and for \$3 buckle it on and give him \$3 worth; from that feeling I have now come to the conclusion that if it is not an exact science, it is as near an exact science as medicine, theology, law, or many of the other so-called sciences, and possibly a great deal nearer.

I firmly believe this, that if I had

taken in every respect the advice given me by Prof. Sizer that day, forty-two years ago, and followed it, it would have been very much to my advantage. And I will tell you if I had a son, as I have not (I wish to God I had), I would take him to Prof. Sizer and ask him to make an examination. I have faith in him and in his ability. I do not know whether it is psychological or what it is, but I have more faith in that man's examinations of heads and in being able to read their character than in that of any other man alive.

MRS. CHARLOTTE FOWLER WELLS—
Woman.

Woman is sometimes called the weaker sex,—in bone and muscle she may be so, yet he who claims to be the stronger readily concedes to woman superior power in the realm of morals and refinement.

Woman is by nature a teacher. She is always teaching. Whether it be by precept or example is for her to elect, but it will be as MOTHER that her good influence will be most felt. With the mothers of the human race rests the destiny of nations, and there is no grander field, no better soil for her to till. She loves and is loved; she teaches, directs, guides her sons and daughters while their minds are in the plastic state to be moulded. It is in her power to so lead them that they will form good habits or bad habits; will seek the good of their fellows, or self gratification. From their mothers, sons and daughters inherit dispositions and qualities of mind that lead to acts or tendencies in the right or wrong direction, to good or to evil, to upright and unselfish lives or to that direction which goes toward destruction. The *one* road leads to self-control and self-denial, the other to selfishness and a disposition to injure instead of benefit those in their power, to love others as themselves or to hate and harm them, to be generous and help the weak or selfish and hinder them, to elevate or to depress them. . . .

Under these circumstances the questions arise what can be done, or can anything be done, to help these mothers to so train the coming generations of men and women that they may be a blessing and not a curse to the nation and the era of their nativity? Shall they be so educated as to enable them to fill in the best manner their mission of motherhood? Or, shall despotic ignorance close to them all the avenues of learning *because* they are women? She should be prepared for the responsibilities of the position that is coming to her.

Just think for one moment of a world filled with people without criminals or crime, with no need for punishment, for prisons, for courts and all the paraphernalia of law, when every one shall be a law to himself. Such a condition is desirable. Can it be brought about, and how?

These are great questions and lead to others, some of which will be asked here, and every person may ask themselves such questions as may come by inspiration and endeavor to answer them, and act accordingly. Let this question come first—Is the adage true that if a person can control the appetite he can control all evil dispositions or tendencies. Then the question arises—Does the mother form those appetites in her sons and daughters that lead to intemperance and vice? If so, in what manner does she do this? It is supposable that she commits this unwisdom ignorantly, or not realizing what may be the result. How is it that the appetite for the simplest of food in the babe becomes perverted by wrong indulgence to crave that which wrecks the mind and character in the adult? The change is gradual, and perhaps is caused by the very kindest of feeling on the part of the mother. She wishes to give her child all the enjoyment that follows from the gratification of appetite, hence is trying to think up something new, and, ignorant of some of the constituents of the newly-adopted aliment and its possible effects, she gives it food that per-

verts the appetite and deranges the digestive system, and that leads to a craving for something stronger, until the *natural* appetite is entirely destroyed; the blood becomes inflamed and self-control and self-denial are forgotten, manliness is dethroned, nothing satisfies. *Gradually* has all this come about between babyhood and manhood. It is the *first* false step that leads to all the evils that grow from perverted appetite. Avoid that first violation of nature's laws, and thereby obviate the necessity for most of the machinery of criminal jurisprudence, and is it not true that with mothers rests the destinies of the human race?

True, hereditary tendencies have a place, but *enlightened* motherhood, properly guarded and surrounded, can greatly modify that, but much depends on the fathers, and they will be held to a strict accountability to the higher tribunal. Phrenology, physiology and hygiene can be made potent in the hands of mothers for the redemption of the world. None more than the mother needs what these sciences teach, none has so good an opportunity to apply them.

PROF. NELSON SIZER:—*The Institute.*

I see on the programme I am down, or have been put down by the Banquet Committee, to speak a word in respect to the American Institute of Phrenology. If you will bear with me for three minutes I will say what I may and give way to others.

You know, most of you, that I have been talking for six long weeks, two hours every day to this class, besides talking between times when people came in and wanted advice as to what to do with their sons, or what trade or business they should learn themselves. Sixty years ago Dr. Spurzheim was making his first and only visit professionally to the United States. On the 10th of November of the same year he

was called to a higher reward. He was the first man who was interred, and his the first monument erected, in that beautiful City of the Dead, Mount Auburn. The fact of his visit to this country gave great impetus to the new science. His lectures were widely reported. I read a report of them at 20 years of age, and I felt that a new life had dawned upon me. A few years later I became a phrenologist, and for fifty-three years I have been doing what I might to forward the cause. We taught classes early, and it may be a matter of interest and something new for you to know that Mrs. Wells (who sits by me, and has been working with me for the last forty-three years in the same harness, under the same roof, to forward this cause), taught the first class in Phrenology ever taught on this continent in 1835, and she has been teaching classes ever since; and now, fifty-seven years later, this latest class she has taught. I hope it will not be the final one.

Twenty-seven years ago there seemed to be such a call for instruction on this subject that the friends of Phrenology made an effort to have a bill passed in the legislature of the State of New York incorporating the Institute of Phrenology. It was before the legislature in 1865, and it had passed some of the stages toward enactment, but it went over till the next year, and it was finally passed April 20, 1866. Then we had a centre, then we had an incorporated school, we could give diplomas and do systematic teaching to some account. It had been a fact, that before this, some men were trying to lecture upon Phrenology, and were not doing very good work. Some would come and take a dozen lessons, others would come 100 miles just to take one or two lessons, and would go back and say they had been instructed by Fowler & Wells, and some such persons gave very poor satisfaction, and people wrote to us about it. We made up our minds

that we would have an Institute where people could come and take a full course. We have now taught, under our charter, twenty nine classes--this being the twenty-ninth class. The first class was in 1866, I gave twenty-four of the lectures; Mr. S. R. Wells, one lecture; and Dr. J. V. C. Smith dissected the brain, making twenty-six lectures. We had six students who paid us \$100 each. The next year we gave about forty lectures and had fourteen students. We have been teaching classes every year, and during two of the years we taught two classes, so this is the twenty-ninth session in twenty-seven years.

The influence in public opinion which the American Institute of Phrenology has started, fostered and enforced, has been marvelous. Speaking of what the Institute has done, we have graduated 545 students in twenty-seven years, that is twenty students on an average. If we look at the history of Yale College we find for the first twenty-four years it graduated 141 students, less than six students per annum. Ours numbers an average per annum over twenty for the twenty-seven years. If we had had about 200 years as Yale College has had, and also such fostering care of the wise, good, generous and beneficent, we might already have done as much good for mankind as that beneficent institution. When Rev. Mr. Wells, our first speaker of this evening, was talking about what Phrenology could do for Christian character, I was thinking what it might do for the individual. Brother Packard has told what a single examination revealed in reference to a boy. I remember the time very well. I gave the lecture he spoke of in 1882, and two years later they wanted another lecture. Then Mr. Packard told Mrs. Wells in my presence what happened at the other lecture.

The Institute has done much good work. A man became a student twenty years ago; he was the pastor of a

church called the Christian Church; he had a small congregation; he got a very small salary for preaching, and by much and persistent church work was wearing his life out; he had not taken a vacation for many years. He took the PHRENOLOGICAL JOURNAL and got interested in the subject of Phrenology. He first wrote to us, saying he was poor and could not pay anything, but he loved Phrenology so well if he could only get the tuition he thought it would greatly aid him in his work. We wrote for him to come and get the tuition without money and without price. He told his brethren he wanted to be away for a few weeks if they would kindly consent; that he had not been away for six or seven years, and wanted to go to get some new ideas; that he wanted to visit New York and hear the big guns preach; see how they managed their charity institutions, etc. He came to the American Institute of Phrenology; he looked pale and thin, as if he had suffered from malaria and was laboring pretty hard. He stayed and listened to the lectures and graduated. A little while after he got home he wrote me a letter and said: "When I look in the faces of my people I say to myself, 'Great God, have I thought respectfully of this person or disrespectfully of that one?'" He preached as he had never preached before, and in the course of five or six weeks they had to carry in camp stools, and the house was crowded. They heard of him in the capital of the State; invited him to come there to preach, and they settled him at a salary three times as large as he had before. That all happened inside of six months. Within this year he wrote me from the Pacific Slope that he was at the head of a college, and that he had much to thank Phrenology for in view of his present work.

We have graduated 545 people and sent them out into the world. Some have made a great deal more money out of Phrenology since they have graduated

than we have been able to save. One man graduated at eighteen years of age; he was a handsome fellow. He went out to the Pacific region, found a girl with whom he fell in love and married, as he should have done, and we congratulate him upon it; and he wrote us within a year from Seattle that he had a \$250 house to listen to his lectures on Phrenology, and that they had to stop taking entrance money because there was no more standing room in the house. He is still, at twenty-six, continuing to do much for the world, teaching young men how to find proper pursuits; teaching people how to choose companions for life; how to mate themselves so as not to make mistakes. If you only knew how much people consult me on this subject. I am an old man and they are not afraid to tell me about such things. One lady had a picture that she brought to me and I said to her, "Do not marry that man; he is after your money; he merely wants your money. He will not treat you fairly. "What will I do?" she said. "Go to Europe." "But he will follow me; he hangs around me about all the time." "Give out that you are going to Chicago, and when you get there return about, go down the St. Lawrence River to Nova Scotia, and from there to Boston and on to England." So I got them separated.

Thus Phrenology is doing work for the world little by little, and I believe to-day that the 545 graduates who have gone out from this Institute are doing for the world a work that is permanent, leading men from the error of their ways, and thereby hiding a multitude of sins and opening a glorious vista for the future, of which as yet we have no conception.

The visit of Spurzheim to this country awakened in Amherst College several young men as followers. Henry Ward Beecher was one of them, and he preached Phrenology as long as he lived; talked it right from his pulpit.

He said, "I believe in Phrenology, not that it is perfect, but it is the best exposition of the mental faculties that has ever been evolved." The Fowlers started from Amherst at the same time, 1834, and have done a great work. We are trying to do our best, and we intend to work clear to the last, and peradventure, if we have achieved some good, we may receive the blessed words of welcome, "Well done."

PROF. H. S. DRAYTON--*Old and New Phrenology.*

It is one of the fashions or fads of the day to draw contrasts between the past and the present, with reference to costumes, practices, theories and beliefs—of course, for the purpose of showing the superiority of our era, and how much our forefathers were behind in everything. In the practical sciences and arts we are told the last half of the 19th century beats the old folks "all out of sight." We hear of old school and new school in art, pedagogy, medicine, physical science, religion, etc., until we are almost ready to denounce the whole list as an imposition on rational intelligence, and exclaim in terms of Shakespeare, slightly modified, "A plague on all your schools."

The field of philosophy, in a special degree, has been the battle-ground of the *old* and *new* for ages. From Pythagoras to Spencer the centuries have been filled with the proclaimers of new ideas and the defenders of the old. Hence, if we hear the cries of men in this closing decade of 1900, asserting the discovery of great and invulnerable truths, we should not feel astonished any more than certain sensible people in the Greek center of learning were 1,860 years ago, when they heard that this or that one had propounded a new and wonderful theory. There may be an evolution, I grant you, of most valuable truth, but somehow it comes in so gradual a manner, usually, that we find ourselves be-

lieving and applying it almost unconsciously.

The novelty of things, that some people who want to pass for scientific advocate, consists mainly in the terms and phraseology that are invented. This day is remarkable for its facility in inventing names. Chemistry, biology, anthropology are crammed with derivatives *ad libitum, ad infinitum*, from Greek, Latin, etc., and every new dictionary (and we need a new one every year) very properly is announced as "containing many thousand words not found in any previous dictionary."

In a sphere so important as the functions of the brain, it would be expected that any fresh light would be hailed with enthusiasm; and this seemed to be the case for a time in those early days when Gall and Spurzheim went from city to city proclaiming their epoch-making truths, but a little later wise fellows here and there began to question, to except, to doubt, to object, on one ground or another, and as for the great new facts that the world seemed hungry for these wise fellows said, "Why they, in one form or another, had been known long before, and no special credit should be given G. and S. for advocating them." And G. and S., Combe and Broussais, Abernethy and Mackintosh replied, "Certainly, a great deal of guessing had been done in the times before, but now we have the solid truth about mind and brain, and we must thank these German doctors for showing us the way to it."

A little later we have Dax and Broca building on the foundation of G. and S. and developing a center in the brain for language about where Gall had said it was located. Then a little later we have Fritsch and Hitzig and Munk exploring the convolutions of dogs, cats and monkeys with an electric probe, and then announcing to the world that the muscles have centers of innervation in the brain. What excitement, then! The world of physiology and psychology

rang with their names. Hurrah! new light on brain function; hurrah! now it is demonstrated that the brain is divided into areas having special duty and service in the economy of life. Hats are thrown up; great enthusiasm reigns in the societies and academies of the learned.

But now we venture to ask "What of the old Phrenology, with its gracious, helpful tenets regarding the mind and character of men?" "Oh," one of the muscular disciples replies, "that is *passee*, exploded, relegated to the limbo of chimeras and fallacies. Our system of muscle action is the new and true Phrenology. The world has no longer any use for the old." "What! why then Abernethy, Bell, Andral, Whately, Elliotson, Broussais, Pinel, Caldwell, Mackenzie, Howe, Buttolph, Carnochan, Dickens, Emerson, Silliman, Cook, Beecher, the Fowlers, Wells, Sizer, Rockwood, Packard, Kingsley, and a host of other good and useful men in their generation, must have been victims of a sheer delusion." "Yes, poor men, they did not seem aware of the trap into which they had fallen. Why, the *old* Phren. has not a leg to stand on, while the new—well, it has the substantial basis of the galvanic battery, sulphuric ether and the surgeon's instruments. You touch a convolution in the head with your electrode, and presto! look out! a leg kicks out vigorously or a hand clinches itself *a la* Sullivan, or a jaw wags sullenly, or the eyes turn out suspiciously. I tell you this new Phrenology goes it on muscle, and for that reason has an endless claim on the world's gratitude."

