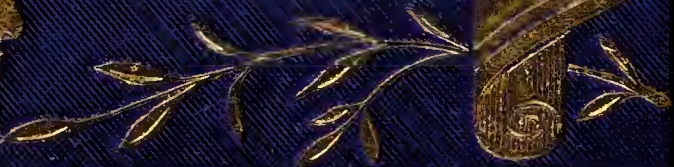
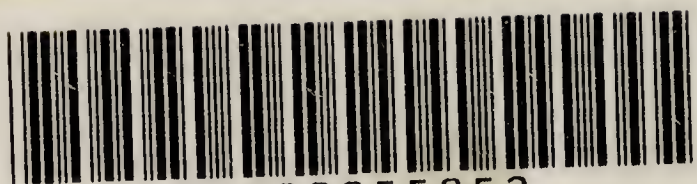



THE  
PHRENOLOGICAL  
MAGAZINE





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THE  
Phrenological Magazine:

A JOURNAL OF  
EDUCATION AND SELF CULTURE.

EDITED BY

ALFRED T. STORY,

AUTHOR OF

“THE FACE AS INDICATIVE OF CHARACTER,” “A MANUAL OF  
PHRENOLOGY,” “FIFINE,” ETC.

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# INDEX.

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	PAGE		PAGE
Answers to Correspondents, 41, 87, 130, 175, 220, 264, 305, 350, 393, 437, 481, 322		Fortune for Boys, A ... ..	35
Ass, The ... ..	62	Facts and Gossip ... ..	40, 174, 218
A Wretched Mistake ... ..	79	Fowler, The Late O. S. ... ..	445
Abnormal Developments ... ..	91	Gaits ... ..	37
Animals and Men Compared ... ..	400	Gipsies ... ..	119
Animal Instincts ... ..	498	Grave Digger, The ... ..	472
Book Notices, 39, 82, 124, 392, 436, 480, 521		Good Constitution (A) Accompanies a Good Brain ... ..	478
British Phrenological Association, 19, 99, 169, 180, 224, 290, 487		Health and Long Life ... ..	47, 115
Birmingham Phrenological and Mesmeric Society ... ..	61	Hygienic and Home Department 35, 79, 123, 171, 211, 256, 292, 338, 384, 428, 478, 517	
Ballad Singer, The ... ..	29	How to read a Head ... ..	254
Behind the Scenes ... ..	283	Haydn's Skull ... ..	320
Bump of Locality, The ... ..	415	Health and Ill-health in Women... ..	428
Characteristics of Dr. Gall ... ..	26	Human Character, Phases of ... ..	516
Correspondence ... ..	84, 298	Longevity ... ..	109, 160
Common-sense Essays, 114, 125, 199, 288		Letters on Law and Liquor in America ... ..	335
Coming Man, The ... ..	192, 236	Miss Sarah Robinson ... ..	89, 137
Concerning Girls ... ..	329	Mission of Love, The ... ..	268, 315
Character from Temperament (Part I.) ... ..	452	Magnetic Complexions... ..	324
Couple of Fables, A ... ..	469	Mesmer Avenged ... ..	412
Death of O. S. Fowler ... ..	419	Minstrel and the Magician's Daughter, The ... ..	421
Education Phrenologically and Physiologically considered ... ..	139	Memory ... ..	460
Effects of Stair Climbing ... ..	338	Music ... ..	509
Friendship and Love ... ..	20, 67	New Phrenology, The ... ..	144
		Notes on the Woman Berry... ..	170
		Notes on the Irish Members ... ..	245
		News and Notes of the Month 261, 297 349, 388, 434, 480, 520	

	PAGE		PAGE
Obituary ... ..	34, 419	Punch and Judy ... ..	371
Objections to Phrenology ... ..	182	Physical Deterioration among the Lower Classes ... ..	388
Pedler, The ... ..	501	Progress in England ... ..	402
Phrenological Soiree ... ..	60	Queen, The ... ..	311
Phrenology, The New ... ..	144	Raree Show, The ... ..	204
Phrenology ... ..	150	Rights of Children ... ..	211
Phrenology of Irish Leaders ... ..	281	Rough Notes of a Phrenologist at the Academy ... ..	275
Phrenology in the School ... ..	404	Revelations of the Face ... ..	359
Phrenological Touch ... ..	488	Steps Towards Perfection ... ..	3
Physiognomy, Defence of ... ..	495	Sources of Rain ... ..	55
PORTRAITS :—		Suggestions to Phrenological Observers ... ..	165
Miss Emily Faithful ... ..	1	Sleeping Man, The ... ..	201
Right Hon. J. G. Goshen ... ..	45	Spurzheim, Dr. and the Dissection of the Human Brain ... ..	291
Miss Sarah Robinson ... ..	89	Storm Effects on Mentality ... ..	345
Mr. Michael Hicks Beach ... ..	134	Seeing without Eyes ... ..	367
Professor Henry Drummond ... ..	177	Strictures on Sir James Crichton Brown's Attack on Phrenology ... ..	457
John R. Whitley ... ..	222	Standards of Cerebral Development ... ..	492
W. F. Cody (Buffalo Bill) ... ..	206	Two Ways ... ..	171
Red Shirt ... ..	310	Utility of Phrenology ... ..	50, 104
Miss Frances Willard ... ..	353	Visit to the Tomb of Gall, A ... ..	12
Miss Jessie A. Fowler ... ..	398	What is Child Culture ... ..	256, 292
O. S. Fowler ... ..	442	What does our Civilisation Amount to ... ..	344
A. T. Story ... ..	485	What We See, and Why ... ..	506
POETRY :—		Wanted—A New Chivalry ... ..	381
Up and Doing, Two Sonnets ... ..	173	Who is to Blame ... ..	384
The Modern Icarus, Sonnet from the Norse ... ..	215		
The Divorce ... ..	259		
The Messenger ... ..	296		
Samwell's Mare Maggy ... ..	346		
Gulio and Loretto ... ..	376		
Sonnets from the Norse ... ..	383		
Ellen ... ..	423		
The City Missionary ... ..	515		
Problem and its Solution, A ... ..	208		
Positive Phrenology of the Mind ... ..	247		





THE  
Phrenological Magazine.

JANUARY, 1887.

MISS EMILY FAITHFUL.

**T**HIS lady has very good stock ; is well born ; has a strong individuality of her own, and is fully conscious of her importance. She will fill a distinct place in society, and be characterized for great energy, force, spirit, warmth, ardour, and activity. Few ladies



are so fully supplied with life and vitality, or with nervous susceptibility. She is in her element when she is filling some important station, has responsibilities thrown upon her, and is taking the lead. She is positive in her character, strong in her will, forcible in speech, positive in

knowledge, and has a rare faculty of acquiring a great amount of information as she passes along. She also not only has the disposition to work hard but is very successful in pressing others into the same labour, and indoctrinating them with her own views. She will have no idle people about her. She has favourable capacities to organize, block out work, and devise ways and means; is very intuitive in her perceptions, quick to read character and motives, and comes to the point in all that she says and does. She is versatile in talent; can do many things equally well; has considerable vividness of imagination; takes broad views of things, and is alive to the labours of the hour. She lives in the now and makes the most of it; is determined to be happy as she goes along. Had she been a man she would have made a good engineer, pilot, surveyor, or general leader and superintendent. She is more in sympathy with her male than with her female friends, and feels more at home doing that kind of work that men generally engage in doing than in attending to the common work belonging to woman. She would make a good wife, if she could be the master, and take the responsibilities; but she never would submit to dictation from anyone.

The bonnet precludes our judging of many of the qualities of mind; hence we are necessarily confined to the forehead, width of head and face; but there appears to be no want of affection; on the contrary, she is decidedly social and fond of society. Her expression indicates strong will, and a high degree of self confidence. She may be prudent and have forethought, and so avoid difficulty and danger; but if in danger, she would fight her way through, and overcome all obstacles; in fact, would prefer to be where there are difficulties to overcome than to have a quiet, peaceable, retired life. Few are so fully developed all round, and so equal to almost anything, as Miss Faithful.

L. N. FOWLER.

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LOVE AND MARRIAGE.—Many girls when they marry know nothing at all about the science of love or man's nature. They wish and expect to be everlastingly made love to and worshipped without being taught the way to command that love and worship, and, when they do not get it, they turn in bitter disappointment against their husbands for not being what their childish fancy pictured them, blaming them instead of questioning their own common-sense, which would tell them that to gain love it must be won bravely and deservedly, won in the daily battle against self.

## STEPS TOWARDS PERFECTION.

MEN come to me to know, "How shall I cultivate Spirituality?" Think of it—think of it. You must not wait for inspiration. Think in that direction, and your mind will open to it. If you want to cultivate Veneration, give thought to that faculty, and your mind will open in that direction. That is the way to cultivate it. Don't wait for a miracle, for an inspiration; but think in that direction and exercise the faculty, and it opens to the truth. The mind becomes expanded still wider, and our thoughts run still higher, as we persevere in our line of inquiry in this direction.

Hope eternal, when once awakened, never sleeps, but continually stimulates to greater exertion and inquiry. If you have got that thought once in your mind, that there is a never-ending eternity, and if you are bound to it, you cannot weed that out of your mind; you will have to be drunk all the time in order to keep it from your mind; you cannot get away from the impressions that are made in reference to a fundamental truth.

You are an honest lover; you have loved someone that you wanted as your mate and companion in life—you never can wipe that out either. You may love someone else, and marry someone else, but the fact that you loved one once, true and pure, and that it was your first love, you never will get rid of that. If you are a coquette and a flirt, you can love anybody and everybody, any two, alike; but you are not a lover, for no lover can love two or three at the same time alike. Said a lady to me one day: "I don't care which of them: I can marry either of them; it don't make any difference to me." What kind of love was that?

Through the action of Conscientiousness man has a sense of law and obligation, or a sense of guilt for having broken these laws and being thus exposed to a penalty.

Did the list of mental powers end here man would be in a most deplorable condition; for all his hopes of a happy immortality, and all his spiritual aspirations, would be cut off by a broken law. Conscientiousness says, "You have broken my law." And there is no remedy, unless there is something else to be considered. A broken law means a broken law. A broken law means a penalty, and hope is cut off at once, unless there is something else to be added. Fortunately for man there is another faculty, both in the human and in the divine mind, the capsheaf of all the others, and the most important of all: it is Benevolence, giving charity, mercy, love, pity, sympathy, kindness, and forgiveness. It has a

humanizing, mellowing, subduing influence. It steps in between justice and crime, and says, "Is there no escape? Is there no escape? Must the law be enforced? If so, perfection is impossible, for I must die in my sins, in my guilt." He says, "No escape," if there is no other faculty. Conscientiousness knows of no way but to obey the law or take the consequences. That is as far as Conscientiousness goes. Causality says, "That laws are established and cannot be changed: all laws are fundamental; you cannot change a fundamental law." All progress towards perfection would be stopped here were it not for charity, love, benevolence, kindness, and forgiveness. Love is the beginning of character; the process by which it is developed; the perfecting element; the capsheaf; the climax. Love is at the foundation—love is at the top. All progress towards perfection is through the channel of love. Those who have not that element in their nature make no progress; those who have the most of it make the most, if their love is rightly directed.

The first round in the ladder is love to mother; and so every step up there is another manifestation of love. The higher the object of love, the more perfecting is the influence of it, and the more mellowing it is in its effects upon the character. Young man, do you want to improve yourself by getting in love? love somebody that is better than you are. If you love somebody a little worse than you are, you will go down; but if you love somebody better than you are, you are exalted by it. Some young men go courting, and come home a great deal worse than when they went. It does not take much wit for a man to infer that he has not got a very elevating sweetheart.

Perfection of character is a process of loving, and in going from one degree to another, a step higher each time. As we advance, we shall love ourselves, and then our neighbours as ourselves. Then we shall love truth and equity, and practise them. We will love the spiritual as well as the physical, and glory in the idea that we are immortal, and allied to God and to eternity. The finishing, crowning element of manhood is a moral character. Now, no one can deny that. A man who has no moral character is no man at all; he is only an intellectual animal. The higher that moral character is, and the more pure it is, the more manhood there is there. It dignifies him in every station, exalts him in every condition, and glorifies him in every period of life. It is worth more to him than everything else on earth; it makes him free and independent, and to him is wealth and influence and life. The man who has a moral character is a very wealthy man;

indeed, in proportion as he has a moral character, his wealth is increased. When he goes to the great Decider upon his destiny, and can take along with him a moral character, it will be of more service to him than if he could scrape up all creation, and say, "This is my value." The property amounts to nothing; it is the character that amounts to something. Hence we are confident in saying that man is responsible and accountable. Why? Because he has a conscience. What is that conscience there for but to make a man conscious of his obligations and responsibilities. You cannot get away from that. If it is a fact that a man has a conscience, it is a fact that a man is accountable. The two must go together, and the man is responsible. We are also emboldened to say, that there is a creating power—a power to create the world and the universe and all things. Why? Because there is an organ of Veneration, and the highest action of Veneration tells us about a God, and gives us the disposition to follow and obey the teachings of that God. Veneration may be sacrificed. We may look up to people in this life; we may give men a higher place than they deserve; we may be quite absorbed in giving glory to human beings; but the highest exercise of the faculty is to worship the creating power, and obey His commands. And we say there is that power, because there is a faculty that gives us a consciousness of it. The Bible does not pretend to prove that there is a God; there is not a sentence in it that tries to prove that there is a God. The Bible takes that for granted, as much as to say, "You have got in your own head that there is a God; we don't need to put it in here." So we are encouraged to say that there is a spiritual world: it is not the last of us that is put into the grave. Why is there a spiritual world? Because there is a consciousness of it in our organization; we have a power of mind that gives us a consciousness of the spiritual world. Hence there is a spiritual world. The mind is immortal; it is spiritual. You cannot see your thoughts; you cannot see your love; you cannot see your secret; you cannot see your fear. You can be conscious of thought; you can be conscious of love and fear; but the mind is something you cannot see: it is something that is immortal; it is spiritual; it is out of sight of the physical eye. We may when we get rid of these physical eyes see the spiritual. The spiritual eye can see spiritual things, but the physical eye cannot see spiritual things; and some men say there is no spiritual world, "I cannot see it."

We also are emboldened to say, that man is immortal and man is eternal; that he is an off-shoot of the Almighty; that

man will live as long as the Creator lives ; that his mind comes also from that eternal source of mind that will continue to exist as long as mind exists in creation. Why is man immortal ? Why is man going to live for ever ? Why is he going to inherit a spiritual existence and be continuous ? Because there is a faculty that gives us the higher action of the organ of Hope—gives us a consciousness of immortality. You and I are continually looking forward—"not till tomorrow" ; "not till next week" ; "not till we are old men and women" ; we are looking forward all the time. There is no end to the organs—no end to the action of different faculties, only as there is a restraint from this physical body of ours.

Man is immortal because he has a consciousness of immortality. Would his Creator deceive him, and say in his organization there is immortality, while there was no immortality, in fact ? It is not so. We must have a better idea of our Creator than that. He is not mocking us.

So we also say, there is such a thing as disinterested love—disinterested sympathy, disinterested kindness, and disinterested charity. Not many have it to any great extent, but it is in the human mind ; and as the mind ceases to be selfish in these moral faculties ; as the whole become cultivated ; as man allows the mind to expand and take in liberal views he will begin to have sympathy for his neighbour ; to love his neighbour as himself ; to do good as he has opportunity. He will begin to spread healthy and generous, and liberal, and good, influences wherever he goes, and never stop to look back to see until he gets into glory. He wants to do good simply because he wants to do good. There is such a principle in man. I wish it were more fully developed than it is.

Oh, we are very good, I know ! the human race is exceedingly good ; but we are good on a low plane. We ought to be good on a higher plane ; we ought not to stop to be thanked for it ; but to do it whether we are thanked or not. But, no ; we want to be stopped and patted on the shoulder : "Oh, you are a good fellow ; ain't you ?" No written system of mental science explains the moral and religious nature of man so fully or so correctly as phrenology. I challenge you to find it.

Some—since phrenology has been established—have worked phrenological doctrines into their theology, and make it appear as if they were conceptions of their own mind. The coronal superior brain is the location of the moral and religious faculties. We begin to grow and develop first in the

base of the brain, and so on, from the selfish to the charitable and the pure.

The popular standard of the day, as seen in our sources of enjoyment and pleasure; as seen in our face and modes of entertainment; as seen in our systems of education, are beauty, learning and wealth. These are all gods that we worship. A beautiful man or a beautiful woman has more influence over any other man than any other individual in society. A beautiful woman! Who does not stop and look at her? You turn round and go back, and get ahead of her to meet her again! pay any amount of money to go in and hear her sing, and to see her standing on the platform with her jewellery, etc. I tell you there is not a power more unspiritual, more unscriptural, so to speak, than the love of beauty. It spoils a woman; and it spoils a man, too. We ought to have more beautiful women than we have—a great many more. They all ought to be beautiful; they might be a great deal more so than they are, if they only knew how. Some think they have made themselves beautiful by enamelling their face; others have recourse to oil and vinegar. I do not think there is much beauty in that. I think beauty is beauty of the soul. It is the soul that makes a man or a woman beautiful. Let a woman look purity out of her eye, and I tell you that that is an object we might put a value upon. Why, the standard should be integrity and purity and charity. How we are pushing our children to have them learned! How proud teachers are when they get a very clever child in the school—make a great display of the child because of its cleverness—they get credit for it. A beautiful scholar, with high talents, may be recognized as something very important; but when we know that the majority of these pupils so very forward in their studies are studying themselves to death, overtaxing their brains, and that by-and-by they will have softening of the brain and be good for nothing; when we take into account the consequences of this continual cramming of children, we shall stop it altogether, and let children grow first and be educated afterwards.

We improve by raising our standard and living up to it rather than by lowering it to us. This sphere in which we now live is only one of perhaps many spheres that we shall go through before we can get very near to the Author of our existence. St. Paul said he went to the third heaven; and we have heard somewhere about the seventh heaven. It may be that there are seven grades that we have to go through, and this is one, and we are allotted about

seventy years to go through it, and then we are transferred to another. How long we shall be there before we are transferred to another we do not know; but we shall get our schooling or training and development there, and be transferred to another, and then to another, and then to another. Why, this is heaven, if you choose to make it so; and the other world is not heaven unless you choose to make it so. You don't go to heaven, you take it with you. If we could only understand this, that our heaven is within us, and that we take it along with us, we could have heaven here. I know some people who are about as happy as they can possibly be: and what would they be in heaven? Take along purity, and you go to a pure place; take impurity, and that man will have to go to an impure place. You think you are going straight to glory, and that you will be going on singing 'Glory Hallelujah' the rest of your existence. Won't you be taken down a little when you get there! If you are fit to do it you will do it; if not, you won't. You may dream of it if you like, but you should get ready for it. It makes a great difference whether we work in the direction of perfection, or whether we work away from it. To work up or down makes the difference. Sympathy with the world ends with the world; but sympathy with spiritual and eternal truths and principles leads us to the eternal. Man's surroundings have a powerful influence towards helping him to be good and great. Those who are more advanced in perfection of character, to whom we look up as above us, see more to be done before their object is to be attained than we do; for their moral eye is more open, and they can see further ahead, and how much there is for them to do. Those that are higher than we are make greater advancement than we do; see more to be done in order to perfect their character than we can see, because their eye is open to see what we cannot see. And there are those lower than we are, who look up to us; and there are those lower than they, who look up to them; and so society is grading in spiritual accomplishments. Perfection of character cannot come all at once any more than a cathedral can spring into existence in a moment. The elements must first exist to build the character out of; the same as earth and stone, and iron and wood, and glass, etc., are necessary as materials to build the cathedral out of. Man cannot be born perfect any more than he can be born a full-grown man. It is not the order of nature to do it. Man approaches perfection in proportion as his reasoning and moral faculties have the controlling influence over his life and conduct. To be a perfect man there are



very many impediments in the way. He has the darkness of ignorance before him. We do not know how dark it is. We can see as well as we can see ; but if we had better eyes we could see more ; if we had spiritual eyes we could see more. There are those that are so near the other world that they can almost see in behind the curtain and identify spirits in the other world. There are those that are so near to God in purity of mind that they feel He is near to them. Now, God is near to everybody. I do not know that He is nearer to one person than another ; but we feel that He is nearer, because we are nearer to Him. The more we like Him, the more we are in sympathy with Him ; the more we feel that He is near unto us. He is here all the time, only we don't know it. Man has the darkness of ignorance before him. Educate him, and he will see a great deal more ; elevate his mind, and he will feel a great deal more and more pure. His reason and his moral nature have limited influences over him, because they are not yet perfected ; his selfish animal nature is slow to give up the supremacy. How a man does hate to give up a habit that he has ! How the base of the brain hates to give up all the enjoyments that go along with the base of the brain. How a little boy hates to give up his top and hoop and kite, and so forth, until circumstances force him to do it ! So it is with individuals who have habits of, and inclinations connected with, their physical existence and their pleasures. Oh, they so loved the pipe ; they would do anything rather than give it up ! " Why," said a woman, who was told that she was killing herself with smoking, and would die and leave her husband, " if I had my choice to give up my husband or my pipe, I would give up my husband first." She told me that herself. I went on purpose to see her, and she was all the time smoking, smoking, smoking. She knew she was killing herself ; but she would give up her husband before her pipe. We would give up great chances of improving ourselves for heaven rather than give up some habit we have. There is a great obstacle in perfecting character. A man has to struggle and fight to get away from his basilar brain, and get into the superior organization.