Ah, we have caught the idea; it is reflected by our great American centers of scholastic erudition. Harvard, Yale, Princeton, etc. There brawn counts, and society in tame subservience bows to the champion of muscle, whether on the diamond field, in the boat race, or the prize ring. Oh, you defenders of the old Phrenology, how insignificant you

must feel to be left so far in the rear, hugging your psychic centers to your brain, and feebly, is it, insisting against these doughty champions of muscle that your intellectual and moral and sentimental innovations are greater than muscle, and lie back of all muscular action.

Some readings of mine lately among living authorities that the world of science respects, chanced on passages like the following:

"Increase of volume of brain due to culture and intellectual labor appears chiefly at the frontal lobes, which are the seat of the intellectual faculties. It is especially the anterior of the skull that advantageous conditions enlarge."
—*Parchappe, La Cassaigne, etc.*

"The savage head is mainly developed in the base. So also the criminal is distinguished by the large proportional area of the parietal and temporal lobes."
—*Benedikt, Lombroso, Bordier.*

"Now in what consists this the grandest achievement of nature's laws? In what but the development of creation in the *genus homo* of the anterior and superior cerebral lobes—the superadded instruments of altogether new functions."—*Dr. J. G. Davey, Journal of Psycholog. Med., London.*

"Each brain has its own peculiar growth, as shown externally by the varying shape of the head. . . . The primary condition of good brain growth is good bodily growth."—*J. Crichton Browne, Birmingham Lecture.*

"It is now quite generally conceded among those who have given special attention to the subject, that the anterior lobes of the brain are the organs of the pure intellect and reason, the posterior lobes of the passions and propelling powers, and the upper portion of the moral faculties. It is *furthermore* conceded that it is entirely probable and consistent with analogy, and with what we know of the brain that its various faculties may all be separately localized

even to a greater extent than has been claimed by phrenologists."—*Dr. G. M. Beard.*

"We have, however, other evidences which go to show that the frontal regions of the brain (which are larger in man than other animals) are associated with higher intellectual functions. . . . So far the facts of experiment and of disease favor the views of the phrenologists, viz., that with the development of the anterior part of the brain there is a corresponding development of the higher intellectual powers; but investigation is still needed to thoroughly explain the fact in physiological terms."
—*Prof. Ferrier, Manchester Sc. Lect.*

While scanning these we thought that we must be reading some droppings from the tongue or pen of those old fellows we named a moment ago, but no; these are contemporaries and a jostle with the muscle fellows. Surely our stalwart champions of a new and muscular Phrenology must be a little oblivious of existing conditions in the mental atmosphere? Or, is it that, like the dog in the fable, they had a while ago the real bone in their mouths, but, becoming enamored of its shadow in the mist of chloroform vapor and galvanic current, grasped at that, and in so doing dropped the solid thing?

MARY T. HAYWARD—*The New York Association.*

After the wisdom, wit and eloquence to which you have listened, it would seem a somewhat difficult matter to interest you in so plain and practical a subject as "The New York Association." Around it hangs not the glory of past achievements, for it is, as yet, too young to have achieved much. Still, during the comparatively short period of its existence, its efforts have not been without effect. No meeting has failed to produce an attendance, and through its instrumentality the public have been entertained, interested and instructed by Professor Sizer, Dr. Drayton, Miss

Helen Potter and others. Its audiences have shown a ready appreciation of the topics presented to them, and are constantly increasing in numbers. Its members are earnest and willing to work. So, we look hopefully forward to its future and we expect, if this, the first year of its existence may be taken as a prediction of the years that are to come, that it will do good and lasting work for the cause in which we are so deeply interested. We believe that the world needs us. We know it needs the "practical system of mental philosophy" which we are striving to teach it through our association. We wish there were many associations of a similar character. There is both room and need for them. "In union is strength," and it behooves us to take advantage of the fact. The tendency of the age is toward co-operation and we must make haste to put ourselves in harmony with it. Co-operative efforts can succeed where individual action fails, and the sooner Phrenologists grasp this truth the better for themselves and their science. The power of co-operation is a mighty one! Witness the force of its operation in the associations for various purposes in the many departments of life! This powerful factor should be utilized to advance the cause of Phrenology. In every village, town and city in the land, there should be associations in which the facts and principles of the science may find a home. Every person here, if he or she desires, in a very short time can succeed in organizing such an association; and through a combination of efforts, the merits and importance of the system would be more commonly known and recognized. With such recognition would come a more universal acceptance of its truths and teachings. Phrenology would make great strides and become a most important factor in the improvement and uplifting of mankind in general.

Not long since I noticed in the papers, a verse—not poetry; just a little collec-

tion of rhymes—and some of the lines were these:

"If you have a thing to say, say it:
Don't take half a day,
If your thought has little in it
Crowd the whole thing in a minute."

I had a thing to say and I have said it. I think I have taken a little more than a minute, and as the hour is late I will not tax your patience nor claim your attention much longer. Although I know some of you would be willing to listen longer to any remarks in connection with this beloved study.

In closing, let me speak to those graduates living in New York and vicinity, who have not yet united with us, and urge them to do so at any early date. We would like to make our organization as strong as it is possible to have it. We wish the co-operation of every eligible person interested in the work. Every member we add to the roll is an increase of force and power.

Friends, we have need of you! And we think we may truthfully say that you have need of the New York Association.

JOHN W. SHULL—*The Alumni.*

Our association has not much of retrospection, and we can receive little inspiration from our past work as yet. Our work is chiefly in prospect. We have accomplished something, but a great work lies before us. We have mapped out our field. We know what we want to do. We have our ideals, but they are perhaps fifty years ahead of the present.

As alumni of the American Institute of Phrenology, we are pledged to support our *alma mater*, and the idea for which it stands. We have assumed a share of her labor and responsibility, and I, as one among you, rejoice in bearing a part of the burden, which the Trustees and the Faculty have hitherto borne alone. I rejoice in an opportunity to aid in the advancement and dissemination of Phrenology, and in perpetuating the influence of the Institute.

Two years ago our association of graduates was formed to promote brotherhood and unity of interests among us. It was to be the nucleus around which all the phrenologists of America should gather. This was the social side. But life has other purposes than social enjoyment. Effort is the measure of life. Work is the vital principle of every organization. There never was a really successful, enthusiastic society or club which merely existed. There must be something to stimulate all our better elements of character and enlarge our intellectual horizon. There must be the inspiration coming from personal effort. There must be work for every member. We may meet here annually and have our "love-feasts," but they will at length become insipid and dull unless we have "labor-feasts" with them. I feel that we are all in sympathy with this movement, and only need to understand our purpose.

There are two great works before us and they will constitute a perpetual sphere of effort for willing hearts and cultured brains.

We are pledged to support the Institute. Its greatest present need is a permanent home, that it may concentrate its energies in increasing its effectiveness as a college. Last year, at the suggestion of Mr. Lockard, a movement was begun to secure a building fund of \$5,000, and in less than twenty minutes nearly \$1,000 were subscribed by those present. Much enthusiasm was manifested. This year the effort was renewed, and the new alumni did nobly, but much more still remains to be done. We appeal for aid to all men, who have means above their wants and who feel the value of Phrenology. Surely no better opportunity is offered to aid in the uplifting of manhood and womanhood. All such donations will make for righteousness, and a higher life among men.

We are pledged to support the idea which the Institute represents.

We must disseminate Phrenology. Its

truths must be spread abroad. The people are calling for advice and self-knowledge; and this is a wide field. The practical work of lecturing and examining heads will always employ the vast body of our graduates, but the rarer spirits among us are wanted to do higher work.

Some one must take Phrenology into the schools and colleges, that every child may receive its truths. Some one must carry it into the legal and medical fraternities. Some one should interpret insanity and crime and lead to needed reforms in the treatment of the unfortunates in our asylums, almshouses, and prisons. The positive moral teachings of Phrenology should be carried into the halls of Senates and Assemblies. It should be brought to the altar of the churches and inspire her teachings.

A Chautauqua course should be arranged under charge of the Institute, that systematic studies of human nature might fill the leisure hours of busy men and women.

Institute extension should be inaugurated, whereby courses of lectures on the theory and practice of examining heads might be given to home-students, who have taken the Chautauqua course. The Institute should enlarge its curriculum and extend its course. It should require an examination on entrance, and its graduation should depend upon a final test examination in all subjects taught. Its diploma should signify high standing to the graduate. It should also confer the title of Doctor of Phrenology.

The life, happiness and prosperity of men at many times, are as fully promoted in the hands of the phrenologist as in those of the physician. They come for advice on which health, social happiness and business prosperity will depend. These *patrons* should be insured the opportunity of consulting competent advisers and protected from charlatanry and ignorance, and our fair name would be secured against the

disgrace which grossly ignorant pretenders have cast upon us and our science in many communities.

But the idea must not only spread. *It must grow.*

Must it rest where Gall and Spurzheim left it? Must it remain stationary while all other sciences advance? I trust not. We must take broader views. We must catch glimpses of the new fields of mind-study which are yet unexplored:

"But," says some one, "if we begin doubting anything old, or believing something new, or making independent studies, there will be differences of opinion among us, and people will discredit Phrenology and say: 'There are many dissensions and differences among you. How can we believe what is so unsettled even among yourselves.'"

Would anyone discredit the whole system of astronomy because the Lick Observatory gave a new moon to Jupiter? Would anyone question the known facts of astronomy, because celestial photography has revealed a few more fixed stars? Would anyone ridicule the whole system of Geology, because Sir. J. W. Dawson found his Eozoon in rocks hitherto believed to be devoid of life? I trust to the hard, solid sense of the people. I believe that they can distinguish between destruction and progress. We should not fear to make advances.

Phrenologists should learn the art of taking plaster casts, and whenever any notable development is found, a cast should be taken and a record kept of the peculiar traits of character. This will lead, at least, to a new confirmation of truth, perhaps to new discoveries. And, if the artist can not part with his only bust, let him make a duplicate and transmit it with its record, to the Institute, to form a part of its collection.

We should study the combinations of faculties by hypnotic excitation. First, the organs should be excited singly, and a record made of their expression. Then

each organ should be excited in combination with one other, until all possible double combinations are made. Then combinations of three or more. Valuable results in mental analysis would certainly follow such experiments.

Another subject demands attention. The physiologists have discovered supposed centres of musculation and sensation, and they seem to occupy the very same cerebral parts to which have been ascribed by the phrenologists other functions. An opinion is afloat that one of these systems must be in error. Some physiologists think they have demonstrated the falsity of phrenological claims by such discoveries, while some phrenologists are inclined to discredit the physiologists' methods. I (not to say we) think that the centres of musculation are only a physiological phase of the old phrenological or psychological organs. However, the subject is open for study.

Temperamental classification demands still further consideration.

Organic quality should be critically studied. There should be no radical differences among us on so important a subject. Is it a basic condition in heredity, or a resultant of temperament? How does it affect mental life? How far is it possible to cultivate it? What are its physical signs?

The relative influence of heredity and education in forming character, should be determined by facts, not mere theory.

Length of fibre as a measure of power should be discussed, for some certainly have very incorrect conceptions of brain-structure and growth.

Our present classification demands attention, and many of the faculties need keener, fuller analysis. Spirituality, Mirthfulness, Human Nature, Individuality, and perhaps others will certainly bear further study and fuller interpretation.

Many other questions occur to us, but there is one crowning work which I desire to see accomplished. Phrenologists

should make especial study of the anatomy of the brain, in order to demonstrate its structure by the unfolding method.

And now, if any among you make new discoveries, if you can make keener analyses of what is known, if you find a better explanation of mental phenomena, if you find new applications of the truth, we want you to speak. Our annual alumni meetings will open up an arena, to which all earnest students will be welcomed.

MISS M. LORETTA MORAN—*Former Students.*

I scarcely know what to say to you in behalf of the large army of former students and the 500 and more graduates of this Institute. Our illustrious mother in Phrenology, Mrs. Wells, has in the past year, through her sketches in the JOURNAL, given us priceless information regarding their efforts and fidelity to the cause. Their record of self-sacrifice and devotion to humanity at large is eloquent with deeds and incidents of stirring interest to the student of to-day. In her own inimitable style she has told us of the past, and it remains for me to speak briefly of the students of to-day.

All over this broad land there are students of Phrenology who are quietly but surely exerting a powerful and refining influence on their associates in every phase of life. Men of all professions have learned the inestimable value of this science; and to these quiet, earnest workers I would pay the tribute of appreciation.

The name of Mrs. Wells seems to be the only woman's name identified with the Phrenology of the past; but with such a leader and model, what woman need hesitate to follow?

All honor then to the women who have entered the phrenological field, the one profession in which she is most heartily welcomed by the "stronger sex," and whose sentiments I voice in

saying "This is a sphere especially adapted to woman." Be not surprised, then, when you hear the answer of a noble mother in reply to the question: "Why do you, a woman with home and children, go to study Phrenology?" "That is the very reason why I should study Phrenology." In the past few years many mothers have entered the phrenological field, and are supporting and educating their children by their earnings. Behold, too, the array of wives traveling with their husbands; both husbands and wives graduates of this institution! And what more charming picture could be presented than brother and sister as graduates engaged in this profession; and this we also have among us. What a contrast this class is to the one of 1885, from which graduated fifty noble, stalwart men, and only one little woman!

Lecturers on Phrenology being so much in demand, many of our students travel in circuits, visiting the same towns once or twice a year; some make home gatherings the special feature of their work. The seaside and mountain resorts provide a harvest for many workers; the usual way being to have an office open all day to the transient public, and in the evening to visit hotels, and make examinations in the public parlors. Winter resorts are visited in the same way by a few of our enterprising phrenologists, where they have usually found a hearty welcome.

The phrenological outfits and advertising facilities of to day are superior to those of former years, and contribute largely to the success of the traveling phrenologist.

I should be pleased to name the workers in the field, and mention many incidents illustrating the good work they have done, like starting many in the right path; unravelling the mystery of domestic discord; re-uniting broken friendships, and many other noble services to their fellows, one of which it would have made it worth while to have

lived. I might even tell you of the unknown-unheralded enthusiast, who expected to make a fortune in Phrenology the first year, and, having failed, as he would have done in any other profession under like circumstances, he retired from the field blaming the public instead of himself; later, to renew his courage, he takes another course at the Institute and finally has become one of the shining lights in the profession.

And now in behalf of all former students, I welcome the class of '92 to our ranks, to share our labors, and to assure them that a nobler, loftier profession could not be chosen by man or woman than this beloved science of Phrenology.

S. G. MOSHER—*Our Class.*

I think the part of speech-making has been well canvassed e'er you called upon me. The close of such a programme reminds me of a story told by a friend. There were a number of people collected together for the evening, and they called in a phrenologist to examine their heads. He examined one after another, and made some very humorous remarks about their characteristics. There was one fine little fellow who wanted his head examined badly, and he would keep putting himself in the way, but they did not seem to notice him; but just passed on from one to another. Finally he got through, and said, "Well, now I have examined all the heads." The little fellow spoke up and said, "Oh, no, you haven't; you haven't examined mine yet." The phrenologist took out his handkerchief and took off his glasses, and said, "Well, it is getting rather late in the evening, almost too late to read fine print."

The Class of '92 has come together from all points of the compass; they have come together and shown a great interest in the science of Phrenology, because on every hand they have seen where a knowledge of this science would benefit mankind. In political life we

have seen where it could have been used to advantage. In social life we have met so many persons who are unhappy because they are not understood. In business life we have observed so many young men who are wasting the best part of their lives because they are not in the right places, and if they feel some prompting to take up a profession they do not have the encouragement of their friends, and the result is they go on in the same line of work as in the past. We have seen in domestic life where the mother has been too tender in teaching and feeding the precocious child, and when it advances and goes out into life he is unhappy and makes others unhappy.

This science might be nicely compared with scenes in the western country of a bright morning. We go out to take a walk and the mountains in the distance look very near, the atmosphere is so clear; but we keep on walking and walking, and we might walk until the next day and not reach the mountains. If you are intent on having your way, and do not like to be outdone, we would advise you to get up early in the morning and keep at it late in the evening. So, in starting in the science of Phrenology, you want to get at it early in the morning and stick to it, grasp it in the mind, take it inside, have it as a foundation. One could spend a lifetime in profound study of this beloved science. We intend to proceed and to grasp every opportunity of knowing all we can of it.

If you talk with the man who has had his walk in the morning he always refers to it as one of the most pleasant parts of the day; so, when the different members of this class have reached the height of their ambition, they, too, will refer to the period of their early walk in it as the most pleasant of their lives.

The class at first seemed to be timid in expressing to each other their future intentions, but in a short time you could see collected here and there little groups talking over their plans, and they re-

ceived thoughts from each other that would either improve their plans or make them more firmly resolved to carry them out. I have heard of some excellent plans that have been concocted.

We intend to show to the world that the truth in regard to Phrenology that has been unfolded to us while we have been with our instructors has not been thrown away. We intend to do all we can for the science, and we challenge any class to outdo us in promoting it.

To the Phrenological Society of New York we wish to express our thanks for promoting our interests while here. To the committee and those who are influential in making this banquet a success we express our thanks. To our instructors we would say a parting word; they have so faithfully imparted to us the truths of the science of Phrenology that their good deeds will always live in the minds of their pupils.

SOME WORK FOR THE NEW YEAR.

IT is proposed to commence in the January number of the JOURNAL a series of articles in relation to the different faculties most required in different professions and industrial pursuits, entitled "Human Pursuits, and How to Study Them Phrenologically." The first article will be on the Lawyer, and will be followed by articles in relation to the other different professions and industrial pursuits. The great thought with most people who come to our office for examination is, "What can I do best?" and advice in this line as well as on other points belongs to every examination. Advice should also be given as to health, and how to secure it and build it up if it be weak; how to select companions for matrimony and for business associations. "What kind of a partner in business will be best for me? Somebody would work with me well, and what kind of a man should I select for a partner?" "How can I build up

my mental fabric so as to make it vigorous and harmonious? How can I regulate my temperamental constitution so as to get the best results? How can I curb the passions that are too strong, and cultivate those sentiments and faculties that are too weak?" are questions often asked.

Readers of the JOURNAL, if they have questions in regard to how to control and regulate the different faculties, and what points are required for the different professions, may write us on the subject, and their letters will receive consideration in the articles in question.

HEADS AND FACES, AND HOW TO STUDY THEM.

THIS subject will also be taken up; there is nothing more interesting than the human head and face; nothing is more varied; it constitutes the textbook of human investigation. We are compelled to see it, and to think about it. In the lecture room and in the church, we see people whose heads and faces are peculiar, and it is common to hear people say, "Did you ever see such a queer head and face? What do you think of such a head and face?" They have some opinions as to what such heads and faces mean, but they are vague; strangers are often misjudged by observers. A preacher attended the American Institute of Phrenology some years ago, and when he went back to his congregation he looked it over through new eyes, and he was astonished that he had respected some of his congregation so much more than others. A face that was freckled, and not very comely, might have a brain highly developed in intellectual and moral qualities, while those who had fair and interesting faces might have a disposition that was not desirable. At all events after he had been preaching awhile his house became crowded, and too small for his congregation, and he had to move into larger quarters. He understood men better, and could preach better. This

department of Heads and Faces we intend to make attractive and a marked feature, so that a volume of the JOURNAL, on this account alone, will become a book too valuable to be lost.

LIZZIE BORDEN.

THE murder of Mr. and Mrs. Borden in Fall River, Mass., at midday some months since, and the mystery which hung over the case for days and weeks filled the land with wonder and terror, and finally the suspicion which settled upon Lizzie, the daughter, and her commitment to prison for trial, for the murder, has been the melancholy marvel of the season,

Lawyers and others who have an interest in criminal jurisprudence, as well as writers historical or sensational, bring to our office photos, or send us woodcuts, smooth or rough, from every part of the country for our opinion of the character. Anxious mothers come with or send a photograph of a young man who is a candidate for the honor or emoluments of the position of son-in-law, to get our opinion of his talents, worth character, social qualities or capacity for making a living, and especially if he is adapted to be the husband of a daughter who is present in person or by picture. It is, therefore, no surprise when a person says, "Please give me your opinion verbally or in writing of the original of that picture."

On the 27th of October last, a photo was sent to our office with a request for a brief estimate of the character, which was given as printed below. It was published in the *Chicago Evening News* of November 4, a copy of which was sent us. We clip the following from that paper:

"The photograph of Lizzie Borden, from which the accompanying cut was made, was given him (Mr. Sizer) without a possible clew by which he could discover its identity. At the end of fifteen minutes' examination he gave me

this 'analysis and criticism,' to use the technical phrase of Phrenology:

"Oct. 27, 1892.—Lady: We see in this portrait practical talent. The fullness across the lower part of the forehead evinces large perceptive faculties as a group, making her bright, quick to see, to know and to remember, giving the talents necessary for practical education, for art, mechanism and for business.

"The head seems to be broad in the sides above and about the ears, showing bravery, energy, severity and a strong desire for ownership, and laying the



LIZZIE BORDEN.

foundation for good business talent and the tendency to push the cause which has business involved in it to a successful termination.

"The face indicates power. The broad cheek bones and the prominence of them, the massiveness of the lower jaw, as it makes an angle to get up toward the ear, show vital power and the tendency to be thorough and severe.

"The mouth indicates determination and resolution. The breadth of the head above and about the ears shows courage, selfishness and executive ability.

"She appears to have large firmness, that is shown in the height of the head,

on a line from the opening of one ear to that of the other over the top.

"We think she has a pretty good share of self-esteem. She is self-willed, courageous, high tempered, secretive, fond of property. She is not a thinker and reasoner; she is a critic, but she is rather light in the reasoning power, though amply developed in the abilities which relate to practical knowledge and the ability to be ingenious and artistic.

"If the back and top of the head were available it would be an aid to the full estimate of her character.

"She appears to have more courage than prudence, more determination than pliability, more force than restraint of mind.

"NELSON SIZER,

"President of American Institute of Phrenology."

ON THE REQUISITES FOR CHILD TRAINING.

A CORRESPONDENT of the *Western Rural* has been studying the above subject to some purpose, as the following abstract of his views will show:

As the bud of mind expands, and blossoming ideas crowd to the fore, it becomes necessary to check or encourage as the tendency is toward evil or good. It is right here that character begins to form for life, which is to influence for good or evil. Too great care can not be taken at this period of life for the misery or happiness of the child's future is trembling in the balance, its teachings are its judge that condemns or blesses. In the way most children are brought up now, there is usually manifested a tyrannical disposition, and an obstinacy that brooks no word of command. This state of mind in its incipiency, must be subdued, even though the traditional slipper be called into use. In a word, the child must be made to obey its parents. Extravagant outbursts of passions must be subdued and the duty of children to parents taught

and illustrated so that conviction seizes the growing intellect to the great good of the child and satisfaction of the parents. The duty of obedience must be impressed on the plastic mind, and all surplus selfishness nipped in the bud. Sympathy and fellow-feeling should be encouraged, and a charitable benevolence to playmates be praised. When old enough to understand much of talk the why and wherefore of conduct should be fully explained, showing the influence exerted on others, and the quiet and happy effects on society at large. But the culture and training on the moral side of children is not the only training required.

Physical training is equally necessary to the future welfare of the child, for intellectual culture alone will not furnish the good things of life. Labor not too excessive is the panacea that brings health and temporary prosperity, hence the economical exercise of the muscles is the *sine qua non* to success. The exercises which give play to the greatest number of muscles are to be variously used, as walking, hunting, and gymnastic feats, etc., and every child should be taught to use both hands alike, or, in other words, pen, hammer, and saw should be used equally by both, making a true ambidexter. This enables him to rest the tired hand till it recovers its strength. The reader will perceive the great advantages of being ambidextrous both in field and shop, for in many places one hand can not be used while the other readily does the work in hand. This thing as a rule must be taught in childhood to prove successful, and we must not forget that early impressions remain with us through life. The present condition of society is a hard one to begin upon, but perseverance will eventually so educate our girls that they will be vastly better prepared to carry out the programme of childhood education—slowly return to the ordinances of nature as revealed in the statute of God's law.

BICYCLE RECORD MAKING.

THE field of human effort rapidly widens in every direction as civilization advances. This appears in the amusements or sports of society in a



marked degree. For instance, riding or driving the bicycle has attained a position of prominence in recent years, and now with the marvelously perfected machines turned out by numerous manufacturers, there is scarcely an aspiring

This number of the PHRENOLOGICAL JOURNAL is illustrated by photos of some of the "record breakers" in this new field of competition. As in all instances where physical exertion is carried to extremes, excessive riding or racing on the bicycle is likely to result in injury to the health in some form. It is not necessary here to analyze what parts of the bodily mechanism play the principal role in riding the wheel; it is sufficient to say that as in walking, running, rowing, wrestling, etc., by excess, an undue strain is placed upon the heart, muscles, lungs, motor-nerve apparatus, and other organs, which is likely to cause not only temporary discomfort and ill-health, but also permanent injury or break-down. It is true, a distinction may be made between short spurts, taxing one's powers to the extreme for a few minutes, and long feats demanding endurance; the former can best be withstood by the youthful, and, within limits, may even be beneficial; the latter, best



youth in the land who has not enjoyed to some extent, the exhilaration which comes from this mode of locomotion.

withstood by the mature;—but in either case, the temptation being, when the world is looking on, ready to applaud or

to sneer, to tax one's energies to the utmost both as to power and endurance, harm is apt to follow the practice.

The habit which some riders have, especially on the "Safety," of bending forward, is certainly very uncouth, and if continued long might result in permanent bad and unphysiological form.



Mr. Johnson's picture represents length of limb, activity, self-poise, persistence, observation, absence of fear.

On September 22 last, Mr. Johnson set out to lower his own astonishing flying start time of 2.04 3-5 for the mile, with running horses as pace makers. He started off at a pace few who saw

him believed he could maintain, making the quarter in 29 1-4, and the half in 58 3-5, but he kept it up, reaching the three quarters in 1.28 1-2, and finishing the mile in the astounding time of 1.56 3-5 the quarters being made in 29 1-4, 29 3-4, 28 1-4, and 29 7-20. It was an exhibition of speed not believed possible for a horse, to say nothing of a man. It seems as if no human being could go faster, and yet the record of this season of '92, now closing, warns one against prophecy. Johnson's physique is rather curious, and hardly appears an ideal for a record-breaker; but his muscles are said to be like steel, and his performances have certainly tested their temper. He is 6 feet 1-inch tall, and weighs about 140 pounds.

As will be seen by a group picture champion bicyclers, like other men, differ in some regards, but they have one feature in common, namely, muscle and muscular power. Phrenologically, Zimmerman is very unlike Berlo and Taylor, two others of much notoriety on the wheel, and physically also; there are indications of greater toughness, suppleness, elasticity and spring about his muscles and bones in proportion to their size. These qualities, however, evidently exist in high degree in the other two, otherwise they would not stand among the first out of thousands of riders.

In the intellectual region of the brain the perceptives stand out rather prominently in [all, particularly weight. Physically a striking feature is the chest development, and all know how severely the breathing capacity is taxed in running and all similar feats. R.

☞ THE TEMPERATURE SENSE.—Noiszeroski has been testing with a delicate instrument *Le Topothermoesthesiometre*) the temperature sense on different portions of the body. By observations on twenty persons he found that those portions of the cutaneous surface endowed with exquisite tactile sense also showed in high degree power to localize the thermic points. For instance, the finger tips. ••

THE PRIMER IN LITERATURE.

THE primefunction of literature, at any stage in the development of man, is to stimulate his imagination and reasoning powers by presenting to him conceptions which lie beyond the immediate reach of his experience. The great consideration to be observed, therefore, in putting literature before the child, is to present, in succession, forms which will appeal to his expanding powers, and in turn enlarge those powers for the apprehension of still larger, nobler forms. One is not to consider so much the gradation from easy to hard words, from simple to more complex sentences, as the application of the law of procedure from the known to the less known, from the familiar objects and notions to the same in unfamiliar relations.

Practically, the task is to find literature for the child, not to make it. The permanent in literature springs from the necessity of the writer to create, not from the attempt to fit the creation to the needs of the reader. A common illustration is found in Robinson Crusoe, which lives generation after generation with the young, though Defoe had no thought of that audience when he wrote the book; while every generation witnesses the death of books written after the pattern of Robinson Crusoe, for the benefit of the young. In like manner, the great bulk of literature prepared for the young is ephemeral, and has no place in the formal education of the school-room. That literature only is to be used there which is permanent, has stood already the test of time, or, if recent, has the unmistakable note of the permanent. Indeed, one of the greatest achievements of the teacher is to fix in the child's mind the distinction between the permanent and the impermanent. To this end every true device should be used, and chief among them I should place these three:

First, given the piece of literature which is to confront the child, I would

have every word, and, if necessary, every phrase in it, familiar to the child before he reads the piece, so that when he comes to read it all mechanical difficulties shall have been overcome; then his mind is free to receive the full impression of what he reads; then reading is a pleasure, not a task.