In proportion as a man becomes perfect will he overcome evil with good ; and a man must have made great advancement in perfection of character before he is able to do that. We are very liable to strike back if we have been struck. To obey, fulfils the law ; to love fulfils the gospel : it covers both law and gospel. Character cannot be perfected, or the law obeyed without love.

Our ideas of heaven have a powerful influence over us.

The idea of how we are to spend the future makes a great difference in our general conduct. The man who does not admit that there is a God, or heaven, or future, has limited notions of improvement; he has an imperfect stimulus to perfection of character. We want something to stimulate us in order to perfect character. Very much depends on our ideas of God—indeed, everything depends upon them. Don't you believe in God? If not, then you are living like a horse, comparatively speaking. Your standard is what you can enjoy; what you can get; what you have belonging to this world; or, if you have the idea that God winks at sin, you will commit quite a number of them. A man will not strive to do better than his ideal. Hence, if we have a high ideal, we shall be stimulated to come up to that ideal. We must work up to our ideal, and not bring it down to our standard; we must try to think as God does, and not try to think that God thinks as we do. Listen to this. The climax standard of excellence consists in every atom, organ, and function of the body being in a perfectly normal, healthy, harmonious state of action, and of every organ and function of the brain and faculty of the mind being fully developed, in full exercise, and in harmonious action, joined to a brain and body perfectly adapted to each other—no weak organ or function of either body or mind; no excess of function or faculty of body or mind; no morbid action of body or mind; no habit that has a controlling influence over any faculty or function. Such a standard is necessary to transmit perfection to offspring. The reason why we do not have more perfect children is because we are not perfect ourselves. Let a perfect man, with all his powers according to this standard, marry a perfect woman, with all the powers developed, and there will be a perfect child. It is the imperfection of fathers and mothers that makes imperfect children. How can an imperfect man be the father of a perfect child? I should like to know. In proportion as we deviate from that standard will imperfection be the result. Now, that is just as true as any mathematical problem—if you can work it out. A depraved stomach and an artificial appetite are forerunners of a depraved life. There is another truth. The appetite is at the foundation of the mind, and when perverted, the whole mind is more or less effected by it. The digestive powers and nourishing functions are at the foundation of all the organs and functions of the body, and give tone and bias to it. It is the kind of body, and the what and when and how much we eat and drink, that has to do with health of body and purity of mind. We make ourselves impure by things.

we eat ; we encourage purity by things we may eat. We have yet to learn something about that. A clean, pure stomach and a natural appetite are good foundations to start on. If you are going to live another life, a different life, a more pure and elevated life, get your stomach right to begin with. Fast a whole day and night—eat nothing ; and then drink just as much water as you can drink ; fill yourself with water, and then sweat it all out in a Turkish bath—that will wash you out. If you smoke tobacco considerably, you take a pack, and as soon as you get out of the sheet you have taken the pack in, you will want to throw it overboard. You have been getting the tobacco out of you by that pack. Take a pack, and say your prayers afterwards. No man is perfect with an impure stomach. How many a man is there very pious indeed in his way and manner, and yet how impure his stomach, and how bad his breath ! Why, there was a drunken man going home one Sunday, and the dog that a lady was leading got loose, and she asked him to whistle for her dog—to call it back. “Indeed, this is no day for whistling,” said he ; and there he was staggering home drunk !

All substantial reformation begins with a cleansing—a purifying—of the stomach and the skin. Remember that. You Christians, who want to purify yourselves, get your stomach and your skin pure first. How can you have a pure mind with an impure stomach and dirty skin ? You think this is a kind of rude talk. I tell you there is more truth in it than a great deal that we say our prayers over. I tell you it is true. And there is another truth too. A Christian will backslide with a depraved stomach and a dirty skin. I wonder clergymen don't talk that unto men, and advise more people to go and take a Turkish bath. If you want to get up a revival of religion, begin by fasting and sweating, and then praying. If your stomach is impure and skin dirty, you may pray, but God cannot hear you with such an organization. Just think about it ; and the more you think about it, you will come to my conclusion. I have been thinking of the subject for more than fifty years, and I cannot come to any other conclusion. A stomach out of order deranges and demoralizes, as well as diseases, the body and the mind. No religious standard on earth comes so near the standard taught by physiology as the Christian religion ; and that is why I am inclined to speak to you. It is in harmony with the teaching of our natures. Why, it would seem as if Jesus understood all about our physiology, and talked in such a way as to give people to understand that they must take

care of their bodies if they would have pure minds ; so much so, that a true, practical Christian ought to be a pattern of health as well as of Godliness. Christianity should cleanse the body as well as the soul ; and that is what Christ did. He healed both the body and the soul. Nowadays, when persons are healed of their desires, they are healed because they believe in the great Healer, and love the great Healer ; and both the body and the soul are healed at the same time. Do you think you have been converted to Christianity, and keep on smoking and drinking, and chewing and eating, as you generally do ? You are not half converted. We are forming and building up our character. How far have we advanced ? How perfect is our work ? The great pyramid in Egypt, which I have had the privilege of going to the top of, has one step above another, stone after stone, a little further in, so that you climb up until you reach the pinnacle. Originally, all these steps were filled in with perfectly white plaister, and when the sun shone upon this it could be seen a great distance all over the country. It did glory and honour to its builder.

So, when man has done his best in perfecting his character with all the aids the earth can produce, it will not reflect much brightness until the Divine Master has put His stamp of forgiveness and His mark of approbation upon it. Then it will shine in the reflection of the never-failing but ever-bright and glorious Sun of Righteousness.

We want to be finished by the Almighty ; and we can be if we take proper care, and present ourselves to Him in a proper manner.

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### A VISIT TO THE TOMB OF GALL.

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WHEN a phrenologist takes a holiday it seems easy for him to leave everything at home but his phrenology. This higher kind of spiritualism makes mediums of us all ; for its spirit seems to haunt us everywhere. It has been so with me in Paris most emphatically. If a phrenologist would have a treat, let him join a touring party under a good conductor, as I did, and pay a visit to this grand and marvellous city. In the vast profusion of its magnificent and weird old buildings, he will find ample provision for the resting of his thinking faculties in the lucrative enjoyment of his perceptives, should this be the object of his holiday ; while phrenology will still attend his every step. I am not going to indulge in any mental extravagance ; but,

although I left my skulls at home, their spirits, or, I may be allowed to say, the spirit of phrenology, followed me all the way. My books, busts, and skulls I had secured in a cupboard before I left home; but the spirit of phrenology insisted upon accompanying me away over the rough English Channel to gay and busy Paris. It was when our party had entered the interior of that grand old cathedral of Notre Dame that I really discovered phrenology had followed me thither; for there I beheld it face to face as soon as our interpreter, with uncovered head, began to relate to us the wondrous history of this, the grandest church in Paris. It glared down upon me through his very large Eventuality; and when I heard him give a most detailed account of nearly every tomb and statue in the building, he appeared to have the whole history of Paris at his fingers' ends; but my pursuing spirit, the other interpreter, not invited, peered through all; and when it shone out so forcibly from his most prominent eyes, I could not refrain from saying to myself, "This, indeed, is ocular demonstration." Yes, it was when we entered this fine old building that phrenology made her presence further known by preaching to me her truths through the uncovered heads of the gentlemen of my party; each had his object of interest, and every head accorded with those objects and the character manifested. "I have come to Paris for change and rest," I murmured to myself; "I must not begin to think," and I turned to gaze upon the statues of the great and glorious of France; but the spirit could outdo me, and was there before me; for whether I looked upon the bust or statue of king, warrior, statesman, poet, or priest, the spirit would most surely be there; for the sculptors had done their work well, and had depicted nature, for the form of every face and head answered and corresponded to what the spirit of phrenology said through the prominent Eventuality and great prominent eyes of our interpreter.

We leave the cathedral and take our places in the carriage, to be driven off to the next sight; but there the spirit pursues me, and is again staring down upon me through every face as each one turns the conversation upon his favourite topic. We alight and visit the Hall of modern paintings by the best masters in France; but here, too, the spirit dogs me not only through the celebrities upon the canvas, but more especially through the uncovered heads of the many artists who were making copies from the originals. I could not behold one who had not his full development of Colour and the required combination for the artist. From the picture-gallery we drive off to that great, if not the greatest, sight of Paris, it

was to that great city of the dead, Père la Chaise. It is situated to the north-east of Paris, near the Buttes Chaumont, and is the greatest cemetery in and around Paris: it extends over two-hundred acres. There are over fifteen-thousand monuments in this cemetery, the estimated cost of which is five-million sterling; and people of every sect can be interred within its walls. The Communists of 1871 made this their last stronghold when they were driven from the city, doing the tombs and monuments much mischief. The first tomb we visit is that of Abelard and Heloise, who, according to the well-known tradition, were married, and then cruelly separated by jealous parents, and only, as the inscription relates, re-united in the tomb. This is called the shrine of disappointed love, and decorated by fresh wreaths by all the victims of this malady. I need scarcely say, that the phrenological apparition followed me into the cemetery. We may not know why, but a cemetery seems a more genial sphere for spirits, though, as Horatio thought of Hamlet's ghost, this may be but our fantasy. But I am not attempting to tell a ghost story, or to discuss whether or no spirits haunt the graves that contain the forms they were, but that the spirit of phrenology was still with me here I am confident; for could I help beholding it glancing down upon me again most knowingly, through now the cupid's form, through the young, single, and newly-married couples—the latter on their honey-moon (maybe), as they loitered behind in the deepest interest about this shrine of disappointed love? My genius hies me to every statue as we pass in and out this mighty labyrinth of monuments; here it is watching me through the generals of the first Napoleon, there through Rossini the great composer, now through Visconti, the architect of the Louvre; again through General Gourgaud, Napoleon's companion at St. Helena, and editor of his works; and now the spirit is more visible than ever, playing about the phrenology of Casimir Périer, whose given character, by our guide, was emphatically borne out by his organization. This is a very grand monument of this great man, who was elected Deputy-President of the Council of Ministers three times, under Louis Philippe (died 1832). Then we come to a whole group of artists and musicians, and now to the tomb of Marshal Grouchy, a Waterloo veteran (died 1847); and now, still more interesting than ever to a phrenologist, to the tomb of Volney, the philosopher. Following our conductor to another tomb, my spirit now assumed quite a new and novel form; the conductor, thinking we should be interested to see the tomb of an Englishman, pointed out to us the granite vault of

Menier, the chocolate-maker, when the spirit determined to confront me, even though one should revert to punning, looked out upon me satirically through the large organ of a gentleman's Wit, who must pun on all he saw, even to a tombstone; for upon being informed by the guide that this was the tomb of Menier, the chocolate-maker, he drolly replied: "There's something then to be made out of chocolate, if its only a good tombstone." As the interpreter dealt out his exhaustless information to us, the genius of phrenology glared down upon me so strikingly through his prominent eyes, that I set it down that phrenology was everywhere present with me, that think I must; and the spirit soon had me securely in its own spell: everywhere the apparition had followed me, I had followed that, maybe,—whither would it lead me? Yes, I am under its spell, and think I must. I reflect upon the first book I ever read on phrenology—the old, well-worn, and coverless volume of Dr. Gall, the shroud through which I first beheld and communed with his spirit. I am in Paris, thought I, and to the sincere phrenologist Paris has dearer associates than those of its grand buildings; for I have read, that somewhere in this vast city of Paris there lies resting the sacred dust of that dear child of nature, so great in his own simplicity, the founder of phrenology, Dr. Gall. Who knows too, thought I, but what his dust may be among these very tombs! And my brain, vibrating at the touch of thought, I reflected upon all the good I had derived in my life from phrenology. Had it not been for the self-culture I have gained through phrenology, I might not have been in the position to come and see the sights of Paris. I must be honest with you, phrenology, and true, for you are the spirit of truth; I must be real and sincere, as all men must in dealing with you; I must render honour to whom honour is due, and testify of that which I have proved. It is when we reflect upon the source of our happiness that our enjoyment becomes intellectually real. Lead on, then, truthful spirit, kindly light; I'll follow you and make a ghost of him that lets me.

I had stood by that elaborate tomb of Napoleon; I had gazed upon the coffin of Victor Hugo, and upon the tombs of Voltaire and Rousseau; I had looked upon that masterpiece of sculpture, Napoleon in his last moments at St. Helena, calling over the names of his generals; but through that marvellous head and face, as through every great statue upon which I had gazed, in and out of the gorgeous buildings of Paris, I saw,—yes, in very deed, I saw, though in my mind's own eye—hovering over all, looking through all, and haunting me everywhere, a great, a guiding spirit, of which all this

huge forest of monuments around me were the form and monuments in very deed of that great spirit's teaching, "How should I like to see the Tomb of Dr. Gall?" But suddenly the spirit leaves, and is away into the interpreter, who is calling me at the top of his voice; and there is my party in the carriage all ready to drive off to the next sight. I give a passing glance at every tomb as I hurry away; I enquire of our interpreter if he knows if Gall, the phrenologist, lies here, or if he knows where in Paris; but his reply is negative, and my small hope sinks as the coachman drives hurriedly away, and the great thick forest of sombre monuments, statues and tombs, receding in the distance, looks so intricate and immense, that I think a pilgrimage there from my hotel the next day would only be fruitless and vain. But the genius has not left me, and, maybe, will lead me through all the forms. I have followed it so see the place—who knows?—the very hallowed spot, where is resting its own dear mortal form, that head of heads, phrenologically upon its low pillow of dust. Lead, kindly light. Maybe I shall yet see the hallowed spot, where rests the tenement you have left.

Yes; I see you now in the very large Acquisitiveness of the interpreter. I'll follow you there. I call the conductor aside. "I would give half a dozen francs to find that tomb, sir." Alas, how wonderfully money turns the scales! His eyes looked brighter than ever. My spirit now smiled upon me through them, as he entered thoroughly into conversation with me upon the subject, speaking of the certainty of finding it: that he had several books he could refer to—gentlemen who could tell him, indeed. The spirit seemed to thank me for the desire I had expressed to him. I will let you know for certain to-morrow morning, was his reply. If, thought I, as a young member of the British Phrenological Association, I could in their name but lay one little wreath or flower upon the tomb of Gall, how well would be repaid my visit to Paris!

Call this fanatical if you like; but I speak as I have proved. I love phrenology because it has done me good—Is this natural? And do we not have great thoughts by monuments and tombs? There do we not sometimes gain a glimpse into the mystery of our own being, as we face the borderland of the unknown? Hamlet's thought does not flag when he is there, whether in his comment on the dust of Cæsar, or the skull of poor Yorick. Nor is the humblest grave an external object below the dignity of our highest faculties; and phrenologists must like to dwell with the inanimate forms of what we call the dead, because the



phrenologist, like Goethe, sees no waste in nature. Even the grim, fleshless skull, as it was to Hamlet, is to the phrenologist still a form through which the spirit of phrenology can commune with him.

Early on the following morning the waiter came to my room, informing me that the interpreter awaited my presence. I at once responded to the request ; and the first words the interpreter uttered were : “ I have found out where the tomb is, sir ; it is in the cemetery we visited yesterday, and very near the statue of Casimir Périer.” He showed me a printed list of names, and there I saw—Gall, Phrenologist, 1828. As I had promised the interpreter I would join the party for another tour round Paris, it was not till the evening that I left my friends, in a Paris cab, upon my pilgrimage to the Père La Chaise, to visit the tomb of Gall. The ride was stangely and solemnly interesting ; for within a mile of the cemetery there were whole rows of shops that dealt exclusively in wreaths for the purchase of the relatives and friends to lay upon the tombs and graves of their dead. As it was getting late in the evening, and the cemetery lay a good distance from the city, I urged the cabman to drive quickly ; but as I had engaged the vehicle by the hour, he thought he would be extra humane to his beast, and paid but little heed to my request. Arriving at length at the cemetery, I found, to my surprise, crowds of people hurrying thither with wreaths and crosses, and I was subsequently informed that this was the day when the relatives and friends visited their dead, and embellished their tombs and graves with the wreaths they were carrying thither. My expedition was not accomplished upon my arrival at the cemetery, for the authority for finding the tombs was not to be found. Getting a French soldier to accompany me, I at once made for the monument and statue of Casimir Périer. We both hurried along through the myriads of monuments and tombs, myself following my leader, who would keep pointing me to the statues of the great men of his country, especially the soldiers ; but it was getting late, and I began to get impatient. The twilight was drifting fast into the night, as the last flickering hues of a beautiful autumn sunset were fading and sinking behind great frowning clouds, while the lights of Paris began to shine out one by one, as if to eclipse the death struggle of the setting sun. The darkness is now coming on, and I follow the French soldier in a run ; for I yet fear the gates of Père La Chaise may close ere the tomb is reached. We take a few more turnings, and now, through the leafless trees, we can just behold the statue of Casimir Périer. There I kept

my eyes till I came up immediately before it, as though my spirit had taken up that very place from which to point me to the tomb to which it had lead me. I no sooner take my eyes from the statue to look about me, than right straight before me do I behold the familiar bust of Dr. Gall, and in another moment I am standing by his tomb. Why my genius, or his spirit, preferred leading me there then instead of when I was so near the day previous I will leave as a spiritual problem. I found, on inquiring, that on this particular day I had yet another half-hour ere the gates closed, and away I hurried to procure a wreath,—for while I beheld others with their wreaths, I could not see Gall's tomb without one,—returning with my little free-will offering, in the form of a wreath of flowers, for which I seemed to have crossed the English Channel to lay upon the great man's tomb. I paid the soldier, and he left me by the tomb and bust of Gall. The head was too large for the wreath to lay around the base of the bust, so I reverently laid it upon the tomb; I looked up into his face, and his spirit now appeared to be looking out quite cheerfully upon me.

The great cemetery was now growing more silent, and a strange and awful kind of hush seemed to be prevailing among the monuments, statues, and tombs, which only seemed broken by the rustle of the fallen leaves, which lay thick around me, as I, with quiet tread, moved wonderingly around his sleeping dust; and I thought—yes, I thought—how I had been led by his spirit, that now seemed peering through the image of his own wonderful face, to see at last the very place where rested the hallowed form. Beneath this stone, thought I, lies his very head. Rest, child of Nature, rest; the dust has returned to the dust, but the spirit still lives. What is its future? Who can tell? Say, thou great spirit, through this mystic spell; speak to me again through these busts and statues of the mighty dead of France, which are in very deed monuments of thy monument, and point all to truth of what on earth through brain and book you taught. But the sculptor has behaved well to you also; for through the bust of that head, which lies beneath this sod, again speaks with us, as spirits commune with looks: for the science you taught on earth is seen and confirmed in that very image of your own head that stands over your grave. When will the work you founded take its rightful place as the true philosophy of man? When wilt thou infuse the minds of men with thy true and kindly light? When will men cease to judge thee ere they have examined thee, and reason take the place of prejudice? Must thy

monument, like the monuments of so many who lived in and before thy day, mingle with thy dust ere the age grows ripe to receive thee, the eyes of men open to behold thee, who have eyes but see not ?

Dr. Gall, then, is buried in one of the best positions, in the grandest burying place of France, where the French are now busy erecting an expensive monument to the late Thiers. Gall is well-known in Paris ; even the soldier who guided me in the cemetery had heard of him. And as we may say, the crisis of phrenology took place in Paris when Gall and Spurzheim presented their memoir on the Brain to the French Academy not long before the former expired. All honour to the French for receiving phrenology as they did ! And should you go to Paris, do not forget to visit Père La Chaise. Find out the great statue of Casimir Périer, and then, looking up in his face, directly in front of you to the right, as though he was deep in the study of Casimir Périer's cerebellum, and pleased with what he saw there, you will behold the monument and bust of Dr. Gall. S. P.

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## THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE usual monthly meeting of this Association took place on Tuesday evening, the 14th inst., Mr. Fowler in the Chair. There was a large attendance. Mr. Warren, the Recording Secretary, stated that Mr. Manwaring, who had gone to America on account of his health, had presented the Association with a bust of Guiteau, the murderer of President Garfield, and several books. On the motion of Mr. Godfrey, seconded by Mr. Hubert, a vote of thanks was given to the donor. A proposition was brought before the meeting by Mr. Hollander with reference to the first annual meeting, to be held in February, to the effect that every effort should be made to secure the attendance of scientific men known to be in favour of phrenology. On the motion of Mr. Story, the proposition was adopted and referred to the Council. Mr. Story proposed that the first general meeting of the New Year should take the form of a Soirée or Conversazione. Mr. Morrell seconded the motion and it was adopted. The form that the meeting should take was referred to the Council, to whom it was a general instruction that ladies should be specially invited. The Corresponding and Organizing Secretary reported that a number of new members had joined, among the number being the son of the late Dr. Donovan.