Second, the drill precedent to this enjoyment should be in exercises, not in literature. The words and phrases which are to occur in literature are beforehand to be combined and recombined in simple exercises of a colloquial nature. By this means, the child comes early to distinguish between reading-matter and literature. These passages of literature occurring at intervals in his book are so many illumined stages toward which he is traveling. I should like to see a primer in which the literature was printed in gold, and the intervening exercises in black.

Third, I would make it a cardinal principle with the teacher not to talk about literature, nor to pick it to pieces. The time for enjoyment through the immediate perception comes early; the time for enjoyment through analysis comes late. I would not even, in the early stages, attempt to connect the literature read with the writers who produced it. I would do nothing to distract the child's mind from pure enjoyment. The greatest help a teacher can render is to read the passage in hand simply and sympathetically, without comment, and, above all, without criticism. If she can sing it, so much the better."—*H. E. Scudder in the Atlantic Monthly.*

FLESH-EATING AND MORALITY.

THE distinguished Russian writer, Tolstoi, thus speaks of in the *New Review* animal diet in its relation to conduct and character:

"I only desire to establish the propositions that, in order to lead a moral life, it is necessary to observe a certain sequence in good actions; that if a man

is serious in his aspiration to lead a good life the practical manifestations of that desire will necessarily unfold themselves in a certain order, and that in this order the abstemiousness (self-mastery) is the first virtue which he will have to cultivate. In the pursuit of the virtue of abstemiousness he must again observe a certain definite order, and the first step therein will be abstemiousness in food-fasting.

"In the practice of fasting the first thing from which he must abstain, if he really and truly aims at leading a good moral life, is animal food, and this for the intelligible reason that, not to speak of the passions it engenders and fosters, the consumption of animal food is plainly immoral, because it demands an act which does violence to our moral sentiments—viz., murder—and is encouraged and kept up only by men's greed of gold and their appetite for savory food. The reason why the first step in fasting and in right living is abstinence from animal food has been admirably formulated, not by one man only, but by all mankind in the persons of its most accredited representatives during the course of human history.

"But why, one may ask, if the illegality—i. e., immorality—of consuming animal food has been recognized by mankind for such a long period, have people nevertheless persisted down to the present in ignoring this law? This question naturally suggests itself to those who are prone to be guided less by the light of their own reason than by public opinion. The answer to the question, however, is that all moral progress (and moral progress is the essence of all progress whatever) is a work of time, is accomplished slowly, but that the sign of genuine progress, as distinguished from casual advance, is its uninterrupted continuousness and its ever-increasing rapidity.

"The vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's

kingdom upon earth, not because vegetarianism itself is such an important step toward the realization of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that form which it must necessarily assume, and has truly begun at the very beginning.

"It is impossible not to rejoice at this, just as it would be impossible for people not to feel glad who, after having vainly endeavored to reach the top of the house by attempting to climb up the walls from various sides, at last meet at the bottom step of the staircase, and, crowding together there, feel that there is no way of reaching the top except by ascending that staircase and beginning with this first and lowest step."

MOTHER'S EVENING SONG.

Two drooping lids shut out the day,
Two tired eyes forget the world,
Two little hands bid care away,
Two little feet at rest are curled.
Darling, good-night, O gentle sleep,
Dear stars of love thy vigils keep.
Good-night, sweet one,
Sleep sweet, sleep long,
Thy day is done,
Night croons her song.
Good-night!
Good-night!

Soft breathings tell me rest is sweet,
Dear smiles reflect dear visions bright,
Fond prayers for her I still repeat
While whispering to my child good-night,
Darling, good-night dear, Heaven guard
well,
My love, good-night, once more I tell.
Good-night, sweet child,
This kiss my prayer.
Sleep sweet, sleep mild,
Nor dream of care.
Good-night!
Good-night!

O, pillowed wreath of tangled gold,
Dost know the love that guards thy rest?
O, little life, how were it told
To better prove my fond bequest?
Darling, good-night. Kind angels stay
In loving watch 'til beams the day.
Good-night good-night,
Dear little girl,
Thy dreams be bright.
My precious pearl.
Good-night!
Good-night!

—GEORGE E. BOWEN.

NOTES IN ANTHROPOLOGY.

The Pueblos.—In *Scribner's Magazine* for September Charles F. Lummis writes about the Pueblo Indians, whom he considers the most striking ethnologic figures in America to-day. He says: "Physically, mentally, morally, socially, politically, the Pueblo need not shun comparison with the average of his lately-acquired countrymen, and he even affords luxuries to which the superior race has not yet risen. As an Indian, he is a paradox; as a human, he is unique in the whole world. He is the one racial man who enjoys two religions, irreconcilable, yet reconciled—one Pagan in which the forces of the universe, the processes of nature, the very animals of use or danger—all are deified—the other Christian, for the Pueblos were made converts to Roman Catholicism at the time of the Spanish conquest, and are as sincerely Catholic as Pagan, although the Pagan is innermost. He also has two currencies, millenniums apart in the world's ripening; two sets of tools as far apart as the stone age from the locomotive; two sets of laws, one coeval with Confucius, and the other with the Supreme Court; two languages that preceded us; and two names, whereof the one we hear was ratified by Christian baptism, while the other, whereby he goes among his own, was sealed upon his infant lips with the spittle of a swart god-father at a Pagan feast. It is the sole aborigine on earth who inhabits many-storied buildings, and the only man who ever achieved in our land such architecture of unburnt clay. He is a hereditary and immemorial farmer, who learned neither architecture nor agriculture from us, but gave us our first lesson in that which is a fundamental of farming in an area equal to 25 per cent. of our whole country—irrigation. The Pueblo is neither Aztec nor Toltec, but, racially, he is a palpable Mongol. He even finds often the same inter-slipperiness of b and r. It is not essential, however, to infer his migration from China *via* the Northwest, though the Navajo, his nomad prodigal son, speaks still the tongue of the great Tin-neh

tribe of Alaska, and is himself called Tin-neh by the Pueblos. But migration has ceased to be our only ethnologic alternative since equivalent development was thought out. The most important ethnological effect of the coming of Spain was to make the Pueblo from a sedentary to a fixed Indian. Instead of continuing to play chess with his cities across a three hundred-mile board, he was now limited. To each of his communities was given a governor's grant of land, and upon that grant he must stay. Thenceforth there were no town migrations, and these grants have been confirmed by our government, so the Pueblo lives not upon a reservation, but upon a United States patent. Crime is practically unknown among the Pueblos, but for the occasional minor lapses, there is sufficient punishment, but never any unnecessary violence. The social corner-stone is not the family, but the clan. The descent is from the mother and not from the father; that is, the children follow the mother's clan. The spheres of the sexes are clearly defined, and women are always treated with great respect and consideration. The family relations are very beautiful. The children are never spoiled, never disobedient, almost never quarrelsome; parents, never neglectful and never harsh. Conjugal fidelity is as general as with us. The Pueblo was a prehistoric monogram, and punished unfaithfulness with death. Personally, the Pueblo is of medium but robust stature, admirable neck and trunk, never consumptive, scarcely ever too fat, with magnificent black hair which is not coarse, and never leaves him unthatched. He is, physically, above the average of his new neighbors, and lives to a great age. His face is far from our idea of an Indian physiognomy, and is a creditable index to his contents."

Early Art.—"There is no doubt that art was an early acquirement of mankind, for even at the time when the cave-dwellers of the Dordogne appeared, art had passed beyond the figures of the primeval age.

These figures were arabesques and geometrical forms, and were produced by chipping stone in the late palæolithic age. Symbolism controlled in no small degree the evolution of art, and commingling of symbols soon became a canon of art. The Egyptian, Chinese and Chaldean types are characterized by mingling of inscriptions and drawings, and in the latter an abundance of symbols and hieroglyphics appear. Imitation, undue minuteness and repetition were especially noticeable then, and these qualities are now noticeable in the art of the insane. In the early races the sense of color and its contrasts were deficient. Primeval and mediæval art exhibit the same peculiarities, and they, too, appear in the insane, who also have a tendency to attach occult significance to trivial analogies. According to Lombroso, the chief characteristic of art in lunatics is absurdity in drawing and coloring. This is supposed to be due to an exaggerated association of ideas, so that the connecting links which would explain the author's meaning are lost. According to Ruskin, the difference between the higher and lower artists, is that 'all great men see what they paint before they paint it, not daring to alter one jot or one tittle of it as they paint it down.' The greater the power of association, the more vivid the picture, and the more vivid the picture, the greater the need of manual exhibition to symbolize the clearness and rid it of an injurious, subjective element. On this principle turn the differences in the products of the imbecile and dement from those of other insane artists. In the insane there is a conservative factor which is absent in congenital paranoiacs, who are further advanced in degeneracy."—*The Journal of Mental Science*.

The Rights of Turkish Women.

—Turkish husbands, as a rule, do not tyrannize over their wives, when these are of the same nation as themselves, nor will they ill-treat them. With the exception of the restrictions about meeting other men, husbands are usually very indulgent, and when brought up in Europe, though permitting their wives to serve them, will still treat them in everything with proper respect. In Constantinople, a woman may upbraid a

man in the street, and even ill-treat him with impunity, as her victim well knows that a harsh word from him would take him instantly to the station house. In fact, in Turkey, women are treated by the laws with a tender chivalry which would bear comparison with any European country. On a woman's marrying with a private fortune of her own, the law binds it so closely that her husband can not touch it, except by her free will, and then only if she names him her steward. In the case also of deception on the man's part, as to his real position—that is, if he be of low extraction, and has not stated it before marrying—a word from the wife to the *cadi* will oblige him to divorce her, and settle an income on her for some time. The same thing will occur if the man be unable to keep his wife in a way worthy of her position. But no other excuse will permit a wife to leave her husband without forfeiting not only the sum settled on her, but even her own private fortune. The reason given for this is that women are much more liable to misfortune than men, who can work for themselves, so that it is preferable for a wife to live unhappily with her husband rather than to leave him and starve. On the other hand, a woman who leaves her husband's house for her father's cannot be brought back, though the man is free to leave her utterly destitute if he wishes. In Turkey, a divorce has not all the weight attached to it by Europeans. A woman divorced from her husband is not treated with contumely, even in the highest classes, and often marries again, this being caused by the facility with which a man may divorce his wife. There is no court to go to, and no trial to ensue. A man simply states to his wife that he has divorced her, on which she will go away, and the man having repeated the same to the *cadi*, will have an act of divorce written which he will send to her. If it is the first or second time that this occurs, he may take her back again without any formality ensuing, and it will be only after the third time that she will be lost to him forever. Seeing the ease with which this may be done, it is not surprising if men abuse it, and divorce their wives for a fault which is hardly worthy of a harsh word. However, in the higher classes, it is not so general as in the lower,

where a man often divorces his wife for a badly-cooked dinner or an unsewed button, knowing very well that if he repents of it, he may have her back before evening.—*The Nineteenth Century*.

Relation of Climate to Crime.

—Now we have a factor to consider in our study of crime that is an important one, and its bearing upon the heredity view is far from insignificant. Prof. Bosco, who has made a comparative study of the statistics of homicide in Europe, shows that, while in eight principal states in Western Europe—Spain excepted—with a population of 128,500,000 people over ten years of age, there are 2,777 annual trials for murder. Italy, with 25,000,000 individuals of like age, has 3,606 such trials. France, Belgium, England, Scotland, Ireland, Austria, Holland, Germany, with six times the population of Italy, only furnish three-fourths as many murders. The statistical tables of Dr. Bosco place the civilized nations of Europe, Scandinavia and Russia excluded, in the following ascending order of homicidal criminality: Holland, England, Germany, Scotland, France, Belgium, Ireland, Austria, Hungary, Spain and Italy—a scale affording suggestion to the psychologist.

Hippocrates believed that all regions liable to violent changes of climate produced men of fierce and stubborn disposi-

tion. Buckle declared that the interruption of work caused by instability of climate leads to instability of character. Quetelet says that the number of crimes against property relatively to the number of crimes against the person increases considerably as we advance toward the North. Another eminent student of French criminal statistics, M. Tarde, confirms the opinion of the latter authority, and admits that high temperature does exercise an indirect influence on the criminal passions. But the most exhaustive investigations in this problem have been recently undertaken in Italy by Signor Ferri, whose criminal statistics of France show that crimes against the person rise with the temperature, those against property do the reverse. Clearly, climate has a great influence, but how about India, which is far less homicidal than any European country? India has not half as many homicides annually as England. With this example before us, then, whatever climate has to do with fostering these crimes may be obviated by a better form of social organization. Here racial distinction comes in, and Prof. Ferri's table gives this sequence of races, namely: First, the Teutons; the Franco-Celt; the mixture of Slav, Latin and Teuton in Austria; then the Magyar; lastly the Latin. Latin-American, accordingly, is more homicidal than the Anglo-Saxon North.



NEW YORK,
December, 1892.

SYSTEMATIC MORAL EDUCATION.
ELEVENTH PAPER.

OBEDIENCE A PRIMARY ESSENTIAL.

THE recognition of variety in mental constitution as an inheritance is funda-

mental to a correct system of child training. This fact applies to the whole mind, and must be taken into consideration fully as much with regard to the moral or self-protecting faculties as with regard to the intellectual if the education of the child is to be an approximation to completeness. In one, the moral instincts by transmission may be strong, and early indicate an influence in the child's conduct. Then it becomes a comparatively easy task for his guardian, if he or she understand the condition, and have fair judgment in the matter of training, to promote their de-

velopment in a proper direction. In another these instincts may have been impressed upon the infant organism in a feeble degree; nevertheless, if the child be not imbecile, the tendency of their evolution into an active and influential state under guidance at all judicious is not only probable, but a resultant to be expected. A benign law seems to be operative in the human economy whereby the instincts, physical and moral, contribute to the improvement of the individual who may be handicapped in the start by infirmities of the body or of the mind. This law becomes manifest in its action, especially when earnest effort is made to overcome the infirmities. So the record of human life is radiant with myriad examples of men and women who have overcome the seemingly impossible, and achieved splendid victories over weaknesses of the flesh and defects of the mind.