Mr. Story then read a paper on "Character from Temperaments." A long and highly interesting discussion took place, in the course of which some of the writer's views were criticised. A vote of thanks was accorded to Mr. Story; and some informal business having been transacted the meeting terminated.

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## FRIENDSHIP AND LOVE.

BY J. G. SPEED.

BUT probably it was felt by the compilers of the Marriage Service that if such words as, 'of one spirit,' were used in the service, they would constitute but a blasphemous satire on the marriages of those of disharmonious souls, daily countenanced and abetted by the Church; which marriages are nothing but spiritual adultery—aye! though consecrated by priest and celebrated with pious and elaborate ceremonial.

The doctrine of free love is repulsive in its concrete application; but consider it apart from the sexual idea, and it will be seen that an abstract principle underlies its wildly immoral theories, and which is impracticable by universal admission, true and moral. It is only that according to which all true friendships are formed and determined. The principle is, that the family of humankind shall be allowed to arrange itself according to its affinities; and, in my opinion, there is infinitely less sin, in the sight of Heaven, in the unceremonial union of a couple, of opposite sexes, brought about purely by spiritual affinity, which will ensure faithfulness, than there is in the connection of a pair conventionally united from mere sexual or mercenary motives, on the part of one or both, and having no point of identity in spirit. The world cries adultery or lust on the one, but Heaven pronounces a severer verdict on the other.

The neglect or ignoral of the spiritual affinities is a sin against the eternal fitness of things. An infraction of the law of affinity is a breach of Heaven's proprieties, and is as unpardonable in heaven, though not defined in any human code as a sin, as are breaches of the social amenities in earthly life, which, though not considered sins, have a more exclusive effect in refined circles than even vices have. The law of affinity is the law of nature, and the law of nature is the law of heaven; though the Church, with wearisome iteration and monstrous untruthfulness, has ever sought to make them appear in antagonism. And the law of nature and heaven cannot be outraged with impunity. Hence all marriages ought to be the result of friendship, apart from con-

siderations of sex; and if they are not, no priest—no ceremony, can constitute them true marriages.

Dealing with this subject of the observance of the law of affinity, which is the sole and simple essence of all friendship, of all love, I might say that one of the chief causes of unhappiness in this life is the absolute compulsion put upon us to mingle with, and be studiously civil and complaisant towards, those with whom we do not feel in soul harmony, to preserve with them the show of friendship which we cannot feel. The constant endeavour to keep up the false and wearisome strain of mind and heart necessary to maintain the enforced hypocrisy of demeanour; the constant friction caused by the ceaseless endeavour to adjust one's self to those with whom we feel we do not spiritually assimilate, is productive of a sense of exquisite discomfort and pain, and corrodes and wears out the soul with endless attrition and vexation. And it does more than merely occasion this trouble and uneasiness. The suppression or concealment of antipathy or disregard for those with whom we are not in soul union, and which, if it were less frequent, would be an unnatural tension from which we might easily recoil to our natural selves when the pressure was withdrawn, tends, on account of its necessary frequency, to deaden and destroy those instincts we so suppress, and which are like the heavenly monitors implanted within us as our safeguards against evil and danger. I confess to a feeling sometimes as though, by making these conventional concessions to those about me with whom I am not in harmony, I were discounting my eternal happiness for a little temporary ease in this world.

It is the demand made by our higher nature for some counteracting influence to neutralize the ill effects of this enforced untruthfulness to ourselves in our every-day life that constitutes the secret of the necessity of friendship—bosom friendship—and also of leisure and of solitude. The necessity exists so that in these we may unbend and recuperate, and come back to ourselves. It is in the sweet communion of friendship, or of retirement, that we indemnify ourselves for all the sham and conventionality of our daily intercourse with the world, because the unbosoming of ourselves to a friend, and communion with ourselves in secret, exercise much the same effect, since a friend is but another self.

But, pursuing the subject of the distinction drawn between love and friendship, let us see what a few great authors have to say bearing on the question. Swedenborg speaks of the love between the sexes as “a species of the delights of

inmost friendship"; and also, elsewhere, uses the expression, "The friendship of love." In another place he describes love as "a mutual desire of mind and heart to do every good to each other"—this being exactly Addison's definition of friendship. Again, the Swedish philosopher says: "With those who are in love truly, conjunction of minds increases, and herewith friendship. . . . But that conjunction increases as friendship unites with love, because friendship is, as it were, the face, and also the raiment, of that love; for it not only joins itself to love as raiment, but also conjoins itself thereto as a face. Love preceding friendship is like the love of the sex, which, after the marriage, now takes its leave and departs; whereas, love conjoined with friendship after the marriage now remains and is strengthened; it likewise enters more interiorly into the breast, friendship introducing it, and making it truly conjugal." This is a strange jargon of words, characteristic of Swedenborg; but it is clear that, though he seems to make some distinction between friendship and love, which he merely assumes, he really appears to think that friendship is both the foundation and the essence of true love. He speaks of friendship conjoined with love being necessary to form the happy marital union, as though it were possible that the former could exist without the latter between a married couple.

But I have assumed throughout as the foundation of my present argument that true love between the sexes is, in its essential nature, a matter not of sexual passion, but of a deep spiritual union, which is as dissociated in itself with anything animal as is friendship between two males or two females. Now, it would not seem that by the term love, which Swedenborg uses in the passages I have quoted, to express that which he considers must be conjoined to friendship to produce true affection between the sexes, he means physical love, since it will be observed that, speaking of that as "love of the sex," he alludes to it as something apart from the love which, conjoined to friendship, produces happiness in marriage. What, then, can the love which would answer to that which Swedenborg means be but friendship? He is on this subject singularly vague, wandering, and inconsequential, as he often is in his writings; for he first speaks of friendship between married couples uniting with their love, and their friendship being increased by their love, and hence their happiness being augmented, as though love must precede friendship to ensure that happiness; and yet, immediately after, he declares that love preceding friendship before marriage is something that does not endure after it.

Now, this confusion in Swedenborg might all have been obviated by simply assuming that love was friendship; and he seems, even in his confusion, to have half defined this to be the truth, but appears to have been partly influenced by spiritual discernment and partly by educational or wordly prejudice in the matter, as Swedenborg—half-blind god that he was, stumbling grandly and confusedly amidst spiritual mysteries, whose spirituality he felt but could not always fully interpret, and who mixed deific visions with the strangest alloy of earthiness—often was. His endeavours to elucidate the subject of love certainly only tend to support the speculative position I take, that love is friendship; for he has clearly shown the impossibility of reducing his theories on the subject to consistency on any other supposition.

It is curious to note how into the conceptions of other authors the feeling of friendship being an integral element in love seems to enter.

“ Friendship often ends in love,  
But love in friendship never,”

is a sentence I recently came across in an old number of the *Penny Magazine*. And Zimmerman says: “The love capable of being permanent must descend into a sincere friendship, or it will destroy itself or its object.” Pope speaks of friendship as “Love without his wings”; and Coleridge describes love as friendship “touched with desire.” It seems to me that whether the theory of love being friendship be true or not, it would be found, if it were taken, like the law of uniformity, as a working hypothesis—to use a scientific term—that there would be no very serious hitches or jars that would tend to render it untenable.

La Fontaine exclaims: “Rare is true love; true friendship is still rarer”; and La Bruyere says: “It is not so difficult to meet with excessive love as with perfect friendship”; both philosophers making the conventional distinction, and curiously confirming a startling statement by Swedenborg, that in his day love truly conjugal was not known, and scarcely its existence; which, in its turn, certainly lends colour to the assertion of Helvetius—to my mind an extravagant one—that all marriages are prompted purely by animal motives. But let us see if even the remarks of La Fontaine and La Bruyere cannot, to some extent, be brought into harmony with the idea that love is friendship. The sentiment, at least, conveys a suggestion that rather lends countenance to the view that true love and friendship are closely akin. Does it not imply that in the majority of cases in which attachment exists between two of contrary sex the motives of the

attachment are indeed those which Helvetius predicates, and suggest that there is a close connection in cause between the rarity of true friendship and the rarity of true love? I have not said the greater rarity of the former, because I am hardly prepared to admit this; indeed, on the assumption that friendship and love are the same, it seems to me, considering the undeniable incapacity of women as compared with men for friendship, an incapacity, the existence of which La Bruyere himself and two female writers—namely, Charlotte Yonge, and the author of “A Woman’s Thoughts About Women”—concur in declaring that the reverse of his and La Fontaine’s proposition would be more correct. True love and true friendship are both rare; but it is difficult to understand why the French philosophers concluded the latter to be rarer than the former. Perhaps they were led to the conclusion simply from having experienced more perfidy in men than in women; but this is probably the experience of all men, because they have necessarily, in consequence of the social barriers set up between the sexes, more friendships—to adopt the usual distinction—than loves.

Yet what is it that occasions the rarity of true love, unless it be this: that the element of friendship is so often deficient in the attachments between the sexes; that, in fact, it is because of a false distinction having been made between love and friendship, and because of the undue importation of the sex idea into the associations of love, that the observance of the law of affinity has come to be comparatively lost sight of, and the choice of husbands made a different matter from the choice of friends?

But the fact that La Fontaine and La Bruyere declare true friendship to be rarer than true love, is one to be emphasized from another point of view. That which is rarest is highest; therefore, assuming for the moment that there is a distinction between friendship and love, the former, if a rarer, must be a higher and holier thing than the latter—a conclusion which directly traverses the popular sentiment on the subject. But has not the feeling thus inferentially expressed by the French philosophers been often directly expressed by others? In a collection of poems, entitled “The Foundling,” more than a hundred years old, I came across the following simple lines; quotable more perhaps from their appositeness than their merit—

“Friendship is the joy of reason,  
 Dearer far than that of love;  
 Love but lasts a transient season:  
 Friendship makes the bliss above.



Who would lose the sacred pleasure  
 Felt when soul with soul unites ?  
 Other blessings have their measure ;  
 Friendship without bounds delights."

Who has not met many married men who have in certain hours, having no apparent cause for unhappiness in their married life, appeared to be ready to re-echo this sentiment, or the kindred ones of Addison : "There is indeed no blessing of life that is in any way comparable to the enjoyment of a discreet and virtuous friend" and the hero of Florence Marryat's novel, "The Prey of the Gods" : "There is no love to be compared to a true and honest friendship" ? And what true-hearted man has not sometimes entered into the spirit of the utterance of the grand old Psalmist when, mourning over his slain friend Jonathan, he exclaims, in the bitterness of his soul, that their friendship was a love "passing the love of women" ?

It is, assuredly, the finer souls, the higher natures, that most feel these sentiments—in whose existence love, or rather married life, seems so often to leave a blank—a pining still for other companionship than that of their wives—that being uncongenial to them. The highest souls in this world have, I believe, found that of their wives utterly uncongenial. This is proved by the unhappy marriages of such men as Socrates, Milton, Byron, Longfellow, and others. The reason is, that, with rare exceptions, women are utterly incapacitated as a sex for friendship with the highest natures. Women, it is often argued, is man's equal intellectually, because certain female Phoenixes have risen to eminence as authors, and because females distinguish themselves in University and school examinations. But the former examples are exceptions, and not characteristic of the sex ; and the latter are proofs rather of receptive and cramming than of original power, and no more prove the intellectuality of woman than, if most women were intellectual, a few exceptional examples of ignorance and stupidity in her sex would prove the contrary. Woman's mental inferiority may have been contributed to, if not brought about, as is sometimes contended, by subjugation and oppression on the part of man ; but the fact of her having been so easily subjugated seems to argue that it was not ; for brains, as all history proves, are usually, in the end, more than a match for brute force. That woman is not man's equal intellectually is a fact conspicuous in daily life—conspicuous in her comparative absence from the annals of fame. But even were it not so manifest, I should still maintain that in a certain essential

spirit of intellect, which is difficult, perhaps impossible, to define in words, but is clearly perceptible by finely attuned minds, she is immeasurably the inferior of man.

In spite of all that has been said about her intuitional perceptions, in which she may be superior to man in a certain narrow, worldly sense, she is utterly deficient in these in the conceptive and the higher sense, and she has proved herself, as a rule, incapable of appreciating the divine intuition of the highest minds. I myself can lay my hand on my heart, and say, that though I have experienced much elevating influence from some women, I have derived not merely incalculably more intellectual good but also incalculably more moral and spiritual benefit from men than from women; and where I have been elevated by the latter, I have found that it has been by women whose elevating characteristics have undoubtedly been inherited from their fathers. This experience of mine, therefore, only goes to prove the truth of my argument.

*(To be continued.)*

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## CHARACTERISTIC TRAITS OF DR. GALL.

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To say that Gall's was no common mind is but to reiterate the thought of every earnest student of his works for the last half century. Nature endowed him with a happy organization. The more we peruse his characteristics and his few autobiographical notes, the more we fully realize the determined perseverance which enabled him to fill his long and active life of seventy-two years with such an abundance of facts and minute observations. Our great regret is that he did not leave fuller particulars of the last two years of his life, from 1826 to 1828. His mind, however, was wonderfully clear and retentive to within a very short time of his death; for he showed but little abatement of intellectual vigour as his three score and ten years crept on. He must have rejoiced to have lived to complete his grand life-work—namely, his immortal volumes on the functions of the brain, which he did in his seventieth year.

We all, more or less, have an innate desire to know the physiognomical features of those about whom we have heard a great deal, yet have never seen. It is, therefore, with a degree of interest that we learn something, however little it may be, about Gall's physiological and phrenological characteristics.

In person Gall was fully developed. He stood five feet two inches in height, and possessed a large chest and strong muscles; his step was firm, and his pure and penetrating look was particularly noticeable. His features were the reverse of forbidding, being mild and genial; while a pleasing expression, like that of a benefactor, lighted his whole countenance. His head was strongly marked,\* and measured over the eyebrows and over the top of the ears slightly over twenty-two inches in circumference, and rather more than fourteen inches from the root of the nose backwards to the occiput. The organs of Amativeness, Philoprogenitiveness, Adhesiveness, Combativeness, and Destructiveness, were largely represented, and influenced his character in a striking degree. His social brain as a whole, however, was not so marked as the superior portion of his intellect, as can be easily seen by any one who draws an imaginary line from the centre lobe of the ear backwards, and then compares that dimension with one drawn to the centre of the forehead.

The breadth of the basilar portion of his head from ear to ear indicates that he had a capacity to enjoy life highly, great energy of mind, and power to overcome obstacles and beat them back with spirit. His Secretiveness and Cautiousness gave to his character reserve and prudence rather than cunning and timidity; when expressing his opinions he was frank, candid, and straightforward. Of the two faculties his Approbativeness was larger than his Self-esteem; he was not a leader of men through his love of authority, or by his dignity of bearing: Approbativeness inclined him to be tolerant of the opinions of others, as well as his smaller Self-Esteem. Firmness and Conscientiousness were two of the largest and most influential faculties of his mind.

Through his Cautiousness he weighed all sides of a question; but when once convinced that he was right, he could be as firm as a rock, and determined and persevering as a strong sense of justice and principle could make a man. It was owing to the combination of his Conscientiousness, Firmness, and Casuality, rather than to his faculty of Continuity that he achieved so large a measure of success. His head indicates a full degrees of Benevolence; this faculty gave to his mind a generous and philanthropic tendency. His labours threw him into daily contact with men possessing various organizations; hence, his sympathies were constantly being widened.

His ambition showed itself in a moral direction; and he must have cared but little for the honoured titles and distinc-

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\* See Portrait in November MAGAZINE.

tions which are commonly regarded with so much pride. He was not so proud as independent in spirit. His organ of Hope was large, and it must have inspired him considerably, and often have given him a fresh impetus to press onwards towards the completion of his theories.

His perceptive faculties were inferior to his reflective powers. Eventuality, Time, Tune, Order, Colour, and Calculation, were his most defective organs. His observations were guided by his wonderful powers of investigation; and, therefore, he reasoned intelligently about everything he saw. He could not have possessed a good memory of faces, of events, of localities, of colours, of dates, or figures; he was not a good geographer, and could not have travelled from choice.

His Comparison and Causality were the dominant features of his intellect, and made him the pioneer he was in human science, a discoverer and a faithful interpreter of nature. His whole mind must have been centred upon those investigating powers; he was pre-eminently a man of reflection. His Ideality, Constructiveness, and Imitation, helped him in the arrangement and expression of his thoughts; but he was no mimic, inventor, or poet, in the common acceptation of these terms. He appreciated poetic sentiment and humour, however; and, as a speaker, he must have used the gestures of an orator who desires to express the inward by the outward sign in the most forcible and practical way. He was probably more plain and direct in style than florid or imaginative; his religious views must have been sustained by his intellect as well as by his large Veneration, Hope, and Conscientiousness.

One or two humorous anecdotes are told of his weaker powers, which seemed to stand out more prominently in a man of his eminence than they would in scores of other people. The want of Locality he would often show by forgetting where his patients lived, especially those whom he had visited in his carriage; and he had considerable difficulty in remembering in what storey of the building they lived. The want of Order for material things, he showed by the curious arrangement of his house, his drawers, his letters, etc.; many times he was known to shake money out of his packets of letters instead of taking it out of his pocket.

His want of Individuality he felt all his life, and it caused him a thousand troubles; when he rose from the table he could not distinguish the lady or gentleman who sat by his side during the meal. His generosity might be illustrated by many deeds of kindness; he educated and supported his nephews, and his table was a singularly free and open one.—J. A. F.

## THE BALLAD-SINGER.

ONE rarely sees nowadays the ballad-singer, such as he was in times past. I refer to—well, it does not matter how many years ago, but, in brief, to the time when our companions were boys. Then the itinerent ballad-singer was, as one expresses it in the idiom of to-day, an institution. What would the village fair have been without him and his companion? for these peripatetic worthies generally hunted in couples. Sometimes the couples were as those that went into the Ark—male and female, sometimes male only; but, male or female, they were of the self-same type. When the Creator wished to make a ballad-singer He spoiled the mould for anything else. For in this world you cannot be two things at once: at least you cannot be a ballad-singer and something else. There is a somewhat about ballad-singing that necessitates your giving yourself up to it entirely. As a musician must be all musician, so a ballad-singer must be all ballad-singer. Not that I make a necessary distinction between a ballad-singer and a musician; for, of course, a ballad-singer is a musician—with a difference. Perhaps one might describe him as a musician with the music left out.

When I speak of a ballad-singer I do not wish to be understood as including all who sing in the streets. By no means. In the first place I exclude all those who go with bare feet, possibly also with bare head, hands folded before, and a dolorous expression, singing hymns and spiritual songs! I do not believe in this tribe; they were never in the profession; the majority of them having served no apprenticeship, never handled a ballad, and would not know what to do with it if they had one: besides, as a rule, they have too melodic an organ. This alone would stamp them as suspicious; for the ballad-singer proper is as destitute of melody as of harmony. No, these are beggars pure and simple. They extort blackmail by playing upon your feelings of pity or compassion; and all you get for your money is so much breath spent here and there upon the gamut.

Not so the ballad-singer: he gives you a visible quid pro quo in the shape of a printed sheet of ballads. As a rule the ballad-singer would scorn to seek your alms, though he might take them, if pressed, rather than offend you. But he is an artist; or, if you prefer to call him a tradesman—so be it; he does not mind, provided you do not look upon him as a mendicant. To be considered of that whining

fraternity he has a decided objection. He may not give you much for your money, or you may think so ; but that does not disturb him : it is the way of the artist, or tradesman, in his kind of wares.

There may of course be degenerate specimens—connecting links, so to speak, betwixt the psalm-singing beggar and the sturdy ‘vagrom’ balladist ; but the species are distinct for all that ; and any one who has studied the two would as soon think of classing together the jackdaw with the hawk, as the ululating beggar of the streets, who bares all he has to the wind and rain, and the chance onlooker, with the sturdy rogue who trolls his ballad in the market-place, turns his quid in his cheek, and condescends to take a copper coin of the realm for an oily copy of his song.

The twain are as wide as the poles asunder. One is a product of the slums, unctious and slimy, and seldom quits the large towns. The other is shy of the larger inhabited places : they are not to his liking ; he affects the smaller towns and the country side. He may not be innocent of occasionally sniggling a rabbit ; but then—better take your game in the open, fresh and clean, than consent to receive it in hacked and half-picked fragments through the area railings. It is so much more manly ; and better manliness, with a little roguishness therewith, than no manliness at all, and the lack tricked over with some borrowed rags of piety.