It has been said already that we do not lack a basis for moral education in theoretical psychology. Indeed, we have a science of mind, well formulated, that is sufficiently practical for the need of the educator. Early in the present century the moral powers were differentiated by the great leaders of psychological thought, and the physiologists have only made their categories and elucidations clearer by defining the physical relation of mind. That there are subtleties in the interchange of moral amenity, as shown in the complex life of modern civilization, must be admitted; nevertheless, in their essential nature, the principles of moral conduct are simple and positive, admitting of no intermediate or cross factors. Truth is truth—a direct, open quality in the ex-

pression—be it language or attitude. Any deviation, any attempt at compromise with regard to fact, is to falsify or misrepresent its nature.

In the relations of childhood simplicity of statement and conduct is the natural expression of the simple, immature state of brain and mind. To the child, matters present mainly two conditions—good or bad, true or false—and intermediate relations are not understood. Pursuing then a procedure of moral instruction that is consistent with this status of the child mind, the parent or teacher can impress upon that mind a habit of moral view that will serve it as a standard in youth and age, imparting a bias toward correct and truthful conduct that even vicious surroundings and evil example in adult life may not counteract.

Of course it is not to be urged that methodical culture of the moral sentiments requires the co-operation of those who exercise by right any control of the young mind. They *must* act in sympathy and harmony, never in opposition, for the promotion of a steady and substantial development of the child's moral powers.

We have referred to the primary expression of child faculty as being instructive, and related to its needs as a young animal, and that correct habits should early be fostered in their gratification. Its eating and drinking, sleeping and exercise or play, as important hygienic factors, should be guided according to the best the parent knows of physiological rule and practice. It should always be remembered by the tutor that the little human being's *innocence* implies spontaneous action in

response to its feelings and instincts, and a lack of consciousness of the moral quality of its conduct. Thus it comes to be an early requisite that the child should be *obedient*. Nothing is of higher importance in child training than a prompt acceptance on the part of the little one of every demand of his parents, and this altitude of the dawning normal mind is possible, if care be taken at the start to impress it. Some organizations, we grant, appear to be so endowed by a peculiar heredity that in infancy they exhibit a spirit of opposition or a stolid indifference to the parent will, yet these, we are confident, may be controlled by a gentle, yet persistent effort. The parent who looks into her infant's face with a kind and steady expression, in which the little one can read—if it can, as yet, read the features at all—no uncertainty with regard to the mother's requirement, is quite sure to control. Many repetitions of the same quiet demeanor and gentle force may be required ere the object may be obtained but in time it will be obtained, and success in one line implies success in others. The child that has learned the habit of taking its food at a certain time, of going to sleep in its crib at a certain hour, of the evening without a murmur of discontent, has been placed in the channel of happy moral evolution.

But, it may be ventured, with reason, suppose that a child has inherited powerful instincts in what we term a selfish or propensitive direction, how can they be exhibited improperly or in opposition to parental will unless there have been erroneous and vicious impressions made upon the plastic sense of the child? Knowing naught of the moral quality of

conduct, how is that conduct to take any definite form without some leading that has been directly or indirectly given it by its older associates?

That early training which consists chiefly in *negations* is to be condemned, as setting the dawning intelligence at fault with regard to what is the right course; and the parent, however, who begins her instruction with simple directions and rules, exhibiting right and true action, and in his or her own *conduct* especially, shows a careful following of truth and consistency will impress the child with right methods.

The adult reader will, we think, agree that crying at children "Don't do this," "Don't do that," the common way in domestic life, is a very uncertain sort of training. How often is heard "Oh, you naughty boy, why do you do that? stop it immediately:" or "What a bad child! I'm ashamed of you!" in the upper walks of social life; and beyond these exclamations of displeasure, and others like them, nothing is said or done to give the little offenders either a clear understanding of the naughtiness of their acts, or what should be their conduct in similar circumstances.

Young dogs and horses are trained in habits that strain their naturally strong animal instincts, the success and extent of the training depending upon the care and perseverance of their owner. Very striking results are obtained by those who devote themselves to the education of these animals; their natural propensities being controlled to a degree that would seem quite impossible to one acquainted only with the average roadster or house dog. A St. Bernard or spaniel, for instance, that has been

trained to watch the property of its master, might starve to death in the presence of a basket of food that he had been ordered to guard. Can it be more difficult to give a child sufficient power to control its lower instincts than to train a brute? We are unwilling to accept any proposition that would impute a lower susceptibility to the human creature.

Obedience being the first step in the training, it becomes necessary at the time when the expanding intelligence of the child inquires why it should obey, to explain in terms of simple reason the expediency and necessity of its submission to control. Then comes the opportunity to sow in the little inquirer's mind seed thoughts of moral truth. It is necessary to successful teaching of any art that its elements should be demonstrated objectively to the mind of the learner so that those faculties that relate to the practical exercise of the art shall be enlisted in its service. Moral teaching adapted to the intelligence of the young naturally awakens the moral faculties to some recognition of the principles involved, and the intellect being appropriately instructed, guides the moral expression.

Therefore, it follows in relation to obedience that the sentiment of reverence that is chiefly concerned in an essentially conscious expression—of obedience—needs to be appealed to and developed through a clear explanation of its nature and part in the every-day life of young and old.

The nature and function of the sentiment of reverence has been recognized in the writings of philosophers, from the time of Virgil to the present day. It induces respect for what is great, elevated

and honorable, inspires deference to authority and submission to natural superiors and guides. Hence, as Dr. J. P. Browne says: "It must be regarded as an important safeguard against ill-digested leveling principles of innovation and a supporter of order and established government * * * In every well constituted mind the feeling of respectfulness greatly enhances individual happiness, and adds to the delights of social intercourse. A man may love goodness, and admire loveliness, be faithful to his attachments, and assiduously attentive to the object of his affections, yet if he be deficient in the sense of respectfulness, his love may sometimes wear the hue of selfishness, and his tenderness lose its grace by being robed in the garb of condescension. There will be wanting that 'subordination of the heart' that never fails to inspire confidence and greatly to augment the value of kindness, by removing from its escutcheon every symbol of self-love. It imparts that degree of respect for the opinions of others, which is essential to the forming of just conclusions in regard to circumstances in which our own predilections might lead us, in its absence, to be unjustly dogmatical. Thus does this affection form one of the moral harbingers of peace, by directly serving to restrain those feelings, which are, in their nature, opposed to conciliation."

Modesty, unobtrusiveness, a patient restraint of oneself in circumstances that annoy or irritate, are largely the outcome of active and well-trained reverence.

The above statements, in definition of the normal operation of the faculty on

which obedience depends for its primary manifestation, show its importance as a fundamental property in moral culture, and suggests relations to other qualities that demand the almost equal attention of the teacher.

CEREBRAL NERVE FIBERS RELATING TO THE UPPER AND LOWER EXTREMITIES.

P₂UL BLOCQ and M. Onanoff presented their observations upon this subject before the Academy of Sciences, Paris, July 25, 1892. They say the nerve fibers of cerebral origin are represented in the cord by the direct and crossed pyramidal tracts.

As these fibers can not, except in the pathological state, be distinguished from other white bands, they based their estimate of the comparative number of fibers going to the arms and legs upon studies in cases of disease, especially cerebral hemorrhage, followed by descending degeneration.

They counted, on the one hand, the number of fibers of cerebral origin in the pyramidal bundle in the cervical region immediately above the cervical enlargement, and, on the other hand, the number of fibers of cerebral origin in the pyramidal bundle in the superior dorsal region, and, taking the difference, they arrived at the conclusion that the superior member receives about three times the number of fibers of cerebral origin as the inferior member. This proportion would be even as five to one, if we take into account the relative mass of muscles of the two extremities.

The following are some of the important deductions to be drawn from this observation: (1) The upper extremities to which are destined the larger number

of nerve fibers of cerebral origin are, as we know, especially used for intelligent and conscious movements, which call for a maximum intervention on the part of the brain, while the inferior members are principally employed in automatic and unconscious movements; (2) we have here also an explanation for the more marked reflexes in the abdominal members, as they are less under control of the brain: (3) again, it accounts for the fact that in hemiplegia, due to hemorrhage in the brain, the arm is usually most affected, and recovers its lost power more slowly than the leg.

THE LATE ELECTION.

THE people have spoken at the ballot-box, and with an effect that has surprised the most astute politicians. A "Waterloo" for the Republican party, that may surpass most efforts for its explanation on that side. So far as Mr. Harrison is concerned we opine that he views his defeat with comparatively little regret. The distressing bereavement from which he suffers, as every true man must suffer in the loss of a devoted wife, is sufficient to incline him to a life apart from that imperative publicity which is inseparable from an office of great responsibility. As regards the political change, or "revolution," in affairs administrative, we have little fear of disaster to the republic, despite what some zealous ones may declare. There is patriotism and honor in the ranks of the successful side, and change is, morally considered, a proper thing in the holding of civil office, that the other fellows may have an opportunity to show what they can do for the people. It is not well for us, as individuals, to have it all our own way. We are sure, ere long, to become "rutty," and more or less indifferent to consequences. The discipline of being "laid off, occasionally," is healthful; it sharpens faculty, and stimulates to doing our duty well, if not better, than the other fellows appear able to do it.

Our Mentorial Bureau.

To Our Correspondents.

QUESTIONS OF "GENERAL INTEREST" ONLY WILL be answered in this department. But one question at a time, and that clearly stated, must be propounded, if correspondents shall expect us to give them the benefit of an early consideration.

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also. Some correspondents forget to sign their names.

WE CAN NOT UNDERTAKE TO RETURN UNAVAILABLE contributions unless the necessary postage is provided by the writers. IN ALL CASES, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage, or what is better, a prepaid envelope, with their full address. Personal and private matters addressed to the Editor by name will also receive his early attention.

AN ERROR of proof-reading occurred in the report of Dr. Capen's paper (read at the late meeting of the Institute Alumni) in the November number on page 237, near top of first column. The phrase, "mucous co-ordination," should be "muscle co-ordination;" also the word "effecting" in the same column lower down, should be "affecting," as the reader must have perceived.

MUSCULAR MOVEMENT AND EPILEPSY.—J. J. T.—The operations on the brain for the relief of epilepsy, are made in accordance with the diagnosis of disease affecting a certain part of the brain, which diagnosis is based upon peculiar muscular movements of the patient in the early part of the epileptic attack. If it is seen, for instance, that the convulsion usually begins with spasmodic movements of the arms, it may be inferred that there is disease in the parietal lobe of the brain, at that region which is thought to innervate the arm muscles. It must be remembered that the proportion of cases indicating epilepsy, due to actual brain disease, is comparatively small; functional disturbances are for the most part the exciting cause. We shall have more to say on this subject later.

CHILDISH OLD AGE.—QUESTION.—Will you please, through the columns of your excellent journal, define childishness in old age?—J. P. B.

ANSWER.—The "childishness of old age" is an expression of comparison, likening the mental peculiarities of declining years to the unsteadiness and inconsideration of childhood. The actions and thoughts of children are impulsive, and influenced by passing events because every path is to them a new one, and the instrument through which they act (brain and body) is immature and unseasoned by time. Old age, for a very different reason (decline of brain and bodily power), brings about the same result to a degree, and to a degree only; that is, the mental faculties become less steady and constant in their action, the subject becomes whimsical, unduly influenced by immediate conditions, and helpless as a child.

INCREASE OF CRIME.—H. J.—While ignorance has much to do with evil doing, we must declare our adhesion that the drinking habits of society constitute the chief excitant of the lower or selfish nature to that disorderly influence in the mental economy that results in crime. In the report of the late Prison Congress Standing Committee on Police, it is stated that gambling and the social evil are chief factors of crime. We are ready to admit the prominent part these iniquities play in immoral life; but insist that they would be far less influential as factors of evil were it not for the nurture they receive in the dram shop and its social drinking. Take away the dram shop and you remove a fundamental source of mind disturbance; for it is the intoxicant that suppresses the action of the higher intellectual and moral faculties; and so either stimulates or permits the unregulated action of the propensities and animal instincts.

CURLY HAIR AND CHARACTER.—S. T.—According to some observers, curly hair intimates vivacity and freshness of mind; a

ready appreciation of conditions; quickness to perceive meanings and suitability in thought and action. Fine, curly hair, we are told, is associated with high organic quality and a refined spirit. One who has such hair is disposed to athletic culture, and is a natural artist or poet. The anthropologist classifies in one large group the people having hair that is wavy or curly, and these people form the highest type of race—including, as they do, the Europeans for the most part, and their kindred of the American continents. Straight hair may intimate a steady, positive, determined nature, find it, as we may, in civilization or barbarism. That a similar quality of hair may have one significance in the masculine and another in the feminine member of society we do not believe.

Perfection of Long Distance Telephony.—The first public demonstration of talking through the telephone over one thousand miles, was made October 18, the conversation taking place between New York and Chicago. Mayor Grant, Prof. Alexander Graham Bell and others being at the New York end; Mayor Washburne, W. G. Hubbard and others being at the Chicago end of the wire. At one point of the conversation Prof. Bell's photo was recorded by flash light at Chicago, one thousand miles distant from the subject.

Will the time come when we can talk without the medium of a wire?

PERSONAL.

THERE are over one thousand physicians who are members of the Medical Society of the County of New York. Dr. Charles Carroll Lee was elected president of this society at the October meeting.

THE REV. THOMAS A. HYDE, who lectures on Elocution before the Phrenological Institute, is a genial man, with a good development of the vital temperament. One does not feel nervous in his presence.

JOHN W. SHULL, whose articles have instructed the readers of the PHRENOLOGICAL JOURNAL, stands as straight as a rod, and is clear and precise in speech and dignified in bearing.

THE friends of diet reform and the higher philosophy of human being, will be pleased to know that there will be published soon, a biography of A. Bronson Alcott, prepared by Prof. F. B. Sanborn and Dr. William T. Harris. It will contain a monograph of some seventy or more pages written by Emerson, who had in mind its publication as part of whatever authorized biography might be written.

CASSIUS M. CLAY, the veteran diplomat, soldier and anti-slavery advocate of Kentucky, has presented his fine library, statuary and paintings to the county in which he lives, for the nucleus of a public library. General Clay is over 80 years of age, and we think the only living near relative of Henry Clay. His country house is probably the most unique in the State, and there, in a forest of trees planted by his own hands years ago, he has for a long time lived the life almost of a hermit.

WISDOM.

"Thou must be true thyself
If thou the truth would teach."

SOME souls there are like the cactus blossom, surrounded by a prickling mass of ugliness, themselves a marvel of sweetness.