But to look closer at our vagabond. Who that is old enough to have moulted a grey hair but can shake out of the folds of his brain the picture of one of these worthies,—it may be as he was met at the fair, it may be encountered in the village street, what time the humblest of God’s creatures afforded something to edify or amuse ? How well can we recall with what ears we listened—with what eyes we saw ! We behold him again. Nature has blessed him with a great voice, though of little compass. What it might have been but for its injudicious exercise in all weathers, and for long hours at a stretch, often against a biting wind, it were hard to say. Next to the voice itself, one admires the way it is brought out. If I could only describe the ballad-singer’s mouth when in the act of producing his notes ! But that is impossible. As a child I used to think it was necessary that it should be elongated diagonally across the face, from left to right. I never remember seeing a first-rank ballad-singer who did not twist the vocal organ in this manner.

Will no one spare the time to set him down on living canvas

ere he cease to exist—even in memory? We could spare a few baby pictures for a portrait of him. Perhaps it is already too late. I should greatly regret if it were so. He was my admiration in youth, and I look back upon him with fond recollections. I liked his bold unsophisticated vagabondism; I liked his rude speech and his ruder song: he seemed like a link with that nature from which, what with the new pedagogue and the new police-court decalogue, we are being divorced more and more. We shall soon read: "Thou shalt not sleep in the open at night, nor go with hand in pocket by day, for the Lord will not——." Out on such refinements! say I.

As to the matter of the compositions he sang, possibly they left much to be desired. Occasionally one heard a ballad of the good old sort. I have heard it affirmed that within living memory ballad-singers have been known to sing "Chevy Chase." I doubt it. One might occasionally have heard a song with something of the heroic quality in it; but it was of rare occurrence, and then probably a mistake. There was doubtless a time when these itinerant minstrels were minstrels indeed, and sang ballads of heroic deeds, and of love deathless and leal; but that is all gone—gone with the age that produced them. Now we sing ribaldry and sentimental trash.

I remember that in my youth the new style of thing was just coming in. The ballad-singer was beginning to get effeminate: perhaps it was the effect of the music-halls, which were now becoming popular, and the nigger-minstrels who first made bogies of themselves, and then, becoming frightened, puled and wept for their mothers. "Put me in my little bed," "Rock me as you rocked of yore," "Kiss me, dear mother," etc., that is the sort of thing one heard. I noticed that when your singer became drunk or hungry he would invariably begin to sing about his mother. In this, however, I must say he was not singular; for since then I have found the same peculiarity with others, who ought to have shown more strength, but who, like the poor wayfarer, ever think of their mothers when in trouble—when the boose has found its way to their heads, or want to their pockets. Poor souls! what a deal of the helpless babe there remains in us long after we have taken to tall hats and trousers!—and when the pinch of distress arrives, out come the tears, and we sigh for the soft white bottle of old, so tender and so comforting.

And the airs of these rigmaroles of song are as namby-pamby as their sentiment. Was there ever such a people? No folk-songs—no folk-music, properly so called—no





I often see those golden tresses in my dreams. Poor Mallow !

Only one other line can I recall : it ran—

“Curst was his life ; he smiled no more ;”

As he richly deserved not to do.

There is a story told of this ballad-singer that is rather affecting. He had once sung through the village, and had taken what tithe-pence he could. Reaching our end of the town, he sat down opposite the Hall gates and counted his tribute. It was so small in amount that he gazed upon it in open palm, glum, disconsolate, wondering probably how he could best lay it out : for with the poor the task of how best to spend is often as great as the task to earn. Meanwhile, over the bridge came a poor footsore, draggletailed woman ; she stopped short in front of him ; they colloqued together ; the man gazed wistfully at his hard-earned wealth ; but not for long : a few minutes' space and they were slowly wending their way—as became the woman's tired condition—to the nearest inn. There, seated in the porch, bread and cheese were presently brought out to them, and therewith a mug of something to drink. Both cut with the same knife and drank out of the same pot. Their humble meal ended, the twain trudged out of the village together.

What think ye of that, ye rich ones ? Half that he had he gave to the poor stranger. But—? No !—no evil thoughts. If the angel whose duty it was to record the deed in the great Book of Life was satisfied, who are you or I that we should raise our crooked notes of interrogation ?

A fortnight later the couple reappeared in the village, called upon the vicar and besought him to marry them. This, the worthy man readily did, gave them a dinner, and a shilling for their night's lodging, and therewithal a hearty blessing. They haunted the villages and market-towns of the country side for a few years ; when, the man becoming lame and rheumatically, they settled down in a small tenement in Finkel's Alley, and did what odd jobs came in their way to earn a living. In the fine weather they still occasionally visited neighbouring fairs with their ballads and their flying sheets when a good murder was to the fore ; but these journies became with time less and less frequent, until they almost wholly ceased.

The grey mare had now to do most of the breadwinning, and, although she did not always do it with the best grace, she did it. Nan had a squint eye, splay feet, and a cracked voice ; but she seemed to know a good man when she had got him, and so she remained by her husband's side, even

though he finally became a burden on her hands. She had the reputation, however, of being something of a termagent, and of making his pillow not of the softest. Be that as it may, certain it is that late one winter's night Ben seized his greasy hat and a bundle of old songs and rushed out of the house. He left the village by the southern road, was seen in the early morning hobbling through Applegarth and Fyldyke, crying in his cracked voice, "Such is Life, and other Poems, price one halfpenny;" and was heard of or seen no more. No one appears to have taken much notice of the poor old fellow. One aged dame, who saw and heard him, thought matters must be looking very bad his way for him to be selling his wares for a halfpenny. He had never been known to do the like before. Fifty per cent. reduction meant bankruptcy indeed!

Nan waited three days for his return; then packing up a small bundle, and leaving the key and a message with a neighbour, she set out to find him. The key was wet when the neighbour took it from her hands; and when a few days later the agent called for it, in order to show the house to a new tenant, it was rusty. That spot of rust was Ben Yabsley's sole monument and epitaph.

Nan never returned: she died of something or of the lack of something, I know not what, three months later in the hospital of H——. I know many stories, some of them rich and well-to-do, with everything beautiful about them; but I know of none more romantic than that of Ben Yabsley, the ballad-singer, and Nan his wife.

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## OBITUARY.

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PHRENOLOGY has lost a friend, and society a good man, in the death of Mr. Joseph Lund, of Bradford, late of Ilkely, Yorks. I have known him for twenty-six years as an intimate friend. When I lectured in Bradford, twenty-six years ago, he accepted phrenology, and has been a friend to the science ever since. As a man, he was well-balanced; had a finely-developed head, and always reminded me of Seneca. He was modest, rather retiring, never pompous, nor disposed to put himself forward, but always ready to work in any good cause, and disposed to discharge all known duties. He had a very distinct social brain, and was uniform and constant in his attachments. He was characterized for cautiousness, conscientiousness, and steadiness of purpose; hence, was circumspect and consistent.

Benevolence was large ; he always had a kind word to say to everyone, and never manifested a haughty or imperious spirit, but was always gentle, persuasive, and disposed to teach and guide others rather than to find fault with them. He had good control over his spirits and temper ; was industrious, economical, and always acted with reference to consequences. He was rather mirthful ; was given to reflection, and was more known for his sound, substantial sense than for his quick observation or superficial knowledge of things. He only talked when he had something of importance to say, and never intruded his ideas or opinions on others. He did his own thinking, and allowed others the same privilege. Few men were so tolerant and liberal in their opinions as he was. He appeared to be almost entirely free from all bigotry or sectarian feeling ; was given to investigation, and acted upon St. Paul's principle, of proving all things and holding fast to that which is good. He was so genial and well balanced in his character that he seldom, if ever, made enemies ; but always successful in drawing people to him.

Ilkley lost one of her most substantial inhabitants when he passed away. He died suddenly (December 6th), on the platform of a public meeting, where public affairs were being discussed, and had just sat down after making a few remarks.

L. N. FOWLER.

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## Hygienic and Home Department.

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### A FORTUNE FOR THE BOYS.

BOYS, a discovery has been made recently. It has been found that every boy in the United States can easily secure a fortune. Let me tell you about it. You are anxious to become rich, I am sure ; or, at least you desire a comfortable home when you are old. You can dress just as well as other boys do, you can have just as much money to spend for innocent pleasure, you can be as generous, social, and friendly, and, at the very same time, can secure for yourself a snug little fortune. It will not require great self-sacrifice. You can easily secure it. Can you solve problems in compound interest ? If you can, follow the figuring below very carefully. If you cannot, ask your father or your mother to go through it with you. Proverbs x. 5 reads : "He that gathereth in summer is a wise son." You will come to the same conclusion very soon. Here is the example : If a boy save 5 cents per week from the time he is ten years old till he is fifteen years of age, he

will have \$13. If he saves  $2\frac{1}{2}$  cents per day thereafter till he is twenty years of age, he will have an additional sum of \$45.60. Five cents per day till he becomes twenty-five will amount to \$91.20. Ten cents thereafter till he is thirty years of age equals \$182.50. When he is thirty-five years old, at the rate of 15 cents per day, his savings will amount to \$273.75. At the same rate, at forty years of age he will have \$273.75 more. If he saves 20 cents per day until he is forty-five years of age he will have another sum of \$365. At the same rate, when fifty years of age, he will have \$365 more. If he places each of these consecutive sums at compound interest at the rate of seven per cent. per annum until he is fifty years of age, the result will be as follows:—

\$13 00	at 7 per ct. compound interest for 35 years	=	\$146 55
45 60	„ „ „ „ 30 „	=	334 97
91 20	„ „ „ „ 25 „	=	499 57
182 50	„ „ „ „ 20 „	=	701 27
273 75	„ „ „ „ 15 „	=	765 24
273 75	„ „ „ „ 10 „	=	538 49
365 00	„ „ „ „ 5 „	=	511 93
365 00	saved, but not at interest ... ..		365 00
Total	... ..		<u>\$3,863 02</u>

There is quite a sum of money, boys—enough to make your old age quite comfortable. How can you secure it? Why, that is very easily obtained. *Just leave tobacco alone.* An article in *The Christian Union* recently informed us that in 1884 \$500,000,000 was expended by the citizens of the United States for tobacco. That is ten dollars per year for every man, woman, and child in our country. I think all will admit that the foregoing estimate is a low one. A large proportion of boys begin the habit of smoking before they are fifteen years of age. The habit grows upon them, and, as a consequence, the expense increases. An earnest Christian boy of my acquaintance, who is less than eighteen years of age, regrets his inability to contribute to the church funds this year. His tobacco, however, cost him thirty cents a week. He feels perfectly able to meet that bill regularly. He is almost certain to die a poor man, and in all probability he will not be mourned as a good man. Boys, you cannot afford to throw away your money in such a wasteful manner. When you take into account that tobacco contains a rank poison in such large quantities that there is enough in what the moderate smoker uses in one day to kill a cow if placed upon her tongue, when you remember what it costs to use the weed,

when you think how filthy the habit is, I believe that some of you will make up your mind that, as for you, \$3,863.02 will have a more "soothing and tranquilizing" effect.

Let the boys of England try and carry out the above idea of Mr. S. L. Smith, and save a fortune as well as the boys on the other side of the big ocean.

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## GAITS.

No two human beings walk alike. The hinges of human gaits turn the same way, but with different results.

The baby strikes a toddle, because it hasn't strength to walk; but it has the underlying principle of a natural walk, because it "toes in." "Toeing out" is a Military Artifice, invented for the express purpose of showing how much more man knows than his Maker.

The hop, skip, and jump is peculiarly the little girl's gait. Uneasy and restless, the fussy little flutter budget seems determined to wear the soles of her shoes and the souls of her parents out at the same time; but, after all, she is the prettiest picture of animated humanity to be found anywhere.

The dead run, all out of breath, is the small boy's gait. He needn't be, of necessity, a bad boy. He is simply a boy. The mannikin who so far forgets himself as to walk is already in his dotage.

The square heel-and-toe is the gait affected by professional pedestrians on the saw-dust track; but it is becoming obsolete.

The bound-to-have-it gait is a rapid straightforward stride, never turning to the right or the left. The man who is afflicted with it, barks his shins against garbage barrels, and stubs his toes against everything else on the pavement. But he "gets there," and his coat-tails arrive a little less than two minutes later.

Then there is the slow, measured gait—the same, all day long. The citizen, who carries the hod, has this peculiarity down fine. He would run to a fire, in the same step precisely, and get there—after it was out.

The long loose-jointed lope, with a vigorous swing of the arms, is that of the young man from the rural districts. He gets that kind of a walk from going over rough ground, and anybody who gets the best of him has rough ground to go over.

The quick, sharp, and spiteful gait, with the little metallic heels ringing on the pavement, is the gait of the smart young Miss, with bright eyes, and brim full of vivacity. The young

man who intends to keep up with her for life must make up his mind to brace up, and train to her step. She never will train to his, and he needn't count on it.

Then there is the everyday business gait. That means, going right along with your feet, and your thoughts in the store or counting room. You never know how far the walk is, nor how long it takes you to cover it. It is an indefinite aid, but frequently the only one, to good digestion.

The take-it-easy, don't-care-a-cent sort of a gait, with cane twirling over his finger, is typical of the man of the world. He leads a life of leisure, and wouldn't hurry himself on any account. As a consequence, he grows fat, rheumatic, and gouty ; and, in later years, walks with two canes instead of playing with one. It doesn't pay to take one's pleasure in allopathic doses.

The dinner gait—before and after—is mentioned merely as affording a most remarkable contrast. It would hardly seem possible that one pair of legs could perform so entirely in opposition.

The fumbling, hesitating gait, braced up by a good hickory cane, is what we are all coming to, if we live long enough. It will be pleasant to "slow up," just before reaching the cemetery gates.

The slow gait—For further particulars, send a small boy on an errand.

The stroll. Just at twilight, conscious that the day's duties are over, and that a season of rest is before you, to leisurely meander along in pleasant paths, beneath the deepening shade of shapely trees ; to listen to the hum of the busy world, as it gradually dies away ; to watch for the twinkle of the first star of evening, or, perchance, to catch a glimpse of the moon over the left shoulder : Ah !—This is the most altitudinous acme of pedestrianism.

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EVERY woman should have some special thing to think about besides the regular weekly rounds of duties ; in fact, some aim in life except that of cooking, eating, and sleeping, and the contingent possibility of dying soon to get rid of it all. No aim and no change make asylums overflow, leave children motherless, and make life not worth the living. Every woman had her ambitious dreams once—what were they ? To write ? Then let her write every day, if but three lines, on some subject she is most familiar with. To paint ? Let her get water-colours, paint flowers, and work at it every day, if for only half an hour. If one has but half a chance let her prove that she uses that ; that she can do more than many who have not only a whole chance, but many chances.

DR. TUKE says :—“ We see daily the evil effects of over-straining the brain. Many sources of overwork are beyond our control. In the hard battle of life man must labour hard to gain a living, and often under circumstances prejudicial to health. But the brain is a long-suffering organ ; it is not work but worry, that does most harm, and worry is not an influence we can always keep in subjection. But it is in the power of many to kill the brains of others by an overstrain ; it is very doubtful economy to overstrain thews and muscles ; it is very false economy to overstrain brain-cells, for on the action of these cells the proper use of the muscles depend.

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POISON IN THE KITCHEN.—Few persons are aware of the practice of cooks adding common soda to the water in which vegetables are boiled. When it is remembered that washing soda is used when something stronger than soap is required to remove dirt from clothes or boards, it may be readily imagined how injurious such a caustic ingredient must be when introduced into the stomach in combination with food. In families where soda is permitted for culinary purposes, it is the bi-carbonate of soda which is intended, though nothing of the kind is required in order to make vegetables green, if properly cooked. Many obscure ailments might be traced to this objectionable practice, which should be strictly prohibited. It is easy for a practised and observant eye to detect the peculiar light green which is produced by soda being added to the water in which vegetables are boiled. The caustic nature of the common soda may be understood when it is known that a solution of that soda is used to burn away warts.

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I VALUE the womanly skill which keeps home happy, more than white hands or fashionable accomplishments.

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THE secret of thrift is knowledge. Knowledge of domestic economy saves income ; knowledge of sanitary laws saves health and life.

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## Book Notice.

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*The Grave Social Problem: A Lecture on Morals and Society.* By James Coates, Ph.D., F.A.S., etc. (London: NICHOLS & Co.; and of the Author, Greta Bank, Crosshill, Glasgow. Price 6d.) This lecture is as strong an impeachment of men with regard to the social evil as we have read since we perused the late Mr. William Logan's "Social Evil." There is no doubt that society is honey-combed with impurity which has its source in gross ignorance, gross feeding, gross neglect of cleanliness, and gross indulgence in strong drink. Mr. Coates deserves the thanks of all who read his lecture in a right spirit, for the Christian boldness he has shown, and for the

extremely delicate way in which he has treated his subject. By way of appendix, we suppose, he has added Hygienic Hints and Moral Aids to Character, which are most valuable, and worth the price of this book twenty times over.

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### Facts and Gossip.

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SOME of the friends of phrenology wish a Soirée and Conversation to take the place of the usual monthly meeting of the British Phrenological Association in January. Such a gathering would be good, as it would enable members and friends to come together and converse and express their views to each other. If such a gathering should take place, a call will have to be made on friends to lend specimens and curiosities that may be of interest to phrenologists.

WE beg to direct the attention of our readers to the advertisement on another page with reference to Miss Annie Isabella Oppenheim's "Physiognomy Made Easy." Price 1s.

WE also beg to inform the readers of the PHRENOLOGICAL MAGAZINE that a new edition (the fifth) of the chapter on "Mouth and Lips" has just been published. The fifth edition of "Eyes and Eyebrows" has likewise just appeared. (Price 6d. each.)

OWING to the delay in printing, the "Board School Gymnastics" has for a short time been out of print. It has now been reprinted, and is ready for issue. This book is one that should be in every family, as it gives instructions in physical culture and development in a cheap and available form. The price is 1s.

A PRIZE of One Pound is offered for the best essay on "Education Phrenologically Considered"; and a second prize, consisting of the first two volumes of the PHRENOLOGICAL MAGAZINE, for the next best. Essays must not exceed in length eight pages of the MAGAZINE, and must be sent to the Editor on or before the 1st of March, 1887. Essays less than half the above length will not be entitled to either prize. Ladies, of course, are invited to compete.

THE HUMAN TONGUE.—A correspondent writes:—A good deal is heard from time to time as to the length and strength of the human tongue. It is now stated, on the authority of Dr. Macalister, Professor of Anatomy at the University of Cambridge, who lectured at Toynbee Hall recently, that if the fibres contained in a man's tongue were placed end to end they would reach eight miles, while if they were all strung together they would be capable of lifting three hundredweight. The Professor, in this way, said it was possible to account for some of the manners of the 'unruly member.' It



would have been interesting had he gone further, and drawn a comparison between the relative strength of the tongues of man and woman.

You cannot dream yourself into a character—you must hammer and forge yourself one.

MARRIAGE.—It has become a prevalent sentiment that a man must acquire his fortune before he marries ; that the wife must have no sympathy nor share with him in the pursuit of it—in which most of the pleasure truly consists ; and that the young married people must set out with as large and expensive an establishment as is becoming to those who have been wedded for twenty years. This is very unwise ; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and promoting vice ; it destroys the true economy and design of the domestic institution, and it promotes idleness and inefficiency among females, who are expecting to be taken up by fortune and passively sustained without any care or concern on their part. It is thus many a wife becomes not a ‘help-mate,’ but a ‘help-eat.’

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## Answers to Correspondents.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months’ subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

S.H.M.—You have a tone of mind that helps to give balance of character ; are not subject to extremes. You gradually warm up to a new enterprise or thought. You speak after you have thought rather than before you take time to lay out your plans, and to see that your cause is a correct one. You seldom fail in judgment, or in doing things correctly. Your intellectual powers are fully represented. You have good powers of observation—good general business memory, and an excellent faculty to discern and judge intuitively of right and wrong. Your Casualty is large enough to give judgment, general understanding, and power to explain ; but you are more known for your ability to apply a subject and reduce it to practice ; should be known for general method and system. Your influence over others is uniform ; you do not often contradict yourself. You practice what you preach ; are conscientious in what you do ; are careful in making engagements, and just as careful to fulfil them as to make them. You are not often stubborn ; in fact, you are willing to listen and follow reason ; but you usually take so much time to decide upon a course of life as to seldom have occasion to change ; are respectful in your feelings toward others, and

the higher powers. Your mind is open to conviction ; have rather strong imagination ; you take broad views of things. You have latent energy ; when necessary, you will fight a hard battle rather than surrender. You are not particularly forward to let others know how much of a friend you are ; but you do not contradict yourself in your friendships. You are noted for the uniformity of your affections, and are prepared to discharge all social and domestic duties as they arise.