What a state of society is that in which the birth of a child may be a calamity to its family.—*Arthur Schopenhauer.*

The hermit's hut, where evil was decried,
Contained its evil, till the hermit died.
To have a house completely free from sin,
Go out yourself and let no person in.

LIFE is too short to be wasted in petty worries, frettings, hatreds and vexations. Let us banish all these, and think on whatsoever things are pure and lovely and gentle and of good report.

Why have your great artillery assail
The house we crush beneath the finger-nail,
Or fire a pop-gun at a massive wall,
Whose demolition needs a cannon-ball?

WHEN the hour of death comes—that comes to high and low alike—then it's na what we hae dune for ourselves, but what we hae dune for others, that we think on maist pleasantly.—*Sir Walter Scott.*

REV. HEBER NEWTON believes that "health is the basis of character as of fortune." He says, "There is a physiology of morality.

Purity of mind naturally grows out of purity of body." [In part.]

RIGHT-DOING is a very simple thing, but right-doing is not always an easy thing. A straight line is the shortest line possible between any two points; yet, as a practical matter, it would be easier to draw a dozen crooked lines than one straight one in off-hand drawing.

MIRTH.

"A little nonsense now and then
Is relished by the best of men."

A MAN'S sins are his creditors, and like them they are sure to find him out.

WHY is Mr. Gillott a very wicked man? Because he makes people steel pens; and then says they do write.

"How is it, young man," he said, "that you make \$3,000 a year playing base ball, while I, a college professor, can only make \$2,000?" "Well, I don't know," was the reply. "I 'spose a man's intelligence governs such matters."

"SUPPOSE you get home rule for Ireland, Pat. Would you be satisfied?" "I would not" "What would you want next?" "Oirish rule for England, sure."

MRS CHROMOLIT—"My dear professor, pray tell us what in your opinion constitutes the difference between romance and realism."

Prof. Freex—"Romance, my dear madam, makes us wish we were what we are not, and realism makes us disgusted with what we are."

Youth is the time 'tis said to show
Your quality and mettle;
At all events it is the time
When lads dispose of themes sublime
That sages cannot settle.

CHILD—"Mamma, I am afraid to go to bed alone."

Mamma—"God is everywhere, my daughter. He will watch over you."

Child—"Well, wasn't He watching when uncle's house burnt down?"



In this department we give short reviews of such NEW BOOKS as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor the Editor with recent publications, especially those related in any way to mental and physiological science. We can usually supply any of those noticed.

ROLAND GRAEME, KNIGHT. A novel of our time, by Agnes Maule Machar, author of "Stories of New France," "Marjorie's Canadian Winter," etc. Cloth, \$1.00. New York. Fords, Howard & Hulbert.

The opening chapters of this book will please the readers who seeks more than sensationalism in a story. It strikes at once into the heart of its subject. Dealing with character as found in the better lines of life it shows in a few sentences contrasts that are as real as they are striking.

In developing her theme Miss Machar deftly portrays a scene between two of the principal personages—the æsthetic and rhetorical clergyman, the *Rev. Cecil Chillingworth* and her hero, *Roland Graeme*, the spirited young journalist who would "ride abroad, redressing human wrongs." Following closely upon this, other scenes and characters come rapidly upon the stage, little *Cecilia Travers*, a beautiful child in poverty-stricken garb, the *Rev. Mr. Alden*, a clergyman of the hearty, Christian, helpful kind, *Mrs. Travers*, the dying mother of the quaint little maid; *Nora Blanchard*, a lovely and womanly young woman, healthful of soul and body, who devotes herself to the poor young mother; *Mr. Alden's* delightful family, including the charming *Grace*, through whom one instinctively feels the entrance of a romance for *Roland Graeme*; and an afternoon tea, which collects more of the *dramatis personæ*.

We are reminded of a book by Mr. Tourgic, as we scan these pages, in which that author sketched his views on "Christian socialism," but we think the writer of "Roland Graeme" has caught the spirit of

that subject with a closer grasp, and depicts some of its essential phases with a keener insight. She certainly shows a practical familiarity with the "seamy side" of life, and portrays many of the miseries of "the other half," and it is well that the comfortable members of society be—as they so often are, these days—brought face to face with the troubles of their less fortunate neighbors. The book bears evidence that its author has pondered well the problems of the day and studied their treatment by the best economic writers and industrial experimentors.

We think that the effect of a general reading of this book will be wholesome; even the mere novel reader who retains any taste for what is stimulating rather than exciting, intelligent rather than sensational, will enjoy Miss Machar's story.

A CURIOUS DISQUISITION of the English Language, and a Plea for Improving its Orthography. By S. P. Gruwell, M. D. Alliance, O.

A glance at this brief and well thought-out pamphlet shows it to be no recent caprice of the author. He has devoted much time in the years past, to the study of the subject, and indicates a profound understanding of the difficulties and needs that any attempt at improvement involves. He has sought to carry out the plan formulated in the following abstract from his written preface. 1st. To provide in his alphabet a distinct letter name for every distinct elementary sound. 2d. To use no letter in spelling whose sound is not distinctly heard in the proper pronunciation of a word. 3d. He claims, therefore, that in the classification of the sounds (letters), of both vowels and consonants, is more scientific, in regard both to the physiology and philosophy of speech, than any other so far prescribed, and is superior to those systems in which old letters are used with designating marks, which tend to complicate the learner's work. Dr. Gruwell properly urges for his system, and any other that makes claim for attention, that one principle observed, should be that of making every letter used in spelling *exactly* the same in the word as it is in the alphabet, for anything short of this is unreasonable and bewildering, and should not be tolerated by the progressive educator.

PUBLICATIONS RECEIVED.

PHANTOM DAYS. A novel. By George T. Welsh. No. 58 of The Sunnyside series. Price, in paper, 50 cts. New York, J. S. Ogilvie.

HYGIENIC REQUIREMENTS of School Furniture. By G. A. Bobrich, Civil Engineer. Paper, 50 cts. Exchange Printing Co., New York.

The author properly founds his views on anatomical and physiological data, and furnishes useful suggestions with several striking illustrations of improper desks and sittings, too commonly found in schools.

CATALOGUE OF CHARLES SCRIBNER'S SONS' PUBLICATIONS AND IMPORTATIONS, with Fall announcement of new publications.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE. By Dr. William H. Holcombe Chicago: Purdy Pub. Co.

Here we have the substance of this much abused subject in a nutshell. The author discusses it in an elevated style, and pleasantly.

THE MAGAZINE OF POETRY. Quarterly. October number received. Published by Charles Wells Moulton, Buffalo, N. Y.

This number contains sketches of twenty-six candidates for poetic honors, with specimen verses. The majority have a portrait inserted. We note in the list such favorites as "Father Ryan," Joaquim Miller and Adelaide Proctor.

THE DIGNITY OF SEX. By Henry S. Chase, M. D. 16 mo., pp. 175. Purdy Pub. Company, Chicago.

Under this title the author proceeds to discuss the physiology of human nature, with special reference to sex organism and its relation to the hygiene of home and family life improper marriages take up a large part of the book, and—properly enough,—considering the tendencies of the time, socially.

FORTY-EIGHTH ANNUAL REPORT. Protestant and Episcopal Church Missionary Society for Seamen. In the city and port of New York.

This account of a most worthy mission shows a decided extension of its work during the past year in all four of its departments.

		12th Month. DECEMBER, 1892. 31 Days.												
		MOON'S PHASES.			INTER-COLONIAL.		EASTERN.		CENTRAL.		MOUNTAIN.		PACIFIC.	
		Full Moon.....		10 17 ev.		D. H. M.		D. H. M.		D. H. M.		D. H. M.		
		Last Quarter.....		10 29 ev.		D. H. M.		D. H. M.		D. H. M.		D. H. M.		
		New Moon.....		4 17 mo.		D. H. M.		D. H. M.		D. H. M.		D. H. M.		
		First Quarter.....		5 22 ev.		D. H. M.		D. H. M.		D. H. M.		D. H. M.		
Day of Year	Day of Month	Day of Week	H. M.	SUN Rises.	SUN Sets.	MOON R. & S.	H. M.	SUN Rises.	SUN Sets.	MOON R. & S.	H. M.	SUN Rises.	SUN Sets.	MOON R. & S.
116	1	Th	7 10	4 20	4 34	3 53	7 5	4 34	4 39	3 50	7 0	4 39	4 54	3 43
117	2	Fr	7 11	4 28	4 33	5 10	7 6	4 33	4 28	5 6	7 1	4 28	4 54	4 54
118	3	Sa	7 12	4 28	4 33	5 30	7 7	4 33	4 38	6 25	7 2	4 38	4 54	6 9
119	4	Su	7 13	4 28	4 33	ris.	7 8	4 33	4 38	ris.	7 3	4 38	4 54	ris.
120	5	Mo	7 14	4 28	4 33	6 10	7 9	4 33	4 38	6 17	7 4	4 38	4 54	6 38
121	6	Tu	7 15	4 28	4 33	7 17	7 10	4 33	4 38	7 24	7 5	4 38	4 54	7 43
122	7	We	7 16	4 28	4 33	8 28	7 11	4 33	4 38	8 33	8 33	4 38	4 54	8 50
123	8	Th	7 17	4 28	4 33	9 36	7 12	4 33	4 38	9 40	9 40	4 38	4 54	9 52
124	9	Fr	7 18	4 28	4 33	10 41	7 13	4 33	4 38	10 44	10 44	4 38	4 54	10 53
125	10	Sa	7 19	4 28	4 33	11 45	7 14	4 33	4 38	11 46	11 46	4 38	4 54	11 51
126	11	Su	7 20	4 28	4 33	morn.	7 14	4 33	4 38	morn.	7 8	4 38	4 54	morn.
127	12	Mo	7 21	4 28	4 33	42	7 15	4 33	4 38	42	7 9	4 38	4 54	42
128	13	Tu	7 22	4 28	4 33	1 51	7 16	4 33	4 38	1 50	7 11	4 39	4 54	4 42
129	14	We	7 23	4 28	4 34	2 54	7 17	4 34	4 39	2 52	7 11	4 39	4 54	4 46
130	15	Th	7 23	4 28	4 34	3 43	7 18	4 34	4 39	3 39	7 12	4 39	4 54	4 46
131	16	Fr	7 23	4 28	4 34	4 46	7 18	4 34	4 40	4 41	7 13	4 40	4 54	4 46
132	17	Sa	7 24	4 29	4 34	5 49	7 19	4 34	4 40	5 43	7 13	4 40	4 54	4 46
133	18	Su	7 25	4 29	4 35	6 50	7 19	4 35	4 40	6 43	7 14	4 40	4 54	4 46
134	19	Mo	7 25	4 30	4 35	sets.	7 20	4 35	4 41	sets.	7 14	4 41	4 54	4 46
135	20	Tu	7 26	4 30	4 36	5 41	7 21	4 36	4 41	5 48	7 15	4 41	4 54	4 46
136	21	We	7 26	4 31	4 36	6 37	7 21	4 36	4 42	6 49	7 15	4 42	4 54	4 46
137	22	Th	7 27	4 31	4 37	7 45	7 22	4 37	4 42	7 55	7 16	4 42	4 54	4 46
138	23	Fr	7 27	4 32	4 37	8 59	7 22	4 37	4 43	9 3	7 16	4 43	4 54	4 46
139	24	Sa	7 28	4 32	4 38	10 7	7 22	4 38	4 43	10 10	7 17	4 43	4 54	4 46
140	25	Su	7 28	4 33	4 38	11 17	7 23	4 38	4 44	11 18	7 17	4 44	4 54	4 46
141	26	Mo	7 28	4 34	4 39	morn.	7 23	4 39	4 44	morn.	7 18	4 44	4 54	4 46
142	27	Tu	7 29	4 34	4 40	24	7 24	4 40	4 45	24	7 18	4 45	4 54	4 46
143	28	We	7 29	4 35	4 40	1 34	7 24	4 40	4 46	1 33	7 18	4 46	4 54	4 46
144	29	Th	7 29	4 36	4 41	2 48	7 24	4 41	4 46	2 44	7 18	4 46	4 54	4 46
145	30	Fr	7 29	4 37	4 42	4 5	7 24	4 42	4 47	4 0	7 19	4 47	4 54	4 46
146	31	Sa	7 30	4 37	4 43	5 22	7 24	4 43	4 48	5 16	7 19	4 48	4 54	4 46

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Fig. 1.

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Fig. 2.

Hardly any time is required to enable one to distinguish marked differences in persons. The casual reader does not need to be told that Fig. 1 is intelligent. Many have had experience enough in the world to say: "He shows it in the appearance of the head and face."

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Fig. 3.

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Fig. 4.

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Fig. 5.

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Renew Now.—With this number of the JOURNAL the subscriptions of a large number of our readers expire. It is esteemed a special favor to the publishers when renewals of subscriptions come in early. It saves a good deal of trouble in the revising of the subscription list, and always secures to the subscriber promptness in receiving the first number of the new volume. We hope not only that every one expects to renew, but that all will renew early.

Holiday Presents.—As the season for the making of presents approaches the old question of what to give comes up. Of course, circumstances must be taken into account, the circumstance of the giver, and the circumstances of the person to whom the gift is to be made. Taken all together, it is doubtful if any class of presents is so universally acceptable under all circumstances as books. There is an opportunity for every variety of tastes. There are books suitable to the old and the young, the learned and wise, as well as to those in the common walks of life, and books that are expensive and those that are cheap enough to meet every case, besides this, the tastes and the character of the person to whom the gift is to be made can be taken into consideration. We wish to call the attention of our readers to our catalogue of books, we feel confident that there can be no better list for them to select from than the one we have. Our new Revised Descriptive Catalogue of all of our publications, including new as well as standard works, will be sent on application with 2c. stamp for postage.

Phrenology in the Theatre.—It may, perhaps, be taken as an evidence of the interest there is in the subject that the leading character in "Settled Out of Court," which had a run for fifty performances in the Fifth Avenue Theatre in this city, is a Phrenological enthusiast, and it is of interest to note that Phrenology does not suffer at the hands of the actor, but is treated in a manner which is dignified as well as interesting, and there are none of our readers who will have the opportunity of seeing "Settled Out of Court" but will be pleased. Mr. Holland, who takes the part of Mark Harriman, is an accomplished actor.