WILLIAM HALL.—You have a predominance of the motive and mental temperaments, and possess an ardent, earnest, sincere mind ; are of the uneasy kind, must be continually doing ; are not satisfied with a quiet uniform life. You are disposed to overcome obstacles, and willing to exert yourself in order to accomplish an end ; are even courageous, if need be, to defend the cause. You are more than ordinary ambitious ; are full of hope and anticipation ; have all the executive nature necessary to relieve you from impediments. Appetite is naturally strong—too strong. You may find it necessary to restrain it, in order to favour more clear and distinct intellectual efforts ; are very persevering ; have great tenacity of mind, and are much interested in all the improvements of the day. You are capable of being methodical and systematic, of doing your work well, and of receiving an education. You may be rather slow at first, but will improve substantially, and be able to use your education to good advantage. You have not a copious command of language, but have much earnestness, which may aid to give vigour of speech. Cultivate memory of words and names ; read out loud ; commit to memory. Your intellectual powers are sufficient to enable you to succeed in almost any enterprise you may choose to take hold of. It may be necessary that you watch yourself rather carefully, so as not to go to extremes. You will eventually become an agent, a manager, and one to superintend and have the charge of some kind of business.

J. E. C. (Grimsby).—You have a favourable organization to enjoy physical existence, for you possess enough of vital power and animal life to sustain you in the various positions in which you may be placed. You have, however, a high degree of the mental temperament, and a vigour of brain that renders you positive in your character, distinct in your likes and dislikes, and ambitious to do something worthy of a name and reputation. You are not willing to go through the world in a private, domestic way, but would prefer to come in contact with society, and have something to do with the movements of the day ; are naturally enterprising, hopeful, sanguine, energetic, persevering, and self-confident. You wish to be independent of others, and would willingly work to earn the means for an education, if you could not get that education without. You have good perceptive faculties, are quick of observation, and a good judge. You have the capacities to be a scientific woman, or to succeed in business ; are very apt in comparing, drawing inferences, and seeing the fitness of things ; have a good general business

memory. You may laugh heartily, yet generally are in earnest, and mean what you say. If circumstances do not favour your studying and becoming a professional woman, then you should go into business. You need a husband who has a high, broad forehead, and is given to thought, philosophy, and planning; who is withal rather mild and amiable in his disposition.

M. H. (Great Hadham).—You have a predominance of the motive and mental temperaments; are fond of physical action; possess a restless disposition; do not mind hard work, if it is at all agreeable. You are specially good in walking, but you have scarcely enough vitality and animal life. You need to look after your lung power, and protect your chest from taking cold, and to live in a generous climate. You have not a very high base to the brain. Your animal impulses are not over strong. You prefer to be connected with civilization rather than with a rough frontier life. You are characterized for candour and open-heartedness; also for firmness, perseverance, and tenacity of mind; are cool and self-possessed in times of danger, but you make no great pretensions. You generally go to work and do what you have to do without stopping to brag about it; are diffident among strangers. You are not over familiar. As a boy, you were obedient at home, at school, and in the church. You are kindly disposed, and decidedly sympathetic. You have more than average sagacity of mind; are sharp, quick, and penetrating in the use of your reason. You are not wordy or copious in conversation, but manage to come right to the point and say what you have to say in as few words as possible. You have considerable sly humour, saying pleasant and mirthful things, without pretending to. You probably will live to be old, especially if you can get into full manhood—thirty-five or forty years of age—without any lung difficulty. Some of your ancestry must have lived to be very old. There are no particular impediments in the way, so far as the young lady is concerned, to a happy marriage.

A. H. (Great Hadham).—You have a favourite degree of the arterial and mental temperaments; are warm, ardent, earnest, rather excitable, and capable of a high degree of enjoyment. You have more than average spirit and resolution, and will go through severe trials, yet will not be able to bear pain very well. You appreciate the good things of the table, and could easily learn how to prepare food good to eat. You learn rapidly from experience; are methodical in your mode of doing things. You generally figure up and are sure that you have the means before you to go into debt; will make a good financier and manager of business; are characterized for thoughtfulness, judgment, power to understand, and to take everything into account. You are strong in your attachments; are susceptible of distinct conjugal, if not passionate, love; will not prove to be cold-hearted; still it may require a peculiar cast of mind to meet your own, and call out your love nature; are well adapted to married life. You will join in society as one, and help to carry on and improve society in its various channels, and will easily identify

yourself with any good cause. You are a fair talker, and are generally successful in entertaining company. Guard against too much excitability and impulsiveness; also against being too resolute in taking hold of your work, or in removing impediments. You generally mind too much what other people think and say of you; for you are rather too sensitive, and keenly alive to praise or blame.

W. V. H. (Banbury).—This photograph indicates a high tone of mind, great aspirations, and a strong desire to do something meritorious. He has a fair degree of animal force and vital power, but his reasoning brain and the moral faculties have the supremacy. He probably will never be very worldly-wise, or accumulate much property. He has the organization to do much good. He is more philanthropic than sectarian; has more of the mind to reason than to observe; will deal with thoughts and abstract subjects rather too much. He has not a good memory of details, and is not wordy in conversation, although he is strongly inclined to talk by way of giving vent to his feelings. He will love to teach; is generally cautious, circumspect, respectful, and very kind-hearted.

A. E. (Shoreham).—This photograph indicates a high development of the mental temperament, bordering almost upon excess. He will use his brain too much; will overwork and overtax himself, unless he be very careful. The tendency to expend vitality is greater than the power to create it, and he will find it difficult to keep up balance of power and harmony of organization. He will fail probably indigestion first. His lung power is none to good; he should not be confined closely to an indoor life. A long voyage at sea would be quite advantageous to him. He is very much given to thinking, and is liable to be too abstract in his thoughts; has a vivid imagination, and takes extravagant views of subjects; can write better than speak, and think better than tell anecdotes. He is not particularly worldly-wise, but designed for a scholar, thinker, writer, or agitator of new questions.

F. H. R. has more than ordinary ardour, earnestness, susceptibility, imagination, and intellectual curiosity; is wide-awake to what is taking place in the intellectual and social world; is quick to feel the full force of any truth, and readily responds to questions that are asked. He has considerable versatility of talent, which can be manifested in music, art, or poetry; is decidedly mirthful, fond of fun and amusement, and others only need to seek his society in order to be amused. His imagination inclines him to exaggerate in the stories he tells. He loves to hear himself talk, and has so high a degree of appreciation of himself, that he is disposed to entertain to the best advantage. He accumulates knowledge easily; is naturally neat and orderly, especially in his person. He is not fond of hard work. He delights to come in contact with society; easily falls in love; is a great admirer of beauty; is something of a mimic, and will always be youthful, playful, pliable, and bland.

L. N. F.

THE  
Phrenological Magazine.

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FEBRUARY, 1887.

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THE RIGHT HON. J. G. GOSCHEN.

**T**HIS gentleman has an organization that indicates several strong points of character. In the first place he has a large, powerful body, a great amount of vital stock, and a tough hold on life, with strong feelings and impulses. He also has a good frame of bone



and muscle, which aid much to give stamina of constitution and power of execution.

Secondly, he has a good substantial base to the brain, which indicates force of character and great propelling power. He will not easily be discouraged by a difficult task ; he

would prefer a difficult task to a light one. When his energies are fully aroused, he becomes a power not easily restrained ; and when he gets fairly under way he does not stop for trifles.

Thirdly, the central portion of the side-head, over the ears, is fully developed, which enables him to keep his own counsels, manage his own affairs, acquire and take care of property, and to be conservative and somewhat restrained in his conversation and conduct. Hence, he will be more prudent than rash.

Fourthly, his perceptive faculties are amply developed, giving him great range of observation, and correct judgment of what he sees as to quality, use, and value. He has favourable powers to study science, and is well qualified to deal in facts and to be guided by his experience. Order and Calculation give him great ability to arrange, systematize, and do everything on some established plan. His large Calculation especially qualifies him to deal in figures, and to calculate and make correct estimates. His large Form and Locality enable him to remember faces and places. Language is large, which gives him ability to communicate his ideas in an easy, if not in a flowing style.

His head is broad in the temples, indicating versatility of talent, and ability to contrive and devise ways and means to the best advantage, and to make the most of the means at his disposal. He is capable of being very apt in his replies to others, and is liable to be more sharp and sarcastic than funny. The form of his forehead indicates practical judgment more than a tendency to abstract reasoning. He has great power to utilize his knowledge and experience ; is intuitive in his judgment, and very correct in his inferences ; he comes to correct conclusions, and is very suggestive in his conversation. He has the indications of love for children and his family, but does not seek society much as a source of enjoyment.

As nearly as can be judged of the coronal brain, his moral organs are favourably developed, yet not of the type of Earl Shaftesbury, or of Mr. S. Morley. He would not be inclined to seek objects of charity and give right and left when asked, but would mind his own business, and give to relieve distress rather than to sectarian objects. He would not care to be known as a philanthropist and be called upon to give promiscuously, but would rather guide his own sympathies. His general combination of powers gives him great personal influence, great administrative ability, great financial capacity, great conservative, reserved force, great forethought, and sagacity to act with reference to remote results.

## HEALTH AND LONG LIFE.

BY L. N. FOWLER.

WHAT is the definition of health? It is the natural, complete, and full action of all the functions of the body and mind; it is not only to be free from pain and weakness, but to enjoy action and the gratification of all the powers of our nature. All kinds of deformity, disease, and defect of body and mind, are unhealthy. We cannot see disease without its having an unhealthy influence; we cannot see deformity without the eye being offended. With health we are able to gratify our various wants and desires, to do for others, and to exert a healthy influence over them. A man who is healthy has the ability to make others so. Healthy people are the best of doctors, for they carry healthy influences with them, and benefit others without receiving any harm themselves.

How much good it does you to look at a thoroughly well person! How heartily you shake his hand, and say, "Come again; for it does me so much good to look at you!" Diseased persons carry and spread diseased influences; for all diseases are more or less contagious to some persons. Thoughts and feelings are contagious also. We often hear of a popular preacher or politician setting the town in an uproar; for his influence is so great that he creates intense excitement, and in this way he infuses his thoughts into others. Complete consciousness cannot exist without perfect health and strength. A man fails in business, and does not know why: the reason is that he has not complete consciousness. Many have health to plan out work, but not to execute; hence they fail. Pain and weakness restrain thought. You have a mathematical problem to solve, some intricate, delicate work to do, and at the same time you have an ache about you—gout in your little toe, or toothache—and you cannot do your mental work accurately. Your thoughts are restrained even if you try to write a love-letter while you have the toothache, you are very liable to put the toothache into your letter! We fail in life for the want of health. There are very few healthy people in society. All morbid influences are unhealthy, no matter whether it is vanity in woman, pride in man, selfishness, ungoverned appetites or passions.

Habits indicate a morbid mind. A man who continually resorts to some habit has as the result some derangement of mind; a boy who early forms some bad habit will end full

of disease. Some people live under the influence of fear, and so suffer in consequence. A man who sits down to his dinner with his mind full of fear and anxiety receives no benefit from his meal, and might as well not eat. Others are on the anxious seat, which is a very uncomfortable and unhealthy seat. Do not worry over uncertain troubles. A mother worries when there is a storm, because her son is a sailor, and *may* encounter the storm ; so she is anxious. Some have no faith at all ; and when a person has no faith he frets and chafes. Some worry in taking care of their property, or in making their wills, when they might be happy by supplying the wants of the needy rather than hoarding to the last. You cannot carry your money with you. A miser about to die ordered his bags of gold to be brought to his bed-side ; finally he took a coin from one of the bags and swallowed it, and it choked him to death. Others, who are poor, are revelling in imaginary wealth to come from inventions and discoveries. A man thinks he is worth a million pounds because he has got an invention ; but finds after it is patented that he is still a poor man. If you have a good paying business let the inventions go. People do not improve their business or health by grumbling. Some are always seeing the worst side of everything—finding fault with politics, religion, with the mayor of the town, with the family at home. They get up finding fault ; the breakfast, dinner, and tea are wrong ; they go to bed finding fault ; the next thing they do is to send for the doctor, and the next is to die, after living only half their days. If you are finding fault with your neighbours, or at home, stop it at once. A poor man, with simple food and no luxuries, able to pay his bills every Saturday night, is generally the most healthy and happiest man ; he has just enough to live on, not enough to lend, and no need to borrow. A rich man going to bed sleeps with one eye open, and his pistol under his pillow ; a poor man tumbles into bed, saying, “Blessed be nothing,” and is soon snoring ; he knows no thieves will trouble him.

Health is needed to do the work of life well, and health is needed to do healthy work. There is a vast amount of disease and unhealthy work in society. You have all heard of the poor woman who received only a penny for making a shirt : the person who wore that shirt would feel that it was an unhealthy shirt ; for the buttons would come off the first time of wearing ; the seams would come apart the next ; but if a sixpence or a shilling had been paid, the result would have been better and stronger.

All should be taught to be healthy ; nothing is more



neglected than instruction about health ; it should be the first lesson, but it is the last. What school is there that teaches how to be healthy ? How is it that our children go to school healthy, but come home sickly ? This should not be so : the school should be health-giving. A sermon from a healthy man is of more value than one from a gouty, dyspeptic man, and one healthy sermon is worth half-a-dozen sickly ones ; pleasant employment and elevated motives, as stimulants to action, are necessary to acquire health ; idleness and no responsibility are liable to lead to vice or disease. It is unfortunate for a young man to have plenty of wealth, with no occasion to work ; he grows up idle, and forms habits that lead him to ruin. Every young man, no matter how high in position, should have something to do to give him a sound constitution and healthy mental action : for one cannot have a healthy state of mind if idle and dissipated. Everything that checks and restrains thought is bad ; cramped feet and waist, cramped education and religion, do damage to both body and mind, and prevent the soul from growing. Real religion is as long and large as eternity ; but how many of us have a little narrow contracted creed that we can put on one finger, and yet we think we are going to heaven by that creed ! How narrow some people are ! We ought to be educated with the idea of having a large mind, not a small one. Life is health and health is life ; and if we have health we ought to keep it. We had better have good and healthy bodies poorly dressed, than poor bodies splendidly dressed ; and how many have poor bodies as the result of fashionable dress ! Good stock and fatherhood determines the future life of the child. A father says, "I am going to make a man of my son ; I am going to send him to college and give him every chance for an education ;" but that father must parent a child worth educating. Good and pure blood is very essential to start life with. The happiness we have comes from health, and that comes from harmony ; therefore, seek it, also perfection and balance of power. We cannot be in perfect health without harmony and a balanced action of all our powers ; health is the centre of all enjoyment and success ; disease is the inharmonious action of our forces. This is the evil that exists in the world. There is no evil or sin where there is perfect harmony, health, and balance of power of body and mind. Vice is a departure from this ; the inharmonious are weak, full of pain and sorrow. Those who have the kingdom of heaven, or complete harmony within, are healthy and happy.

How many half-and-half people there are in the world !

Some are half-born, others only half live ; some are half well, others do everything by halves ; some are too wealthy to be healthy, they want to enjoy too much ; others are too poor to be healthy, and they have nothing to enjoy. Pay a man well and you will get double work out of him. Some are too stingy to live or to breathe a good full breath ; therefore, they have no fulness of lungs and no fulness of soul. We get a soul by breathing ; did not God breathe into Adam the breath of life ? Some are half-well and half-ill, they just crawl out of bed and get through the day ; some people are deranged in the liver, and they are unhappy. Who can be happy with a sick liver ? Others have a deranged conscience, and they are unhappy ; some have weak and depraved blood ; others have weak or depraved affections and tastes—all these people are unhappy. Others have perverted love, and this is one of the greatest evils in society ; when love begins to lead us astray, we go wrong altogether. Some are love-sick ; I pity those above all others. Poor souls, they are as unhappy as can be ! Others again, have soft brains and cannot think. So there are many impediments in the way. All disease is from within, and comes first from an imperfectly-developed body and badly-used mind ; all have to struggle to harmony and balance of power, for the first perfect child has yet to be born.

“ I am all out of order,” means all out of balance ; rectify yourself and secure health, and what a difference there will be !

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### THE UTILITY OF PHRENOLOGY.\*

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PHRENOLOGY teaches important truths concerning the manifestations of the mind by means of the organs of the brain. That the brain is made up of a number of separate organs few physiologists deny : many eminent physiologists have denied this ; but the world steadily moves onward, and truth must prevail. Dr. Ward Richardson says he has always taken a great interest in the subject of phrenology ; and Sir James Crichton Browne admits that phrenology has rendered “ signal service to biological science,” and that phrenologists have partially appreciated certain great principles established by modern research, “ such as the localization of functions in the brain.” Those two gentlemen are a host in themselves ; and when I received letters from them

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\*The substance of a paper read before the British Phrenological Association, October, 1886, by Mr. James Webb.

containing those sentiments, I felt that the truths the followers of Gall have been teaching these many years are being admitted at last. But what ignominy we have passed through in the meantime !

Many examples of the admissions of persons apparently opposed to phrenology could be given ; they are to be found scattered in newspapers and books everywhere. I give you one example : Dr. Bateman, in his " Darwinism tested by Language " (Rivingtons, 1877), declares for an organ of " God-consciousness " in man, " which differentiates him from the brute." The organ of " God-consciousness," or Godliness, or more comprehensively *Veneration*, the term applied to it by phrenologists, has been established conclusively. It is an interesting organ, and very useful to the student of man in his religious and political aspects.

By this sign we may read many of the social preferences of persons, both religious and political, and even family preferences. Cardinal Manning has a large endowment of this faculty—seen in his large endowment of the convolutions of the brain, which indicate it ; he also has a large organ of Charity, or *Benevolence*, and, therefore, is he a religious philanthropist. Other examples are : Florence Nightingale, Frances Ridley Havergal, Baroness Burdett-Coutts, George Cruikshank, Sir Walter Scott, George Washington, Thomas Binney.

Lord Salisbury has the organ very large ; I ought to add, that he has the organ of Benevolence hardly so large, and the organ of Acquisitiveness very large. On the other hand, Lord Randolph Churchill has the organ of Acquisitiveness much smaller, but *Ambition* extremely large ; hence, the contrast in the two characters. You will begin to see that the organization differentiates the men : when Veneration is larger than Benevolence, other things being equal, we get the conservative in politics ; but when Benevolence is the larger, we find the liberal in politics. When nearly balanced, we get the liberal-conservative, as Lord Randolph Churchill, the late Lord Cairns, the Marquis of Hartington, etc. Earl Cairns, earnestly desirous of the real good of the State, was an example worthy of imitation. The phrenologist sees this at sight. In Mr. Gladstone, the organ of Sympathy or Benevolence led him to leave the party he was *taught* to support, and join that which seemed to be desirous of ameliorating the condition of the masses. People with these organs well or evenly balanced, have a difficulty in supporting a party for party purposes. Outside influences have a great effect on such, and they are in difficulty when called upon to

take a side. A voter with such an organization is in a dilemma in the ballot-box ; he fears that if he vote in one way he may be a party to undermining God-given and time-honoured institutions ; and if the other way, that he will be helping to retard the progress of social improvements. Having "God-consciousness" large, Washington would not have warred against the superior powers, had he not also possessed large Charity, Combativeness, and Destructiveness, with a fine organ of Conscientiousness or Justice.

The question of combinations is highly interesting. Large Veneration and Philoprogenitiveness, or love of children, induces a person to enjoy the society of old people ; on the other hand, persons with these organs only moderately developed, have no liking for the company of the aged. These combinations are active in regard to all the organs. Moore's poems are musical because he had the organ of Tune large ; Rubens and Canova had large Form ; the former had large Weight, but very large Colour ; whilst Conova had large Colour, but very large Weight ; hence the result—one was a painter, the other a sculptor of the first rank. Canova would have made a marvellous billiard-player, but he learnt a nobler art ; many young men, now-a-days, lacking a large organ of Weight, make little progress in the game, and waste much valuable time and no little cash in doing it.

Did they know their ability in other directions, they might win happiness and respect in doing more suitable work, and find enjoyments in the cultivation of the gifts a kind Providence has endowed them with.

When the faculty of Language is weak, it is impossible to succeed in poetry, oratory, or repetition. Many sad cases could be given of lives wasted in the study of languages ; Robert Jones learnt sixteen languages, though a journeyman-sawyer. Study, mental and physical work, and authorship, were a recreation compared with the effect they would have had on most people ; and a classical academy, if he could have entered one, would have been a play-school to him. William Carey and Elihu Burritt are other examples. George Combe, the most enlightened educationist of his day, who could not learn the multiplication-table, and Jedediah Burton, who, without any learning, was a marvellous "ready-reckoner," are examples of the want and possession of a good organ of Number.

Moore's large organ of Amativeness exhibits itself in nearly all his poems, and his earlier efforts exhibit this faculty so clearly as to unfit them for general reading. In a less degree, Byron was influenced by the same organ, as was

Burns and others ; their lives agreed with their poems. Compare their poetry and conduct with those of Wordsworth, Cowper, Havergal, etc. Burns, again, with large perceptives, gave a complete picture in a line or two ; Moore, with large reflectives (especially Comparison), filled his pictures with allegories and similes innumerable. To the phrenological teacher or clergyman, juror, judge, detective, this science is invaluable.