1893.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH will enter on the fifty-sixth year of its existence in 1893. With the prestige of so much experience, and a history that can be reviewed proudly, its promises to its subscribers and readers do not need reiteration. The character of the magazine will be maintained. The same policy of usefulness will predominate. The world is awakening more and more to the need of such information as scientific Phrenology supplies, and its demand upon those who are learned in matters of human nature is increasing. Such, indeed, is the usefulness of every man and woman who have prepared themselves for duty in the phrenological field that they find their time fully employed in responding to the wants of the public, and their services receive a measure of compensation that compares favorably with the rewards of any occupation termed professional. This is a test of the *cui bono* of Phrenology that the hustling practical world of to-day appreciates.

The PHRENOLOGICAL JOURNAL comes to men and women telling them what they wish to know; of themselves, their condition of mind and body, their fitness or adaptation to this or that station of life, their need of improvement in this or that respect, and how that improvement is to be obtained.

It can not be too strongly urged that the doctrine and practice of the science advocated by this JOURNAL are specially human, and as such are the only means known to modern education whereby the things specified in the last paragraph, are available to individuals and society.

Phrenology is personal. It belongs to each man and woman, boy or girl; while other sciences are external it is internal. Its purpose is to build mind and character—TO MAKE MEN AND WOMEN.

Having such a motive as fundamental to its existence, and illustrated in the entire course of its history, the PHRENOLOGICAL JOURNAL need make no appeal to the public in its own behalf. The past is its hostage for the future.

The editor of the department of Practical Phrenology, Prof. Nelson Sizer, announces a series of illustrated sketches, entitled "Heads and Faces," to be published in the current numbers of 1893. From Prof. John W. Shull, a graduate of the Institute; James M'Neill, associate author of "Brain and Mind;" Dr. R. C. Shultz, of New York, a careful student of nerve phenomena, are to be expected articles on topics concerning organization of mind and character, illustrated and otherwise.

Mrs. Charlotte Fowler Wells, an instructor in the Institute and so well known to the world of Phrenology, will continue her interesting sketches of reminiscence and biography. From lecturers and other workers in the field will come articles and correspondence of importance directly relating to the means and instrumentalities for promoting individual and social growth in the things most essential to human welfare.

Miss Jennie Chappell, of England; Mrs. Sarah E. Burton, Miss Caroline B. Le Row, Sara M. Biddle, Dr. J. S. Galloway, Henry Clark, Marie Merrick, Prof. J. W. Lawler, Mrs. M. C. Frederick, Lydia M. Millard, Dr. J. W. Hansford, Prof. F. M. Frazier, Miss A.

Veronica Petit, Annie L. Muzzey, the Rev. Thos. A. Hyde, Fred. Myren Colby, Mrs. McF. Butts, all writers of known ability in their several departments, and for the most part not unfamiliar to the readers of the JOURNAL, will contribute to the furnishing of that instruction and variety which the many phases of human nature require for their discussion. We can say that each and all of these writers have a personal interest in the JOURNAL, and contribute from their observation and study to Child Culture, Science of Health, the Notes in Anthropology, to the psychological, sociological, general education, or other lines of which the JOURNAL has been ever an exponent, because they have something to say that is interesting, and the world recognizes their competence. A list of contributions such as this warrants the high quality of the contents of every number, and is a guarantee of the success of the PHRENOLOGICAL for 1893.

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CURRENT EXCHANGES.

The Century for November is unusually excellent, we think. It contains reminiscences of Brooke Farm, by George Bradford, and some very "Plain words to Workingmen"—by one of them—which are worth careful reading. "A Russian Artist," with its many illustrations, the paper on the "Paris Commune," and the "Passages from the correspondence of General and Senator Sherman," a striking likeness of Francis Parkman, with a fragment from the pen of James Russel Lowell and Dr. Edward Eggleston's "Note on the Completion of Mr. Parkman's Work," "Road-Coaching," in which "continual horn-blowing is scotched as a nuisance to passengers and public," and Bishop Potter's suggestions about the World's Fair on Sunday are, to our mind, the better titles. New York.

The Literary Digest, weekly (Funk & Wagnalls Company) commends itself to the reader as an improving resume of current literature. The publishers have "hit a vein." New York.

Childhood is a new candidate for the attention of the reading public. The first number (December) is well stored with appropriate topics, contributed by writers of experience and reputation. Dr. G. W. Winterbrim and Florence Hull are the

editors, the latter a lady of special fitness, as the readers of the PHRENOLOGICAL know, for dealing with the phases of child development. We are pleased to welcome the magazine as an important aid in that domain of modern education that is fundamental to individual and social culture and elevation. New York.

Scientific American, weekly. New York.

Book News, Philadelphia. Illustrated. Announcement of publications by various book houses. November issue.

The Builder and Woodworker, a well-made publication of the trade it represents. New York.

Western Rural and American Stockmen, weekly, Chicago. If what this paper says, in a late number, concerning the prosecutions and murder of small cattle owners and homesteaders by the large ranch owners, be true, and the statement is fortified by sworn evidence, our country, in some parts of the West, is little more than a theatre for the operations of robbers and murderers of the worst type. The worst of it is, there wealthy criminals appear to have the support of Government representatives. This paper has some good things in every number that drops upon our table.

Progres Medical, weekly, Paris. Notes doings in the medical and related sciences at the French center.

Brooklyn Medical Journal, November, has a notable discussion on the treatment of nasal affections, in which eminent opinion expresses itself in a reasonable and candid manner. Brooklyn, N. Y.

Sanitarian, New York. Our Pine Forests and Eyesight are articles worth a reading in November number.

Cosmopolitan, November, has an illustrated article on unfortunate Hamburg, Gladstone, Epping Forest, Aerial Navigation and Bird Courtship are striking. New York.

Union Signal, weekly, keeps hammering away at the liquor evil and other social sins of "civilization." Chicago.

American Medical Journal, St. Louis, Mo., outspoken and rational in its advocacy of liberal medicine and the advancement of medical education.

Lippincott's Magazine for November has for its opening novel "More Than Kin," by the pen of Marion Harlan. J. B. McCormick, otherwise known as "Macon," carries on the "Journalist" series in a readable article, headed "The Sporting Editor." In the "Athletic" series is an account of "Cricket in the United States." A Venetian sketch, "In a Gondola," "Men of the Day," and fitting references to the deaths of Curtis and Whittier, and the late "passing" of the championship are all worthy of mention. Philadelphia.

Harper's for November has its "Easy Chair," draped for Mr. Curtis. It is vacant and now most difficult to fill. There is a third installment of "Death Masks" in the body of the magazine, most of which are fac-similes of casts in the Institute Museum, New York. There is a collection of portraits of the architects of the Chicago Fair, and fine faces most of them are. "Along the Parisian Boulevards," "The Holy Places of Islam," "The Struggle for Oregon" and "The New Growth of St. Louis" are more or less illustrated. New York.

Suggestions Wanted.

It is the business of Editors and Publishers to give suggestions to their readers as to matters and things special and general.

Just now we are an exception, and come to ask from our subscribers suggestions as to some matters of mutual interest. In what way can the PHRENOLOGICAL JOURNAL be improved so as to make it more acceptable to you, and more popular among the people?

We wish each of our readers would say whether, in his or her opinion, it would be better to give more or less space to Phrenology, to Portraits and Biographical Sketches, to the Science of Health Department, to Child Culture, to Notes in Anthropology, to Answers to Correspondents, or what other changes might be made advantageously to promote the popularity and usefulness of the JOURNAL.

Let no one hesitate in the sending of criticism and suggestion. We want to make the JOURNAL better if possible, and in any effort we make we want to do that which will be the most likely to prove successful.

On another point we would like suggestions; how can we best increase the circulation of the JOURNAL in your immediate neighborhood, especially among those who have never read the JOURNAL? Will premiums to subscribers or premiums to agents be the best? Would it facilitate matters if the size and price of the JOURNAL were changed?

Will not every reader or the JOURNAL think this matter over earnestly, and give us an opinion; this will be welcome whether you are a subscriber or a casual reader, and we promise that you will be benefited as a result of the trouble you may take.

Address,

FOWLER & WELLS Co.,

27 East 21st Street, New York.

OUR NEW PUBLICATIONS.

We publish below a list of our new publications, with notes that will show something of their character and scope. These books should have a wide circulation. All are useful and thoughtful, and will do good wherever read.

THE WELL-DRESSED WOMAN.—This work is at last complete and ready for delivery, the character of the illustrations caused some delay, requiring a great deal of care in preparation and printing, but we assure our readers the delay has been advantageous to the purchasers of the book. Mrs. Ecob, the wife of the Rev. Dr. Ecob, of Albany, has put much faithful, earnest study in the work, and it is unquestionably the best work on the dress of woman yet published, it takes up the matter from the standpoint of health as well as the artistic side, and there is no woman who would not be much interested and profited by the study of it. The illustrations are the finest ever made for this purpose, being from photographs of dresses on the wearers, printed and inserted in the book as plates, and of such a character as to be at once artistic and elegant. Any man who wishes to make to his wife, his daughter or his sweetheart an acceptable present at small cost, will make no mistake in ordering this book. It is sent by mail postpaid, at \$1.00, although had the cost been counted before making the price of it should have been made more than this.

WHERE IS MY DOG?—This is the striking title of a work written by the Rev. Chas. J. Adams, a well-known Episcopal clergyman. The second title is *Is Man Alone Immortal?* is necessary to indicate the character of the work which is a plea for belief in the immortality of the lower animals. The author has made a very thorough study of the subject, and his work indicates a wonderful knowledge of the character of men and of animals, and he considers fully the resemblance between the two, showing that there are no attributes in the character of men and women that are not found in at least a degree among some of the animals. The fund of anecdotes relating to animal life is sufficient to make the book one of intense interest; when once taken up the reader will not leave it, for there is fascination about it making one wish to read it to the end. One purpose will certainly be served, that is the securing of more consideration in the treatment of our Animal Friends, and no lover of a horse or dog or any pet should fail to be interested. The book is handsomely gotten up and sent by mail postpaid on receipt of price, \$1.00.

HOW SIX GIRLS MADE MONEY.—In this Mrs. Marian Edmunds Roe, considers very practically the occupations for women and what can be done to give them financial independence, and a means of self-support. Mrs. Roe is a thoughtful and practical woman and knows what is necessary to secure a living and how to tell it. In addition to the story there is "How to Dress Well on a Small Allowance," and "What Phrenology Did for Margaret Raymond," both of which will be read with interest; and these last are well worth the price

of the book, which is only 25 cents, although a large book, for it was the author's desire that it might have a wide circulation that its advice might be taken advantage of by those who needed it.

WHY DO YOUNG PEOPLE DIE? or, How to Live Healthfully and Long.—The answer to this question may well be considered of the utmost importance, for, perhaps, nothing would add more to the wealth and prosperity of the country than that each person born should live to old age in order that their life might have the fullest opportunity for productiveness. The cost of sickness and the loss by premature death must be enormous. The author of this, Mr. Frederic M. Heath, is not a physician, but one who has made a thorough study of the subject in a way that the people can understand, considering the matter practically, and the knowledge which this little book contains will add very much not only to length of life but to the sum of human happiness. It will be sent to any address on receipt of price, only 25c.

THE ROYAL ROAD TO HEALTH, BEAUTY AND A HIGHER DEVELOPMENT.—This is a new work by the author of *Del Sarcean Physical Culture*, and she bases her Royal Road on a reform in diet and better habits of living, specially does she believe that the meat-eating habits of the American people are detrimental to the best conditions of life and health. It will be found very attractive to those who give the matter a fair consideration and trial. Price, 25c.

DEL SARTEAN PHYSICAL CULTURE.—The first edition of five thousand of this book was sold very quickly, and led to the author's making a thorough revision and adding several pages to the work, including a portrait of Del Sarte and some description of his life. This subject is one of much interest, and there has been no work at presenting it in a more practical way than this little work by Mrs. Le Favre, the President of the American Del Sarte Association of this city. The author has had unusual facilities for obtaining a knowledge of the subject, including special lessons from Del Sarte's daughter when in this a few months since. This system is one which specially appeals to ladies, as it includes much that relates to grace of body, as well as to health and strength. The system teaches that strength does not necessarily mean bulk, and that grace is more than mere size. The price is but 25c, or for 75c. a large paper edition bound in fine cloth will be sent.

THE KAATERSKILL FAIRIES.—This is a charming little book, by Anna Olcott Commelin, and profusely illustrated by Katharine Ripley Noyes. It is a story of fairy life in the woods, in which Care is the personified giant. The author is a well-known writer, and the book is gotten up in a way that will make it an attractive present, being beautifully bound with silver ornamentation on the cover, price 75c.

PUBLISHERS' DEPARTMENT.

From Over the Ocean.—The following very appreciative letter is from the *Brighouse and Rastrick Gazette*:

"Fowler & Wells, New York, still publish by far our best works on phrenology. Their *Human Nature Library*, issued at fivepence per volume, is quite a marvel. *Character Reading from Photographs, Resemblance to Parents and how to judge it* (both written by Nelson Sizer), *Self Study and Mental Improvement*, by H. S. Drayton, M.D., and *Getting Married and Keeping Married*, deserve a place in all our homes. These works are able, interesting, instructive, and really useful. They are profusely illustrated and practically important. Young people especially ought to study them. *Delsartean Physical Exercise* and *The Royal Road to Beauty and Health*, both from the graceful and engrossing pen of Carrica Le Favre, ought to be in the hands of all young ladies. To such they are simply invaluable, and their study will save many a doctor's bill, and will enable the students to make the most of themselves. Such works cannot be too widely circulated. *Heads and Faces*, by Nelson Sizer and H. S. Drayton, M.D., though it cost but twenty-pence, is the ablest, most thorough, and most comprehensive work on the subject. One hundred thousand copies have already been sold, and the demand is ever increasing by leaps and bounds. No wonder! Its sale will yet be something enormous. It contains nearly 300 high-class engravings. No one can lay this work down till the last page be read, and even then there is always a disposition to re-read the work. It will more than repay repeated and close study. Everyone who has any desire to know anything of human nature ought to get and master this beautifully got-up volume."

This is a pleasant compliment to come from an English journal, and will undoubtedly serve to create an increased demand there.

The Perfect Man.—Our new PHRENOLOGICAL GAME which was gotten up last year, and proved very popular, is likely to have a large sale during the coming months. It is just the thing for winter evenings and social gatherings, and it will be found to contain a great fund of both instruction and amusement. It contains fifty-six cards, each containing a portrait representing either a temperament or some of the faculties well developed, showing their correct location; also indicating the development required for the different trades and professions. It is put up in a handsome box and sent by mail, postpaid, on receipt of price, 25 cents. Let every reader of the JOURNAL procure this to use as a means of interesting others in the subject.