In a paper I wrote in a prize competition I pointed out the various measurements of the brain of children in the various classes of a school, and showed mathematically that, other things being equal, size of brain is a measure of power.

One day, the chairman of a school-board visited my school, and remarked that two boys, one of whom was teaching the other, had the same sized heads. I measured them for him, and he was astonished to find that not only had the teacher an inch more brain in circumference, but had also (which is all important) an inch more brain in front of the ear than behind it ; whereas the dull boy's brain behind the ear was one and a half inches greater than the anterior portion.

The propensities have their organs behind the ears, the intellectual organs are in front of the ear ; I have not time now to discuss the subject of quality of brain. This question is carefully studied by all intelligent phrenologists.

I should like to point out the ill effects of place-capturing, and the comparison of children amongst themselves. The phrenological teacher teaches his pupil to beat himself rather than beat his neighbour ; his neighbour may be a partial idiot or genius. I don't recommend competition between children ; each child should be dealt with according to himself ; this breeds no rivalry, no jealousy, or envy. Such a teacher sees merit where others would not even think of looking for it. Praise for place-capturing breeds conceit and selfishness.

Self-denial should be inculcated. I do not mean when anyone prefers to do right he should deny himself of his opportunity. Self-denial is the contradiction of one's own preferences ; and this is the hardest thing a person can desire to do, especially when the preferences are very strong. Their strength depends on the relative size of the organs. It is very difficult for a person of large Benevolence and weak Acquisitiveness to prevent himself from wronging himself ; whilst it is extremely difficult for the miser (whose Acquisitiveness is very large) to relinquish his hold on his money bags. It is just as necessary for the former to deny himself the luxury of giving as it is for the latter to cultivate

some feelings of generosity. The generous, humble man ought to be taught that he has duties to himself as well as to others.

I hold that the clergyman may greatly benefit by the study of the organs of Spirituality, Conscientiousness, and Firmness, *i.e.*, faith, justice, and steadfastness. These organs affect not only his own appreciation of the various phases of morality and religion, but affect the minds of each member of his congregation—and at every turn of life.

Conscientiousness, Firmness, and Veneration large, produce the martyr.

After one of my lectures, a person wished to be examined. He said to a friend, afterwards: "If Mr. Webb can read me like that, I will alter my course of life." I am told that a change for the better has taken place. On another occasion I was asked to examine two sisters. Of one I said: "She is remarkably firm and honest; she is so truthful that she feels annoyed to think others could possibly doubt it." The mother begged me to "be sure" that I was right. I repeated what I said, and the dear old lady burst into tears. The girl's character was under a cloud: she was charged by her neighbours with dishonesty. I left a happy home that night.

I could give details of having been called in to examine the journeymen at various establishments, of having to choose travellers, etc., for merchants, with the best results; but we must hasten on.

It is important to study the character of criminals, insane and 'so forth.'

Many people are hopelessly incarcerated in asylums, because, having large sense of Justice and small Hope, with large Fear, they feel they have no claim on God's love, and so are now crying, "Lost, Lost!" The justice of God has been preached to them, His love and forgiveness have not been fully appreciated or explained; and hence the dire result. Compare such as these with Guiteau, who thought God could not or would not punish him; his Pride, Hope, and Selfishness were immense; his Fear small; he could go into the presence of the Almighty with boldness. I said this of the man when I saw his portrait, and before I knew he was the murderer of Garfield.

To the physician phrenology is of high importance. A gentleman (some years ago) sent me a portrait of a lady, living in Germany. I said she was suffering keenly the loss of a friend. Her physician was unaware of this. It turned out that she was dying through the grief occasioned by the loss of a female friend.

Similar treatment to what I recommended in her case is required in the case of lunatics. The organ affected requires rest ; this rest can be best obtained by disuse ; disuse can best be secured by the employment of the other organs. The less an organ is used, the less its excitability and power. Professor Tyndall says : "For every act of consciousness (whether in the domain of sense, or thought, or emotion), a certain definite molecular condition is set up in the brain ; so that *given the state of the brain, the corresponding state of feeling might be inferred.*"

Cease setting up this condition, therefore, and the force liberated will be used in some other way. It is no uncommon thing for persons whose only ailment is an excited imagination to consult a doctor when they only require fresh air and mental change.

(*To be continued.*)

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## THE SOURCES OF RAIN.

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QUITE lately a new theory of dew has been started by Mr. Aitkin, in a communication to the Royal Society of Edinburgh, in contradistinction to that published by Dr. Wells about seventy years ago (see *Chambers' Journal* of 29th May, last.)

It is not our purpose to say anything in favour of the one or the other theory, indeed both appear to have some reason on their side. But this leads us to the enquiry : What are the sources of rain ? According to prevailing theories (and they are only theories, not yet proven) rain is formed by vesicles of watery vapour, solid according to one set of scientists, and hollow according to another. Now, the distinction between them will at once strike any observer as being very important ; in the case of the first hypothesis, the solid form of vesicles, it is clear that the force of gravitation would not allow of their ascending in solid or liquid state, water being heavier than air, they would at once fall back again to the earth.

This difficulty no doubt originated the idea of these vesicles being hollow, as has been put forward by other scientists, in order to account for the carrying up of the watery particles to the clouds, which float above us at heights of from two to five miles.

But to carry up even these vesicles of watery vapours to so great an elevation would require not only an ascending but a continuous force to counteract the powerful and constant

attraction of gravitation. This ascending force has been hitherto attributed to the heat of the sun's rays, which by expanding the vapour of the water taken up from the seas and rivers, is supposed besides to have the power of carrying into the upper and colder regions of the atmosphere the water contained in the outer coating of the vesicle or bubble.

But this theory cannot hold, since the temperature of the air decreases one degree of Fahrenheit for about every 100 yards of height, so that the watery vesicle would soon become condensed, owing to the abstraction of the heat, which would thus cease to be either an elevating or a continuous force. As a proof of this fact, we have only to observe a steam engine blowing off its steam: no sooner does it rise into the air than it begins to condense and form drops, which we not only see but feel as they fall on our hands and face. Again, in cold weather the moisture which issues from the mouth in the act of breathing, is speedily condensed and becomes visible as a watery vapour. This being the case, how could the said hollow vesicles referred to by the scientists ascend by the mere force of heat, which, as has just been shown, cools and evaporates so very rapidly? The shell, so to call it, of the vesicle, globule, or bubble, would condense and fall to the earth long before it had ascended many yards high. Then again, were the vesicles hollow, they would speedily collapse and fall together owing to the constant pressure of the surrounding air.

That the vesicles which form dew, or even fog, may be carried a short distance into the air, rather proves what we have stated, for the heat, derived either from the sun's rays or from the earth, lifts them up so far into the air, where they are either condensed and form dew, or rise a little higher to cause mist and fog; in either case being near enough to the earth to enable the particles to float awhile.

In order to show how inefficient is the received theory to account for the production of rain, we will first quote some statements from Maury to show the immense amount of work to be done. Water being 816 times heavier than common air, has a tendency to gravitate, but yet there are myriads of millions of tons of rain collected mostly in the Tropics, and floating above the earth from two to five miles high, in the form of clouds, some of which, according to Maury ("Physical Geography of the Sea"), are carried 3,000 miles from the Tropic of Capricorn across to the north of Europe and Arctic regions, and in like manner from the Tropic of Cancer to the southern and Polar regions, there to be deposited.

Quantities of rain also fall in the Tropics at certain fixed



seasons for months together, whilst at others there is intense drought for a nearly equal period. The rainfall at Cheraponjee, a mountain station in India, 4,500 feet high, in lat. 25 N., is 605 inches, or about 50 feet in 214 days, from April to October, the season of the South-West Monsoon.

“The mean annual rainfall over the whole of the earth Maury calculates at about five feet ; this water is evaporated principally from the Torrid Zone. Supposing it all to come thence, we have encircling the earth a belt of ocean 3,000 miles in breadth, from which this atmosphere evaporates a layer of water annually 16 feet in depth:” The evaporation at Calcutta is about 15 feet annually, and in the Bay of Bengal 18 feet is usual. We could cite much more in confirmation of the heavy rainfall in many parts of India and other places. Nevertheless, in India, the seasons are divided into dry and wet. Then again there are parts of Africa from about three to four degrees of latitude on the east coast, near Mozambique, where the rains are almost continuous, and others where there is scarcely any rainfall at all. But what becomes of all that mass evaporated and carried up in the dry season in India? The same lofty mountains, such as the Himalayas and Ghauts, which in the rainy season condense the moisture evaporated, still exist in the dry season ; evidently therefore they do not then condense the drops of rain, which, according to the present and accepted theory, are carried up by the heat of the sun’s rays. Some other explanation is therefore required to account for the elevating power or force that carries up the vesicle or bubble, of which it is probable that water forms the shell or outside coating, as does the silk that of a balloon, and as does the soapy water to the bubble which is thrown up by the heat of a boy’s mouth as he blows it out of a tobacco pipe, or straw, and which often rises to many feet in height.

What that power may be which serves as the carrier to the watery vapour we will now endeavour to show. Of all known substances hydrogen is unquestionably the lightest and perhaps the most abundant, for it forms the larger component part of water, and would thus appear to be the best fitted to serve as the elevator or carrier, in opposition to the force of gravitation, which draws all substances down to the earth. In fact, in nature we see that it does so. The marsh gas, a light carburetted hydrogen gas, rises in the form of bubbles from marshes and stagnant pools, and is found in coal mines under the name of fire-damp. Balloons are also filled with hydrogen, or carburetted hydrogen, which by its extreme lightness is able to carry up men and apparatus of considerable weight to great heights and long distances without

any condensation taking place. But it may be said : Whence is all this hydrogen to be obtained ? To this we would reply, that the seas and rivers afford an inexhaustible supply, which we will now proceed to show, as well as the means by which it is separated from the accompanying oxygen to which it is attached when in the form of water, in the proportion of two volumes of hydrogen to one of oxygen.

In the first place, oxygen is being constantly absorbed by the vast number of living creatures and plants which exist in the ocean, it being indispensable to their life ; this absorption necessarily sets free the hydrogen. The great Sargasso sea, situated to the West of the Canaries and Cape de Verde Islands, several hundred square miles in extent, is covered with floating sea weeds, in which are found vast quantities of crustacea and other small living creatures who breathe, and must constantly absorb oxygen from the water to sustain life, thereby letting free the hydrogen. Doubtless there are other weedy seas like this in other parts which are not so well known.

A similar process also takes place on land, where all animated nature, including plants and trees, withdraw oxygen from the water with which they are supplied, and thus set free the hydrogen, which, from its greater lightness, mounts up speedily into the air, and there when acted upon by electricity again unites with the oxygen of the air to form rain.

There are, besides, other and yet more powerful agencies constantly at work to set free the hydrogen from the oxygen of the water. The ocean occupies about three-quarters of our globe, therefore the source from which to extract that part of it which is the larger, is practically illimitable. These oceans are great chemical baths or laboratories, full, not only of salts and earths of all kinds, but even of metals, carried down into them by numerous and mighty rivers, such as the Nile, Congo, Niger and Zambesi in Africa ; the Ganges, Indus, Brahmapootra, Yanglse Kiang, the Opi and the Yenisee and other large rivers in Asia ; the Danube, Rhine, &c., in Europe ; and the St. Lawrence, the Missouri, and Mississipi in North America ; and the Orinoco, Amazon, and La Plata in South America, besides many others, all of which carry down to the sea the various salts, earths, and metallic substances which are required to form a great chemical laboratory, constantly acted upon in the larger portion of its surface by the great heat of a Tropical sun, thus helping to cause a continual interchange and disengagement of particles from the various substances, which, thus separated, re-unite under other forms according to their affinities.

Sea water has a greater tendency to disintegrate than has pure fresh water, owing to the larger amount and variety of salts, earths, and metallic substances contained in it, and thus the more readily liberates hydrogen gas ; indeed there are five metals which decompose water at the ordinary temperature of the air, viz., potassium, sodium, barium, strontium, and calcium. Again, the denudation caused by the tides every twelve hours is another great source of disintegration and displacement of particles. The coral insects also are a great power in the Tropical seas ; they disintegrate and secrete lime, which the sea has held in solution in such quantities as to form islands. Sea salt again (sodium chloride) is the base of all sorts of chemical compositions of which the potash and soda can furnish the soapy element necessary to form the vesicle or bubble, which is carried up by the hydrogen eliminated from the salt water, for we hold that some elevator or carrier is absolutely necessary to lift up the watery vesicles into the upper regions of the air, which the heat of the sun could not do, by reason of its early dissipation in the colder regions of the atmosphere. The ebb and flow of the tides twice every twenty-four hours, besides causing disintegration, probably acts in the formation of electricity, as must also the heating of the waves on the land by their friction.

Before closing this paper it will be well to give the general summary of our argument, both as against the present received theory regarding the sources of rain and of the one which we now venture to put forward.

1st.—The theory that the heat from the sun's rays could carry up several miles high vesicles of water, either solid or hollow, is quite untenable, from the fact that heat dissipates or evaporates very quickly after leaving the surface of the earth, in which case the vesicles of water would then at once condense and be precipitated by their own weight or gravitation.

2nd.—Were the clouds formed of water alone, thunder and lightening could not take place ; these must be derived from the elements of water in a separated state, which electricity with its accompanying spark bring together again. Hydrogen being so highly inflammable, furnishes the fuel to the spark evolved by the electricity, and causes at the same time the flash and the detonation.

3rd.—In the Tropical regions of the earth how is it that there are wet and dry seasons ? There should be on the received theory constant evaporation and constant precipitation, since the amount and weight of the water supposed to be carried and held up in the sky must amount to many

millions or billions of tons, all subject to the law of gravitation constantly acting upon them, with no other counteracting force to hold them up.

In the theory which we would now put forward in opposition to the generally accepted one, we propose to replace the heat, which is evidently unable to raise water to any height, by another element, hydrogen gas. This is confessedly the lightest of all known substances, and is therefore fitted to carry up those that are heavier, as it does in the case of a balloon. It is proved that hydrogen is practically independent of gravitation, being fourteen times lighter than common air, whilst its absolute velocity has been determined to be 6,050 feet per second : both circumstances eminently fitting it to act as a carrier to the watery vesicles.

Again, it cannot be compressed or condensed by the intense cold of the upper regions of the atmosphere ; it is, moreover, very abundant, being a large component of water, of which element the oceans and seas furnish an unlimited supply. It is also being continually disintegrated by one means or another, as we have already had occasion to show ; thus its lightness, its velocity, its incompressibility, its non-condensability, and its abundance, all fit it for the part which we consider it to play in one of the great operations of nature, by first elevating and separating the elements necessary to form water, and then re-forming them in the upper regions of the atmosphere to distribute again over the earth in the form of rain.

Heat, no doubt, is a most important and indispensable element in the disintegration of all material substances, for even the hardest have to yield to its influence ; but what we contend for is, that it cannot act as a carrier, except for a very limited extent, since it is so quickly dissipated in the air ; this being the case, we think therefore that hydrogen, which is not subject to the above influences, is the element best fitted for the office of elevator wherever any substances have to be carried to the upper regions of the air.

ARTHUR H. IVENS.

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### PHRENOLOGICAL SOIREE.

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ON Tuesday, the 11th of January, a soirée in connection with the British Phrenological Association took place in the Board room of the Memorial Hall, Farringdon Street. There was a large attendance, the chief representatives of phrenology in the metropolis being present. Mr. Fowler, president of the

Association presided, and among those present were Mr. Hawkyard (of Leeds), Mr. H. C. Donovan, Mr. Jas. Burns, Mr. J. Webb, Mr. Morrell, Mr. Hall, Mr. Cox, Mr. Dillon, Mr. Hubert, Mr. Hollander, Mr. Melville, Mr. Pryor, Mr. and Mrs. Piercy, Miss J. Fowler, Miss Oppenheim, Miss Atkins, Miss Crow, Mr. Ablett, Mr. Warren, Mr. A. T. Story, etc.

The tables were spread with a number of objects of phrenological interest, including skulls, casts, portraits, etc., lent, for the most part by the President, Mr. Donovan, and Mr. Webb. After tea had been handed round, the various objects were examined and explained, to the amusement and edification of novices in the subject of phrenology.

Later in the evening, a character, written by the late Dr. Donovan, was read, and comments made upon it by Mr. H. C. Donovan. A discussion ensued upon it, and a vote of thanks was accorded to Mr. Donovan for the pleasure his paper had given those present. Subsequently, Mr. Ablett read a paper, entitled "Phrenology." It was written with a view to obtaining the Association's certificate, and was very well received. On the motion of Mr. Story, seconded by Mr. Morrell, it was referred to the council for decision. A most interesting discussion subsequently took place, in the course of which the President, Mr. Hawkyard, Mr. Burns, and others, spoke. Mr. Webb proposed a resolution in the following terms:—That the British Phrenological Association expresses its regret that the trustees of the Henderson Fund are allowing the Edinburgh Phrenological Museum to be dispersed or amalgamated with any other museum, and declares that such action would be a great breach of trust.

Mr. Story seconded the motion, and it was carried unanimously. Another proposition was adopted, to the effect that it be an instruction to the secretary to obtain a copy of the will of the late Mr. Henderson.

A vote of thanks to the President terminated the proceedings, which were of a most enthusiastic and enjoyable nature.

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## BIRMINGHAM PHRENOLOGICAL AND MESMERIC SOCIETY.

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THE above Society, which will shortly be entering on the fourth year of its existence, is now in a position far more advantageous than it has been at any time of its history, and an exceptionally interesting programme has been furnished by the members for the present quarter. Each evening from

7.45 till 8 o'clock, Mr. W. R. Old (Vice-President) gives a description of the location of the Phrenological organs, a knowledge so essentially and pre-eminently necessary to be possessed by all students of phrenology. Amongst the most interesting items was a lecture on "Thought transference," by Mr. A. J. Smyth; a paper on "Magnetic complexion," by Miss S. A. Power; and a lecture on "Pre-natural causes," by Mr. W. R. Old, who dealt with his subject in a philosophic manner. Amongst other interesting items to be given this quarter, is a lecture on "Phrenology," by Professor M. Moore; two Physiological lectures, by Mr. J. Davies, and a lecture on "Pathognomy," by Mr. C. R. Brown. The Society meets every Monday evening at 7.40., at the Temperance Hotel, Lower Temple Street, Birmingham.

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## THE ASS.

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"A very gentle beast, and of a good conscience."

I HAVE no desire to disguise my intention in this essay: it is as far as possible to rehabilitate the ass.

Long ago I designed a *magnum opus* on this misunderstood and despised quadruped. But one of France's greatest sons was before me. He had the advantage of earlier birth, and so got to work on his asinine studies before me. I cannot complain, however, seeing that it was not altogether his fault; and I would not, considering the pleasure I have derived from the perusal of his work on *The Ass*. I would rather be the author of that book than of all the *Targums*.

It was Victor Hugo's peculiar and unique glory to have first conceived the notion of idealising the most ill-used and patient of terrestrial creatures. He has written also of the Pope and of the Gods: but these are even small matters—easily to have been compassed by others—in comparison with the writing of his monologue of the Ass.

It needs a mind emancipated from idle apprehensions and vanities to descend to a subject so lowly; for one might well fear lest, writing about poor Boldewyn, one should at the same time write one's self down, as Dogberry desired himself should be written. But what matters? Most of us have larger ears than we are aware. Our neighbours see them, though we do not. Many—very many—who little reckon it, would do well, with Midas, to keep on their head-coverings in order to hide the asinine characteristics. Our friends the Jews and the Quakers appear to be properly conscious of

their short-comings in this respect, and so retain their hats in the presence of superiors. The same privilege is always conceded to soldiers and kings—and very deservedly so.

But it is not of two-legged asses I wish now to write : that would open a field so large that it would lead me too far. My theme is the humble quadruped, sacred, I believe to no divinity, but compassionated with a divine pity by Shaftesbury. "I prithee be my God," quoth the son of Sycorax.

Poor, long-eared, sad-visaged brute, image and metaphor of patient drudgery and suffering stupidity, how much dispiteous contempt hath been concentrated upon thy humble head ! And yet what a figure thou makest in the great page of life ! What other brute can compare in this respect with thee ? The gorgons, the gryphons, the unicorns, the hippogriff, the noble horse, clothed with thunder, the mighty lion, with his royal air and his mane of terror, the unwieldy elephant, toothed with ivory ploughs and mouthed with hose-pipe, the camel, the horned ox—what is their record compared with thine ? Lowliest of the whole category as thou art, yet mightest thou hold up thy head in pride above them all. But thy strength—thy glory—is in thy bated humbleness. Of such as thou, we are told, shall the whole earth be possessed : yea, and there be those who aver that their reign hath already begun. Fie on such ! I say.

There is a mystery about the ass that I have not been able to fathom—perhaps never shall. Is it a pure imagination, or may there be something in the fancy which has so often struck me—namely, that, in some long anterior state of existence, this despised and down-trodden creature—whatever form it may then have enjoyed—committed some heinous sin that could only be atoned for by an eternity of penance ; that he then assumed his sad sackcloth-and-ashes covering, and has borne it with his cross ever since ? I think it must be so. And if one might hazard a Darwinian guess as to the nature of that sin, I should say it was one which is alarmingly prevalent in our own time. I mean that sin of sins which sees evil in all things, and laughs at every suggestion of goodness. According to those who adopt this view of life, there is no such thing as virtue, no such thing as right or wrong, no growth towards perfection, no heaven, no hereafter, no Eternal—nothing but the eternal jeer, and the asinine laugh that accompanies it. Yes, that inharmonious he-haw of the pitiful donkey may be the survival of the hateful, mocking laugh with which the ass greeted everything good or sacred in that prior state from which he fell. The ghost of a laugh cleaves still, though the sin may have been expiated

ages ago. Poor suffering, fellow mortal ! It should make our hearts stir with compassion for thee to think that one day thy case may be ours. Which, however, heaven forbend !

But, cheer up, poor drudge ! Thou art not alone in thy sore tribulation. There be others who bear burthens as heavy, stripes as many and as sore. The very magnitude of thy punishment is proof of how much thou art loved—is proof even of something innately noble in thee. For correction is meted out to those only that are capable of improvement, and in proportion thereto. We leave the swine to wallow in the dirt he loves ; the noble horse we subject to the discipline of the lash.

I owe a debt to an ass : perhaps I owe one to many—two-legged, or other. But to one ass in particular I owe an unpaid debt for tuition. Unpaid ? Stay ! Can it be that I have settled that account, inasmuch as I have never since that lesson laid stick on ass ? We may pay our debts in various ways—by refraining from giving as well as by giving.

But to the story of my ass-teacher. He was enjoying himself at large on the common, and I, with the assistance of several companions, mounted him barebacked, and wished to ride. The ass objected ; as he certainly had the right to do. He intimated his objection by stubbornly refusing to go ; emphasising his unwillingness by launching out his hind legs, and scattering my mates to right and left ; then he ‘bucked,’ and tried his best to dislodge me from his back ; but vainly. I was proud of my achievement in thus holding on to my bare-backed steed. But it might then have been said of me as of Satan : his doom “reserved him to more wrath.”

Not succeeding in his efforts to unseat me, Boldewyn set out on a sweet little trot, deluding me into the idea that I had conquered. Conquered the Ass ! Why, he is the very Hebrew among the beasts ; and who ever conquered one of that race ?

My steed trotted over the bridge ; he trotted down to the stream ; but instead of stopping to drink, as I thought it was his intention to do, he deliberately walked into the middle of the brook and—lay down ! I do not think Olympus ever resounded with louder laughter than did the bridge of Caverton, whence my companions and two or three chance wayfarers saw this astute, albeit common wayside ass, play me that trick. I never again had any desire to take an unpurchased seat on back of donkey. Indeed, for several days it would have been next to impossible for me to sit any back, however well padded ; as the birch-rod which usually hung behind mother’s chair, but was on that day taken down for a



brief space, could have abundantly testified. Which reminds me that our punishments, like our misfortunes, seldom come single.

Mother and Solomon, I should say, were much of one mind—at least, in regard to the bringing up of children; and on that particular day the birch-rod might have reported that, if I was not actually an ass, I was at least striped very much like a zebra. In regard to other matters, I believe mother had her doubts as to Solomon's wisdom. For instance, she did not quite like his philandering so with the Queen of Sheba. Moreover, she was decidedly of opinion that this son of David would have done better to confine his importations more exclusively to gold and asses—for both of which he had a decided predilection—and left the damsels alone. Perhaps his orders to his agents were for she-asses, and they sent him females: a mistake not difficult to make.

While on the subject of Solomon, I may mention that mother had a rather high opinion of the Canticles; although holding them to be of a truly spiritual import, she considered that they were not to be rightly comprehended by growing girls and boys; wherefore she preferred Cocker and Lindley Murray for their general every-day reading; I think she was in the main about right. There is nothing like plain bread and butter, and plenty of it, for boys and girls.

But to descend from the Canticles to the lowly Ass: I would here record the opinion that I never could see in this type of the solidungula so despicable a form as some pretend to find in him. True, he has not the stature of the horse; neither has he his brilliant coat, nor his lightning eye. He cannot equal him in swiftness, nor compare perhaps with him in martial courage; although in this respect I do not know that the ass has ever been properly tried. It might be well to put him to the proof. I have seen cavalry who would have been better and happier so mounted.

But, however inferior in sum to the horse, the ass, like his congener, has his fine points. His coat is a sort of hodden grey—a serviceable, if a homely, hue. His hair is coarse, and his hide thick; which shows that the Lord had a thought for His favourite among the four-footed sort, and attuned the tegument to the knobbed stick.\* He can often boast the possession of slender and graceful limbs; his ears are long and comely; he hath a patient eye. Do not these form a fair catalogue of noble qualities? He has a reputation, I

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\* Since writing the above, I learn from one erudite in such matters that ass's skin makes the best material for drums: which again shows how wonderful are the ways of Providence.

know, of being an undainty feeder. If the allegation were true, it would show that he had acquired something of a philosophic mind. For surely it is essentially menial to be for ever thinking of the pantry and the stove. But what is the fact? Because Neddy loves a thistle, is that proof of his lack of taste? Far from it. We who have lived by the way-side know how sweet a morsel is contained in the bur of the thistle.

But his stupidity? Alas, yes! Stupid to the verge of blockishness. Like the people whom he resembles, he has borne stripes, hard labour and harder fare, contumely, and an unjust name so long, that it were folly to try to remove it now. Let him therefore remain stupid. And yet methinks those who were best able to judge thought otherwise. Mahomet choose one of his tribe, the immortal El Borak, on which to make his rapid flight to heaven; and many a man since then has made journey as high with as humble a steed beneath him, who perchance had failed on more ambitious nag. Nor can one forget Balaam and his ass. The poor despised brute saw the angel first. His proud master, prophet and leader as he was, had got his eyes far away, on the blue sky or the distant horizon; or it may be they were turned inward upon his own perfections—anywhere, indeed, but upon the narrow way where the angel stood. I like that story of the poor moke better than any in the Bible. What a sermon methinks, might be preached on that text! But perhaps it has already been done. I will make a note to look through my common-place book to see whether, and (if at all) how often, I have heard discourses of asses from the pulpit.

In cogitating upon the Ass, one remembers that when Sancho Panza entered upon his government of Barataria he mounted upon a mule, although he was pleased to have Dapple amble along by his side; but when another and a greater than this good squire wished to ride into His kingdom, His chosen steed was the lowly Ass. When I think of that 'mount,' I wish for nothing more of hands, provided he be as sure-footed, to carry me to my journey's end.

And if my patient ambler be as surrounded by joyful children, it will not be far from well with me; for children have as keen a scent for real goodness as wasps for ripe apples. It is a great point in favour of the Ass that he is always beloved by children. They beat him sometimes, 'tis true, as they beat their dolls; but that is only to emphasize their love. The guidance of a plentiful escort of the youthful brigade is a pretty safe one to hit the needle's eye—safer,

I trow, than an escort of those 'angels' we wot of, that, even though they may have all the lift of wing we sometimes endow them withal, are yet provided with wondrous mirrors, whose light often so dazzles us that we lose our way, and flounder about like Bottom the weaver under Robin Goodfellow's magic spell.

Poor Bully Bottom! He is the type of us all—or nearly all; for there be some who were never transformed like him, having no need to be. By the way, apropos of the Ass, that dream of Bottom's—or the ballad it was put into by Peter Quince—were well worth reading.

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## FRIENDSHIP AND LOVE.

BY J. G. SPEED.

How seldom, comparatively seldom that is, have women written or done anything that has appealed to the immortal sense or instinct of mankind! A great novelist of their sex, and one of its brilliant exceptions, "Ouida," who does not believe in the essentially purer morality and higher spirituality, or the equal intellectuality of women as compared with men, cites in support of her views the eloquently significant fact that the world has produced so few female poets; and, indeed, it has been asserted by Ruskin that women are much more deficient than men are in imagination, a quality which both Buckle and Sir David Brewster have shown, are elements in the constitution of sound judgment, in which women are also immensely the inferiors of men. As to the superior spirituality which has been so much claimed for women, I assert that the claim is utterly without true foundation, and it has only come to be so commonly allowed because it has obtained a certain prescriptive and specious authority through its not having been challenged: this having been the case in consequence of a false spirit of gallantry to the sex, more in place, to say the least, in social life than in philosophy, having been imported even into the ethics of the question with which I am dealing. The result has been that metaphysics, so far as the distinctions between male and female character are concerned, have been spoilt as an exact science, as it is said biography has been spoilt by a similarly false etiquette.

Woman, I maintain, is not so spiritual as man. She is seldom atheistic, and is eminently more devotional, more religious, in a formal and creedal sense. But that she is less spiritual-minded than man is proved by this very orthodoxy, and by her clinging to the literalism of creeds, apparently

without the slightest ability to discern the spiritual meaning that underlies them. It is the letter that killeth and the spirit that giveth life. And though women are the chief frequenters of places of worship—and it is asserted by the atheists that females are almost the sole support of a dying faith throughout Christendom at the present day—I impeach the women, startling as the assertion may seem, as being the chief promoters, however unconsciously, of the crass materialism into which the world is sinking : for it is the extreme literality of their teaching to their children, on the subject of religion, that has mainly conduced to the modern revolt against all religion ; although, indeed, the men are to be condemned for their acquiescence in this materialisation of spiritual truth.

And I have another impeachment to make against women, one equally as grave, equally as severe ; and it is this, that they have been the agents in another way, though to a large extent unconsciously, in the prevention of the spiritualisation, and even in the demoralisation, of human kind, and that is, by their discouragement of intellectual and scientific pursuits in their husbands and children. For next to spiritual enlightenment and moral principle there is no such powerful antidote to the ascendancy of the baser passions as is provided by the exercise of the intellectual faculties and the cultivation of the mind ; so that if these are discouraged, the more animal qualities are inevitably, though indirectly, encouraged.

It is because so many of our gifted spirits have found so little appreciation, so little congeniality, in the cold, soulless and senseless world around them, that they have become dissipated and sought relief in the flowing bowl ; it is because they have met with so little external sympathy to keep alight the divine fire within them that they have sought to simulate it with the fire of alcohol—with the fire stolen—not, like that of Prometheus, from heaven, but from hell.

Oh ! women, do ye never think of the terrible moral responsibility ye are incurring, in that by your discouragement and placing of obstacles in the way of the pursuit of intellectual culture, by those to whom ye are wives and mothers, ye may be, as, alas ! has often been the case, bringing ruin to immortal souls ?

Woman possesses a certain refinement of an innate, as well as a conventional, kind that man does not, and which will assert itself under the most unfavourable conditions, as is not the case with man ; and she has bewitching graces and charms that beautify and ennoble life ; but these, perhaps, suggest a beauty and grace far beyond themselves and beyond the conception of her sex generally. Her refinement has been

largely conduced to by her greater amount of leisure than is enjoyed by man for self-contemplation, yet she has failed to utilise her abundance of leisure for the development of the highest refinement, of true culture, and of true spirituality. Moreover, women have a certain coldness of nature, which, while it is favourable to mechanical chastity, is also immensely unfavourable to high spirituality; for in a cold nature there can be none. The highest spirituality, the truest morality, can only be attained by natures permeated by the highest enthusiasm, stirred by the deepest feeling, which ever lead, through, perhaps, much that is crude and impure, to the truest results.

Love and friendship are truly called affinity of souls; but there can be no affinity unless my friend or my wife, love me most for that which I most love and cherish in myself, not for something else which is an accidental or subordinate element in my character, perhaps something in me which my higher nature despises and would fain expel. There must be union at the central points of our souls, not at some minor or non-essential point, or there is no true harmony.

True friendship and true love are matters not even so much primarily of mechanical faithfulness to each other as of affinity. Much talk about, or protestation of, faithfulness by friends or lovers argues that there is not complete affinity—that they have not yet found that centre of spiritual gravity in each other which they ought to have found long since had they been in true harmony.

Faithfulness will follow affinity between human creatures as morality will follow spiritual regeneration, which is affinity between human and divine beings. But a wife or a friend may me devoted and faithful to me, and yet not be in affinity with me; just as men may be moral without any true spiritual union with God. Yet, in such a case there is not true friendship in a spiritual sense. It is because the world has not understood or sufficiently appreciated this fact that it has condemned, with too unqualified harshness, Byron and others for their disharmony with and neglect of wives, who, though they might be outwardly models of devotion to their husbands, were, alas! rendered utterly uncongenial to them by another faithfulness quite as strong, and much more real, namely, fidelity to themselves. How true is the sentiment expressed by Mr. F. W. H. Myers, in his poem on "Shelley," in *Macmillan's Magazine*, for March, 1880:

" But oft in vain shall love be given  
 When mighty spirits mourn alone,  
 So rarely, rarely, falls from heaven  
 A woman's heart to match their own."

There is, to my mind, no baser conception of the real nature of friendship, and no greater misapprehension of the laws which govern it, than the idea that one of the essential elements in true friendship is the imposition upon friends, as a duty of the pointing out candidly to each other of his or her faults. Now, I quite agree with Addison, that friendship is a strong and habitual inclination to promote the good of each other; and I must admit that no man could be my friend who saw that through any particular fault of mine I was running into any particular danger and did not do his utmost to place me on my guard. But that the continual, frequent, and systematical pointing out to me by him of my faults, as a moral exercise on his part, would be any indication of strength of friendship, in his case, I utterly deny. It has always been regarded as a proof of the strength of love, that a lover should be blind to the faults of his mistress, that he should even exaggerate her merits; and the more extravagant his laudation of her character, the stronger his passion is supposed to be. The rhapsodical sonnet to the fair one by the amorous swain, ascribing to her the perfection of an angel, has in all ages been considered the typical expression of the most devoted love on his part, if not the surest passport to hers. Why, then, should the reverse principle be applied to friendship, and it be considered a proof of the truth of friendship, that friends should be keenly alive to, and censoriously critical of each other's faults? Simply because an undue distinction has been drawn between love and friendship, and a passion has been conceived to exist in the case of love which does not exist in the case of friendship, though what passion, except desire, there can be in love that there is not in friendship, and that should blind us to faults in the mistress more than in the friend, it is difficult to imagine.

Do we read of Christ categorically pointing out to His disciples their faults? Even apart from His knowledge of the all-chastening power of the love of God to make His beloved perfect, he would have had too great a soul to descend to such particularity with them. They who are all in all to each other are not animated by any low didactic considerations and petty rules as to the detailment of each other's faults. The tide of soul-love is too full to admit of any such ebb as that; there is no such suspension of cohesion between their souls as would be necessary to such friction as that. The affinity of their love for each other cannot narrow itself into such petty channels of finiteness as these.

Sir Walter Raleigh, it is true, says, "Thou mayst be sure that he that will in private tell thee of thy faults is thy friend,

for he adventures thy dislike and doth hazard thy hatred ; for there are few men who can endure it, every man for the most part delighting in self-praise, which is one of the universal follies that bewitcheth mankind."

This idea has been echoed by numberless writers since. But against it I will quote other wise spirits. Jean Paul Richter says, "We learn our virtues from the bosom friends who love us ; our faults from the enemy who hates us. We cannot easily discern our real form from a friend. He is the mirror in which the warmth of our breath impedes the clearness of the reflection."

If we learn our virtues, as Richter says, from our friends, surely we can infer our faults. And who does not remember the rebuke in Shakespeare by Cassius to his friend Brutus, when the latter had been descanting to the other upon his faults in much too acrimoniously complacent a style to be considered by him consistent with the part of a true friend ? The following colloquy takes place on the occasion :—

*Cassius* : You love me not !

*Brutus* : I do not like your faults.

*Cassius* : A friendly eye could never see those faults.

And Cassius presently adds, with bitter reproach of Brutus for his practise of espionage upon him, and of minute recording of his failings :—

"All my faults observed,  
Set in a note-book, learned and conned by rote,  
To cast into my teeth."

"Leave your friend," says Oliver Wendell Holmes, "to learn unpleasant things from his enemies ; they are ready enough to tell him."

Friendship demands equality as well as unity : a friend does not stand to his friend in the relation of a parent to a child, or a teacher to a pupil. The demand of this equality may be one reason why love has been classed as something distinct from friendship ; since, to call a wife a friend would be like the admission of equality in women, which man in all ages has been disinclined, though not without reason, to admit. But equality being a condition of friendship, it is impossible to assume the position of fault-finder towards a friend without assuming a superiority over him for the occasion ; so that the habit of pointing out a friend's faults is destructive of the very groundwork of friendship. The mutual pointing out of faults by friends may seem like the observance of the condition of equality ; but practically it is not, for one will be more astute to discern or more ready to point out faults than the other,

and there will of necessity be the temptation for each to try to seem better in the comparison than his friend, and this will be productive of vain glory and uncharitableness. The same will be the result if one friend modifies the other's faults in detailing them, and this will also involve a certain amount of insincerity and hypocrisy.

But this practice of fault-finding, consider it as we will, will certainly produce ill-feeling, and ultimate separation between friends, or rather apparent friends, for the practice is inconsistent with true friendship. It is like boxing with the gloves for amusement, which, in spite of all resolves to keep temper, and attempts at self-control, often leads to savage striking out by both boxers, after one or the other has received a few harder hits than usual.

Todd, the author of "The Student's Manual," has well shown, in that work, how miserably this plan of mutual fault-finding between friends, when put into actual practice, has failed. Human nature could not stand it.

I have invariably found that those who were most anxious to point out faults, as a duty of friendship, as they professed, have been most indisposed to permit another to perform the duty reciprocally as a friend towards themselves, and have also been by no means so conscientious in the discharge of other duties of life. I have, therefore, come to the conclusion, that they were animated by far other motives than sense of duty, or feeling of friendship. This duty of pointing out faults has been performed with much too little hesitation, except where a certain circumlocution, like the sweep of the sword before its descent, was necessary to make the hits more effective—and far too much alacrity, for it to be a task ungenial to them, as it would have been to a true friend. Other duties they have discharged in merely the most formal manner, doing nothing beyond what was absolutely necessary to fulfil them; but in this matter they have gone far beyond the mere formal fulfilment: they have not been content with pointing out the supposed or fictitious fault plainly, once and for all, but have harped upon it again and again, apparently with the utmost unction and gusto.

Now, Helvetius has shown that dispraise of others is simply a circuitous praise of self, since it implies, of necessity, that the dispraiser thinks, or wishes it to be understood, that he has not the faults he imputes. I believe that usually it is this, probably with a little spite or jealous combined, that is the secret of fault-finding; and fault-finding in such a spirit is an insult, aggravated by the mean and exasperating impertinence and snobbishness of the assumption of a virtuous motive for



doing so, namely, in the pretence that it is prompted by a sense of duty or by friendship.

Moreover, that congeniality of soul which constitutes true friendship must surely involve this, that the friend will have pretty much the same faults in the main, consequently condemnation by one or the other in any essential particular would seem like condemnation of self; and it assuredly is not allowed to a man to point out in another faults that he has himself. Then, again, there is in every man who has sufficient of goodness and spirituality in him to form a true friendship, a certain evolution by which he grows out of his faults, comes to see them in a spiritual light, before which it may be questioned how far they are faults—they may indeed then be, as it were, almost excellencies, proper to his unenlightened state. Now, in a friend truly congenial to him, the same work of evolution, it would seem, must be going on as in himself, and the pointing out of faults in a friend which he has himself would argue that he is either guilty of great hypocrisy and presumption, and of conduct inconsistent with true friendship, or argue an externalism on his part which would prove that that work of evolution which for him to be soul to soul with his friend it would seem he ought to be undergoing, is not proceeding in him.

Friendship is not to be erected into a science, a code of rules, as though there were a receipt for mixing certain elements by measure and scale, the result of which would be friendship: it is purely a matter of spiritual and individual monition. The placing before a friend of a catalogue of all his faults in a mass for his digestion is a policy born of a low wordly prudence and calculation, and of ignoble and base feeling, not of generous emotion and lofty sentiment; and it is, to a certain extent, useless anticipation of the work of evolution, and contrary to all the laws of spiritual progress, in harmony with which we should endeavour to act. For no man ever sees all his faults at once in a lump, or will ever be really cured of a fault until he sees that fault from his own self-consciousness; and no amount of fault-finding will make him see it the sooner. If a man enter into a long categorical list of my faults for my edification, as he professes, he merely irritates me, and by that irritation but excites deranging feelings which delay the day of my reform. The spirit which is manifested, moreover, in the habit of fault-finding between two friends is as incompatible with true friendship as the sordid, petty considerations of a vulgar expediency are with the divine inspirations of poetry.