A Revised Catalogue.—We are now printing a Revised Descriptive Catalogue of our publications. This contains sixty-four pages, giving full titles and prices, with a large number of portraits of authors and cuts representing the books and other illustrations. This will be sent to any address on receipt of a 2c stamp for postage.

Our Manikins.—We wish to call the attention of our readers to the Manikins which we make and sell for use in connection with the study of Anatomy, Physiology, and Hygiene. The *New Model Manikin* is one-half the size of life and presents over one hundred views of the human body, each of which is fully subdivided and properly numbered and lettered. These are printed so as to overreach each other, being hinged together like the leaves of a book. The printing is done on cloth-lined paper in colors true to life, and the drawings were made from the best authorities in consultation with eminent physicians in this city. In addition to views of the body there are small Manikins of various parts, mounted on the margins of the chart; some of them are more than life-size, including illustration of the effect of stimulants and narcotics on the stomach, the brain, and the nervous system. The Manikin folds together like a book and when closed it is about 18 inches square. It is accompanied by a Manual, a comprehensive work on the physiological functions of all parts of the body, and the two together constitute a very comprehensive textbook. It should not only be in the office of every physician and in every school-room, but in families where it would stimulate an interest and a knowledge of the laws of life and health, doing much to promote healthful conditions. It is sold with the Key for \$12.00, and on receipt of this will be sent prepaid, or will be given as a premium for a club of twelve subscribers to the JOURNAL at \$1.50 each; this gives a favorable opportunity for securing it.

The *Man Wonderful Manikin* is one-third life-sized, and presents the principal parts of the body and is constructed in the same manner as the *New Model*, and will, in many cases, answer every purpose. This is sold at the low price of \$4.00, or sent as a premium for four subscribers to the JOURNAL.

Journals Wanted.—We find on making up our files after moving, that some numbers of the PHRENOLOGICAL JOURNAL are missing, and we want especially the following, and will send any 25c. book selected from our catalogue to persons who will send us any of these. If you do not preserve your files for binding, or have duplicates, we shall be glad to receive them:

In 1870, June and November.

In 1871, June and December.

In 1872, January and February.

In 1873, February, July, August, October and December.

In 1874, April, May, July and October.

In 1875, December.

In 1878, October.

In 1879, February.

In 1881, October and December.

To any one we will send the book as offered above in exchange for these, and we will appreciate the matter as a special favor. Do not seal the JOURNALS, but put them up in wrappers leaving the ends open and mail them addressed to this office.

The Well-Dressed Woman—A Study in the Practical Application to Dress of the Laws of Health, Art and Morals. Illustrated. By Mrs. Helen G. Ecob. 251 pp. 12mo. Cloth, Price, \$1.00. Fowler & Wells Co., Publishers, 27 East Twenty-first street, New York.

To be well dressed is the aim of every woman. An aim laudable enough, yet daily observation shows that in essential respects our sisters in the grand aggregate fail by much distance of that aim. Fashion's capricious goddess, dictates the "style" and manner of agreement with, for the most part, an utter disregard of the natural in human form and the necessities of life, and the public, especially that part of the public that is termed "society," adopts what fashion orders. There may be richness and beauty of material *per se*, and the dressmaker may show taste in associating color and trimming, but aside from being the carrier of a considerable stock of dry-goods, the fashionable woman is usually very far from being "well-dressed," in the proper sense.

The author of this volume, just from the press, looks into essentials. She discusses her subject from those points of view that its rational consideration suggests to the thoughtful mind. For instance, these are some of the topics that engage attention: Causes of ill-health; the sins of the corset as revealed by the deformities it produces; its pernicious effect upon the heart, lungs, etc.; woman's special physiology of sex, etc.; what constitutes beauty of form, grace of motion, and the esthetic elements of dress. What there is of morality in the way that women array themselves for out-of-door or in-door life. The absurdities as well as physiological errors of common methods are scored, and our sister-women are clearly admonished of the blame that attaches to their own acts for very much of the suffering and sorrow as well as inconvenience and discomfort that they experience.

But does the book give counsel for the correction of dress abuses, and to help women to emancipate themselves from the servitude of the common usage? Yes, and very practical are the suggestions. Herein constitutes the chief value of the book, and its reason for publication. Its advice is of the kind that can be followed, and the woman be assured that she is well-dressed indeed, *i. e.*, becomingly as to pattern and adaptation to form, and healthfully as well as comfortably. It is fair to state that this book merits an extensive sale. Its character has only to be known to assure a ready and growing demand.

Printers' Ink.—This is one of the best advertised journals published in this country, and has been made so by what seems to us a very unjust decision of the Post Office Department in regard to its circulation through the mail as second-class matter, the same as other periodicals, and the publishers may confidently expect a revision of this decision in the change of administration which is about to take place. As is probably well known, it is a journal for advertisers, published by Geo. P. Rowell, 10 Spruce street.

Where is My Dog? or, is Man Alone Immortal? By Rev. Charles Josiah Adams. pp. 202. Cloth. Price, \$1.00. Fowler & Wells Co., 27 East Twenty-first street, New York.

One who opens this book at the beginning will be struck at its difference from other books, in style and treatment of a subject that has been discussed by other writers. The very title suggests peculiarity, and attracts attention. Its topic is grave, one will say, but having opened the volume he will find himself in a moment reading with an interest that is very rarely experienced in the reading of an essay.

Unlike most authors, Mr. Adams tells the reader early what he purposes to do in clear terms, *viz.*: "To call attention to the fact that man possesses the physical faculties in common with the beast. * * * To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to try to discuss whether there is any argument in favor of man's immortality which may not give us a hope for a future for our more humble brethren, who can not speak for themselves."

These and kindred propositions he proceeds to discuss in a manner teeming with vivacity, and at the same time exhibits a spirit of candor and good sense that is as unusual as it is rare. The several traits—intellectual, social and sentimental—that the lower animals indicate, are analyzed with a keenness born of close study of mental philosophy and comparative observation. The many incidents of intelligence and tender sentiment that are given, should incline the reader of the book to consider animals, especially those of the domestic sort, more kindly, even if he be not convinced of their possessing all the faculties delineated by Mr. Adams. The novelty of the volume is in its favor—at least on this side of the big sea very few writers have touched its subject, and this fact, together with the real interest that the subject must awaken in the minds of most people, should make it generally attractive.

Phrenological Meetings.—At the November meeting of the New York Association of Graduates of the American Institute of Phrenology, there was a large attendance of members and others. Dr. R. C. Shultz, of the class of '76, gave a very interesting talk on the Brain, illustrating it with dissections. A number of brains were shown, and the formation very fully explained to an interested company of hearers.

At the December meeting, to be held Monday evening, December 6, Cora M. Ballard will consider the question of How Phrenology can be made Useful to Teachers? and a special invitation is extended to teachers and parents, as well as all others interested to be present. The lecture will be illustrated by having a number of children present, and Mrs. Ballard will make a practical application of Phrenology. The meeting is likely to be one of the most interesting that have been held.

The Eureka Phrenological Society of Pittsburg is now holding regular meetings. Mrs. Trawatha of the class of '90 writes us: "The Eureka Phrenological Society felt much favored by having two of the graduates of the late class with them on the first Saturday night after the close of the Institute. Mr. Markley gave an interesting description of the new home for Phrenology, its surroundings, etc., and also told of the grand time he had while at the Institute, said he had been told of the instruction and pleasure it afforded, that it was far beyond his expectation, and closed by saying 'The half can never be told.' Mr. Mosher, of Iowa, told of the Alumni Association, and its proposed future work, etc., and also expressed himself as much pleased with the six weeks spent there. In this way the good work keeps moving, and if graduates all over the country will interest themselves in visiting Phrenological Societies where they are now already in existence, and take steps in the direction of forming them, it will do much good.

Another Fraud.—Dr. W. E. Hall, of the class of '90, writes from Texas, saying: "A man representing himself as F. M. Fowler, only son of O. S. Fowler, is lecturing here in Texas; please inform me if he is a son and a graduate of the Institute?" Of course, this man is a fraud and probably a false pretender in every way. Mr. Fowler never had but one son, who died in infancy, and this person is not even a graduate of the Institute. If he crosses the path of any of our subscribers they will know how much confidence to place in his claims.

Phrenological Portraits.—In this number of the JOURNAL we advertise our new Phrenological Portraits, which we are confident will be of interest to the readers of the PHRENOLOGICAL JOURNAL; the portraits are imperial cards, all very fine and lifelike, being made by Mr. Geo. G. Rockwood, the celebrated photographer of this city, either from personal sittings or from the best portraits extant, and by special arrangement we are able to furnish them at 25cts. each.

The Class Picture for 1892.—We still have and can supply copies of the class picture for this year; those who have seen it are very much pleased with it, and it will prove of special interest to members of former classes, as well as to general readers of the JOURNAL, as it contains portraits of Prof. Sizer, Mrs. Wells, Dr. Drayton, and others connected with the Institute. It is a large picture, 14 x 18, suitable for framing, and is sent by mail for 80cts. Address this office.

Fame.—This is the title of one of the unique journals for advertisers, issued by Artemas Ward. Mr. Ward has had a valuable experience as an advertising expert in connection with the business of Enoch Morgan & Sons, the celebrated manufacturers of Sapolio.

His journal is a live one, and there is no business man who will not be interested in it. It is issued at \$1 a year at 11 East 14th street, New York.

Peterson's Magazine.—This old stand-by has added the name "New" to its title page, and will now be known as the New Peterson's, and with the new volume it drops the fashion department and becomes an illustrated magazine devoted solely to literature and art. It is published at \$2.00 a year or \$1.00 for six months, and a sample copy will be sent to readers of the PHRENOLOGICAL JOURNAL for 5 cents in stamps, sent to the Peterson Publishing Co., Philadelphia, Pa.

"Heads and Faces."—The popularity of "HEADS AND FACES AND HOW TO STUDY THEM, must be taken as an evidence of an interest in the subject among the people, and this has led us to decide to open a department in the PHRENOLOGICAL JOURNAL devoted especially to this, to be conducted by Prof. Nelson Sizer, the man of all others who can give information on the subject. In the January number some general suggestions will be given as to how to make observations of "Heads and Faces." This will be followed by illustrated articles in which individual characteristics are indicated by the head and face, will be pointed out with the reason why, and our readers for 1893 may depend upon having a rare treat. We will give in this department alone that which will be worth more than an entire year's subscription. New subscribers should take advantage of our premiums and take the Phrenological bust, for use in connection with these studies.

The Phrenological Game.—All who are interested in any way in the subject of Phrenology, and all who want something for the pleasant pastime of an hour, should procure our new game, The Perfect Man. It carries with it instruction in Phrenology, and its application to the affairs of life is especially entertaining and attractive. Those who care anything of Phrenology will be interested in the game, and as a result of its use may be an interest in the subject. The cards are handsomely printed, put up in cases and sold at 25 cents a set.

Clubbing Rates for 1893.—On another page will be found a list of the clubbing arrangements we have made for '93, and persons wishing to take two or more periodicals will find it advantageous to order through this office, where a number are taken enough can be saved to pay for one or two periodicals by putting the order together.

Seventy-eight Years Old.—This is certainly a good age for a newspaper to attain, but it is the number of years that has passed since the *Congregationalist* was first established in Boston, and it marks the anniversary by a change of form to the new quarto size instead of the old blanket sheet, the first number of which contains a very excellent likeness of the late Dr. Henry M. Dexter. It is in every way a good family religious paper, and any of our readers interested in seeing it may obtain a sample copy free by addressing W. L. Greene & Co., 1 Somerset street, Boston.

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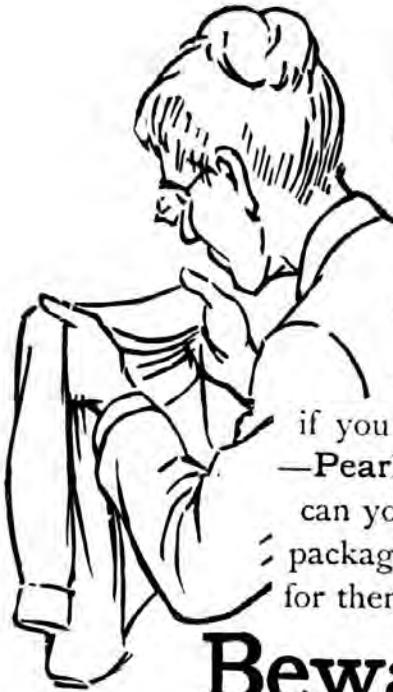
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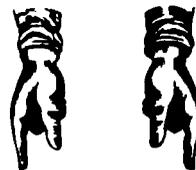
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Good food and activity, sleep and Pears' Soap—what more can the animal want, man, woman, child or baby!

A CHOICE OF PREMIUMS.

Those Who are Making Life the Greatest Success are Persons that Understand Human Nature.

"Know Thyself," thy Family, thy Neighbor, thy Friend, the Coquette, Confidence man, Pick-Pocket, and all others.



SYMBOLICAL HEAD: The nature of each faculty is represented by the picture. Firmness by the Pyramid and the human individuality by an observer with a telescope. Acquisitiveness by the miser counting his gold. Secretiveness by the fox prowling for the chickens, etc.

THE PHRENOLOGICAL JOURNAL

A notable feature of the Journal for this year, and which will prove of peculiar interest, is the continuation of the series of articles by Mrs. Wells relating her reminiscences of early phrenological life. Having been one of the pioneers, in this country, in phrenological work, her opportunities for the accumulation of valuable and interesting experiences have not been excelled. Autobiographical sketches are always interesting and where persons have had such experiences as to bring them prominently before the public, as in the case of Mrs. Wells, much of more than ordinary interest may be expected.

Sketches of character and illustrated articles, on notable people of the day, will be kept up to the usual standard of excellence.

Prof. Nelson Sizer will conduct the department of Practical Phrenology, which is a sufficient guarantee that readers will find papers there at once entertaining and instructive.

Mrs. L. A. Millard, contributes a series on physiognomy, "Studies from Lavater."

The Science of Health department and that relating to Child Culture will be carried on in the customary useful manner.

Devoting itself to interests of the highest concern to society, the *Phrenological Journal* finds an appreciative public and a constantly increasing circulation.

A CHOICE OF PREMIUMS.

The Phrenological Chart. The pictorial illustrations show the location of each of the phrenological organs, and their natural language. Handsomely lithographed in colors, and on plate paper, about 19x24 in., mounted, with rings for hanging, or may be framed.

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