It is impossible to conceive a high ideal of friendship, into

which that vulgar element, commonly called "chaff," enters in any appreciable degree. There is a prevalent notion, which argues but a base and low conception of friendship, I think, that between those who are closely intimate there is a license of familiarity which warrants the exchange, on their part, of language that is inadmissible amongst minor acquaintances. "Keep your undrest familiar thoughts for strangers, but respect your friend," says Coventry Patmore; and so I say, keep your "chaff," if you will indulge in it, for strangers, not your friend. O. W. Holmes also says "Don't flatter yourself that friendship authorises you to say disagreeable things to your intimates. On the contrary, the nearer you come into a relation with a person the more necessary do tact and courtesy become." So say I. Many of the objections to fault-finding between friends apply with equal or greater force to anything between them like the modern odious practice of "chaffing"; and the boxing-gloves simile is here applicable in a much more significant degree. "Chaff" is false, artificial, studied, and laboured language, and is the essential product of the silliness, frivolity, and inanity, as well as the viciousness which are characteristic of the age. It is not the language of deep feeling of friendship of the noble or generous soul, but it is the essential and peculiar parlance of heartlessness, of meanness, of shallowness—in fact of the prig and the snob.

It seems to be in the very spirit and nature of "chaff" that it should be chiefly directed against the finest enthusiasms, the highest sentiments, against all that is emotional and idealistic, and against the worthiest characters; and the fact that it is so directed is sufficient evidence of the baseness of its nature. A light passing pleasantry may without harm take place between friends, but the steady sustained "chaff" of the day, among associates, is fatal to all friendship, and contrary to its very spirit. "Chaff" is taken as proof, because of familiarity, therefore of attachment between friends. But a man does not indulge in it at his own expense, and a true friend cannot consider his other self a fit subject for it. It is all very well for people to say that friends understand each other, and are not hurt by it; but the matter lies in a nutshell—there is no one who would not prefer not being chaffed to being chaffed, and it is to be remarked that people do not usually practise this species of false smartness upon anyone from whom they desire to derive some benefit, however intimate they may be with that person.

These facts prove that "chaff" is really felt by those who indulge in it to be offensive, and also felt as such by those subjected to it, and that, therefore, the habit of "chaffing" is

not so innocent a diversion as is supposed, and is inconsistent with true friendship, because a breach of the golden rule upon which such friendship must be founded.

Forgiveness is a duty which we owe to enemies, and therefore must owe much more to friends. Vindictiveness is a devilish quality, which, as we value our immortal souls, we should suppress. But a man who requires much forgiveness can be no true friend. By forgiveness, I mean the extending of pardon to a fellow-creature for an offence; but it is doubtful how far in the true and commonly understood sense of the word, that is, in the sense of a man being exactly the same to another, after having been offended by him, pardoned or not pardoned though he be, there is really any such thing as forgiveness. It would seem as though it were in the nature of things that we could not esteem or love quite as much as before a person who has committed an offence against us, because the laws of love and of esteem must act automatically, like all natural laws, and we must love or esteem a man only according to, or conditionally upon, the amount of occasion he has given us to love or esteem him. Hence, though we may forgive a man in the ordinary sense for an offence, we shall, it seems to me, insensibly to ourselves, cease continuously from the time of its commission to treat him exactly as before. We may persuade ourselves that there is no difference in our feeling towards him, and perhaps he may fancy the same thing, and detect no change in our demeanour, but I imagine, that in spite of ourselves, for there is no will in the matter—if there is, we commit sin—we shall not treat him the same.

It is true that assurance in our minds of sincere repentance ought to cancel all, and it undoubtedly does if the man who has been offended be a true man and follows the divine example, which it is necessary to follow in order to obtain forgiveness for ourselves from that Friend of all, whom we are so frequently and grievously offending. But God Himself does not always forgive immediately on repentance; and He, moreover, can be in no uncertainty as to the genuineness of repentance, whereas we cannot always read in the heart of a penitent friend whether his contrition be true. Hence it is but human that there should sometimes be delay or refusal to forgive in consequence of doubt upon this point; therefore, though in such a case, upon the profession of the repentance, a forgiveness may be extended which is practically a complete fulfilment of the divine injunction, yet it is a question whether, if this doubt exists, there will not for long remain in the mind something like the impression left by a bad dream, even after it is forgotten. Such an impression, will, at least, continue

until the declaration of repentance is shown by the whole after conduct of the offender to be sincere.

But if the forgiveness be obtained under false pretences, if the offence is renewed, or rather, if it is found not to be sincerely repented of, of which renewal may often be accepted as a proof, it is aggravated immensely, for our previous forgiveness is then annulled, since a sin not repented of is continually repeated; and all the guilt of the first offence has to be re-imputed to him, while there is added to that the guilt of sinning against one so noble as to forgive the original misconduct, and so generous as to give, not only all his former confidence, but, in spite of this offence, his continued friendship; and there must be further added the guilt also of betraying his confidence, in obtaining his pardon by a sham repentance. He feels this, and the discovery will lead probably to a fatal breach. In this law of the heart lies the secret of the fact, that good-natured men are always the most angry when incensed by others. The reason is, that they feel that the good nature which they have showered upon the offender emphasizes his ingratitude and treachery, and thus immeasurably enhances the provocation given.

It is a bad sign when many apologies are necessary between friends. Some people seem to think that apologies condone everything; but they do not. When there is frequent occasion for them from a person who stands in the character of a friend, distrust the genuineness of his friendship. Indeed, they are a sign of friction between friends, which is a proof of uncongeniality, and shows that a separation is desirable. Apologies are lame and shambling things at the best; a sort of formal vicarious sacrifice, much too cheap and too easily available, in the place of sincere repentance by deed. When Peter had denied Christ, he did not apologise—he went out and wept bitterly; but his whole after life was an unexampled atonement for the moment's faithlessness.

There are some things that no apology can atone for, others that we could better forgive without an apology. Apologies sometimes hurt more than the offence itself: just as, to take a comparison from the battle-field, the drawing out of a weapon from a wound sometimes hurts more than the wound itself, while, at the same time, doing nothing to heal it. The feeling of hurt in this case partly arises, sometimes, from a vague consciousness that the apology is indeed but the drawing forth of the weapon that it may be used again for another stab by our wily assailant when we have recovered sufficiently from the first, and so that he can strike us again when we are off our guard, strike us with more deadly effect,

under cover of a more plausible show of friendship, and with more impunity.

No greater moral calamity, apart from the corruption of soul brought upon himself by his commission of sin, can happen to a man than to be betrayed by a friend; and hardly a greater crime than the betrayal can be committed against another. One feels as if one had done infinitely more than pledge one's money, one's property, on his behalf—as though one had gone bond for him with one's soul, and the bond had been forfeited. The blow is overwhelming, and one has a feeling as though one's self participated in the infamy of his treachery.

“Commend not till a man is thoroughly known;  
A rascal praised, you make his faults your own.”

has said an anonymous poet, and one has praised this rascal of a pretended friend with that highest of praise—one's countenance, one's company,—and thus made one's self as it were a sort of accomplice in his villainy. It was perhaps some feeling of this truth, crystallising itself into one of those appallingly and circumstantially horrific conceptions with which his writings are filled, that led Swedenborg to present to us the following narrative.

He tells us in his “True Christian Religion,” “that if a good man allows himself to become too closely united in friendship with a bad man on earth, they are hereafter so far spiritually conjoined for a time as to be inseparable;” and he draws a terrible picture of a vision which he saw. He beheld “a bad spirit drawing down a good spirit, with which it was thus joined, to hell, and detaining it there by a power it vainly endeavoured to resist, until by the higher influences it was in time released with difficulty and translated to heaven.” The vision, horrible as it is, at least expresses a truth—that when such conjunctions as he speaks of are formed on earth, the goodness of the good man is no effectual protection to him against the influences of the bad or false friend, and that the former absorbs much of the latter's individuality, which the latter can never recover except with a severe shock, or not until after a considerable time. There is an occult and a terrible danger indicated in this fact, of which Swedenborg's representation might be taken as an allegory, and which points to the necessity of extreme carefulness in the selection of friends—of indeed making none except those to whom we are drawn by a mysterious but unmistakable sense of affinity; and which danger psychology does not yet seem to have fully apprehended, or the secret of which, at least, it does not appear to have philosophically mastered.

The crime of the betrayal of a friend is not merely one against him, but also one against society. It has added another drop to the ocean of human misery, raising its whole level: for it tends to increase by so much that want of confidence by humanity in each other which is the chief cause of human unhappiness. It has also, by affording an additional revelation of human baseness, tended to confirm and increase that which is perhaps the worst of atheisms, because it frequently produces the other; and where it does not produce that, it practically creates a faith which is worse than that other, namely, a faith in which the existence of God as an immediate vitalising reality is denied. I mean by this worst of atheism, the disbelief in the existence of the divinity of man. This disbelief has cast a pitch-like darkness over the human spirit, and has communicated a depraved, despairing, and soul-crushing tone to all our morals, to all our philosophy, and even to most of our preaching.

But how can we measure, how can we define the beauty, the glory, the ineffable happiness; how can we enumerate the exalted, the incomparable blessing of true friendship—harbinger of the coming ascension of man from the base, the animal, the selfish, the corrupt, to his higher and more beatific self; when, through the advancing ages of eternity, he shall rise nearer and nearer to that Godlike perfection for which he was created?

Divine friendship! supreme elevator of the soul; sweeter, far more ethereal, more enduring than any mere sexual union; than any mere affections between earthly kindred; precious balm of heaven preserved in a few human souls, to leaven the whole world anew into love.

But there is a friendship which, above all friendship, is to be esteemed as something that more nearly allies itself to the angelic than can any human attribute—friendship in adversity; the most heavenly virtue, yet the only one that is unknown in heaven, for there is no adversity there! Bright bow that spannest the horizon with thy radiant form when descends the melancholy rain of tears; beautiful spirit which, like Manfred's Astarte, risest to comfort our despairing souls, even from the very mists that overhang the Alps of our desolation.

Oh! friendship, it is in thy all-renewing, all-civilizing, all-humanizing, all-celestializing influence that I see the true salvation of humanity. From those centres of individual friendship which exist, methinks there are streaming points of light for the human race, which shall gradually multiply and extend until through the whole wide earth shall dawn the perfect day of human brotherhood.

Oh ! friendship, I see thee harbingering the time when the world shall no longer be a world of comparative love for the mass, and of isolation for the individual ; when no human soul shall be left isolated and uncared for, as though it were no part of the universal system ; but when through the broad earth shall be diffused a human love which, while it shall be immeasurably deeper and more far-reaching in its care for the mass than now, shall also breathe a spirit of infinite compassion, concern, and tenderness for the individual ; and when over all shall brood that eternal love which, uniting and cohering the whole, shall, as the moon draws the material ocean, draw all the waves of the ocean of humanity into closer union, while, at the same time, it draws it higher and higher towards itself.

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## Hygienic and Home Department.

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### A WRETCHED MISTAKE.

FOR three years Mrs. B—— had been a sad, nervous invalid, when by the death of an uncle she came into the possession of bonds yielding an income of 3,000 dollars. At once her health began to improve, she walked erect, and the lines of her face were curiously changed.

Since her marriage she had become a beggar, and beggars are not strong in health or bearing. Her husband was rich, but “*careful*” about his money. He never parted with a dollar if he could possibly keep it.

Their house was handsome, and their table good, but while Dora the servant, who dressed quite as well as her mistress, was never obliged to beg for money, Mrs. B—— could not get a dollar for personal expenses, without explaining, urging—begging.

Visiting her mother in another State, she related, with many tears, the following story :

“ I needed a warm dress, but so great was my repugnance to asking John for the means, that I put it off till after new year’s. One evening we had company, and John was gratified with their praise of my singing. After we had retired and he had spoken very warmly of my success in entertaining our friends, I thought the moment auspicious, and mentioned the needed dress. He was silent for some minutes, and then said :

“ ‘ Why, my dear, I thought you were the best dressed woman among them. Don’t you thing, dearest, it’s a foolish thing to go on adding dress after dress, when your closet is

so full that you can hardly get into it? If you will take my advice, I should say, wear out some of the dresses you already have before getting more.'

"Not another word was spoken by either of us. I did not choose to tell him that the dress I had worn that evening was my only handsome one, and that my only warm woollen dress was worn out. I could not sleep, and before morning, resolved, come what might, I would never beg again. That vow I have kept. During two years I have had no additions to my wardrobe, except the woollen dress you sent to me. Not one word has passed between my husband and self on the subject.

"When I left my music teaching, with its large income and sweet independence, and gave myself to John, it was easy to make me happy. I asked but little, and you know, mother, that I never shrink from care and labour. Now that dear Uncle Eben's bonds afford me the means to clothe myself and assist my nieces as I used to, I shall forgive, forget, and be happy. John is urging me to transfer the bonds to him, and let him take care of them for me."

"My daughter, will you do it?"

"Why, mother, I have kissed those yellow, dirty old bonds again and again, because they have made it possible for me to become a happy and loving wife. I tremble when I think how near I came to hating my husband. *I shall keep the bonds in my own hands!* They are really and truly the only bonds that bind me to life."

DIO LEWIS.

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NERVOUSNESS IN CHILDREN.—"My eldest boy," said a lady, "has had for years a disagreeable little way of shutting one eye and drawing up his cheek at the same time. When he was embarrassed or excited he would do it several times a minute. One good old lady approached me one day and asked me, as scores had done before, if my boy had the St. Vitus' dance. I said, 'No, but I fear he will have it some time if I cannot succeed in checking the nervous facial habit which troubles him.' 'If you will not think me impertinent,' she said, 'I want to tell you about my little grandson and how we cured him of real fully-developed St. Vitus' dance.' She went on to tell me how much money she and her family spent upon this child; even taking him to Europe at an expense which they could ill afford, in the hope that some doctor there might cure him. At last, when they had brought him back no better, an experienced old nurse told them to stop dosing the child, and to rub his spine downward for ten minutes or more, even to half an hour, as he could stand it, every time he was undressed. She was very



emphatic in advising only the downward motion. This simple treatment cured her afflicted little grandson. I need not say that I began that very night to apply the method to my little boy, and he has been entirely cured. Two mothers, whose children were also afflicted with nervous twitchings of one sort or another, have likewise tried it at my suggestion and with the same result. Rubbing the spine downward surely cannot hurt anybody, and it has certainly produced wonderful results on the nervous children on whom it has been tried."

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**KEEP YOUR MOUTH SHUT.**—The pernicious habit of breathing through the mouth while sleeping or waking is very hurtful. There are many persons who sleep with the mouth open, and do not know it. They may go to sleep with it closed, and awake with it closed; but if the mouth is dry and parched on waking, it is a sign that it has been open during sleep. Snoring is another sure sign. This habit should be overcome. At all times, except when eating, drinking, or speaking, keep the mouth firmly closed, and breathe through the nostrils, and retire with a firm determination to conquer. The nostrils are the proper breathing apparatus, not the mouth. A man may inhale poisonous gases through the mouth without being aware of it, but not through the nose.

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**THE BED-CLOTHES FOR CHILDREN'S BEDS.**—They should be of light material, and so full of meshes or spaces between the threads and wool fabrics as to hold a large quantity of air. What are called quilts, filled with cotton batting, are very injurious, for the air does not pass readily through them. The bedding ought not to be tucked in so as to interfere with the child's motion, nor left so loose as to be easily kicked off. Woollen blankets I regard as the best, but the wool should be soft. In cold weather the child should wear a woollen Spencer with legs, so that it will not be chilled if some of the covering is thrown aside. While on this subject let me say, a child should always sleep alone, but near its parents. If it sleeps with them, it breathes the bad air from their breaths, and this is a serious matter. One reason why children are injured by sleeping with the aged is because the latter exhale poisonous gases from lungs and skin which the child inhales. A child will grow much faster to sleep alone.

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**CARE OF THE TOOTH-BRUSH.**—The tooth-brush is not so carefully taken care of as it should be. In the first place it should be washed in fresh water after using it, and carefully wiped and laid up to dry. All loose hairs should be removed. Brushes will smell badly if care is not taken to disinfect them occasionally. A three per cent. solution of carbolic acid is a very good disinfectant. Tooth-brushes will wear out in course of time, but this should be discarded and new ones bought before too far gone. In selecting them, choose

one neither very hard nor very soft. The hygienic care of the teeth requires that they be cleansed after each meal. A suitable dentrifice may be used as often as once a day.

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### Book Notices.

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*Waifs and Strays.* By Aaron Watson. (Shields: *Daily Gazette* Office.) This collection consists of a number of "Lays o' London," chiefly in the simple dialect of the poor, and recording some of the sorrows and trials of the poor in the modern Babylon. They are the old stories that we Londoners, or London workers, have heard so often, or even seen so frequently, that they become as the proverbial thrice-told tale—ordinary common-place. They are told with the author's usual grace and point, and are well worth perusal. In addition to the Lays, we have a number of "Verses Grave and Gay," on various topics, but mostly good.

*The Mysteries of Magic.* A digest of the writings of Eliphas Levi; with biographical and critical essay. By Arthur Edward Waite. (London: GEORGE REDWAY, York Street, Covent Garden.) We cannot pretend to give a review of this book; we have not enough knowledge to do so. But to all interested in what are known as the occult sciences, in other words, in the more mysterious and uninterpretable side of nature, we can highly recommend *The Mysteries of Magic*. It has afforded us several hours of very interesting reading, and we expect to get many more equally pleasing excursions into an un-every-day world through its perusal. The author, Eliphas Levi, was the prince of modern magicians, and all that is to be known of the philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, the secret of perpetual motion—these prime mysteries of occult philosophy—he can explain, whether satisfactorily or not is for the inquirer to say. Anyway, there can be little of the occult left to be learned after this portly volume has been mastered. The compiler and translator has done his work well; he tells the reader all that it is necessary to know about Eliphas Levi, and adds thereto a learned introduction, in which he promises that "the book shall justify the sentence which is this—'Yes, there has existed, and there still is, a potent and true magic; all that legends have related of it was fact, but in this instance, and contrary to what commonly happens, the popular exaggerations have been not only beside, but below the truth. Yes, there is a formidable secret, whose revelation has once already revolutionized the world.'"

*Paracelsus.* By Franz Hartmann, M.D. (London: GEORGE REDWAY, York Street, Covent Garden.) This work includes a life of

the great mystic, and the substance of his teachings. To anyone wishing to make himself familiar with the philosophy of Paracelsus, without the trouble of wading through his voluminous works, this compilation is invaluable. It is very ably and very thoroughly done, as anyone who knows anything about the writings and opinions of this great master in regard to things occult will readily attest. The author gives a complete list of the writings of Paracelsus, whether in manuscript or in print, and an explanation of the terms used by him. This latter gives especial value to the work, as Paracelsus's terminology is often a stumbling-block to students of his system. There are chapters on cosmology, anthropology, pneumatology, magic and sorcery, medicine, alchemy and astrology, philosophy and theosophy, and an appendix which gives, among other things, the incomparable Bombast's Elixir of Life. Then there is, what no real book should be without, a very full index. Perhaps the uninitiated would think from the following sentence, "Magic is the science which teaches the true nature of the inner man, as well as the organization of the outer body," that it had something to do with feeding; and so it has, but in a different way to what one would generally think.

*Smoking and Drinking.* (London: L. N. FOWLER, Ludgate Circus). We think it safe to say that every mother and every lady teacher would rejoice if the use of tobacco could be for ever abolished. This can only be done by enlightening the coming generation as to the effects of using it. If our boys could really be made to understand and appreciate the evil effects which are sure to follow the use of this weed, many of them would never touch it. Therefore, parents and teachers should be able to explain the subject intelligently. "Smoking and Drinking," by James Parton, is a masterly effort, from the pen of an able writer, who knows whereof he writes.

*Tobacco: its physical, intellectual, and moral effects,* by Dr. Alcott, (London: L. N. FOWLER, Ludgate Circus), revised and enlarged by Professor Nelson Sizer, will be helpful to all who are considering the subject.

*Physiognomy Made Easy.* By Annie Isabella Oppenheim. (London: L. N. FOWLER, Imperial Buildings, Ludgate Circus.) Miss Oppenheim's little work is confessedly only a compilation of extracts from the works of Dr. Redfield, S. R. Wells, and others; but it is so well done, and the illustration (of which there are upwards of fifty) are so appropriate to the text, that students of physiognomy would do well to become possessed of it. It offers the advantage of being handy for use, and giving the fact or the principle without comment or added ornament. Indeed, for one shilling we get the substance of what is contained in the works of the above writers on the science.

*How to Strengthen the Memory; or, Natural and Scientific Methods of Never Forgetting.* By L. M. Holbrook, M.D. (London: L. N. FOWLER, Ludgate Circus.) The author of this book believes that the memory can be strengthened so as to be many times stronger

than it would be without culture, and he goes to work in a plain, straightforward way to point out the most suitable methods. These we find to be perfectly simple and strictly in accordance with the nature of the mind. There is nothing but what everyone can understand and adapt to his own requirements. The author makes free use of the suggestions and opinions of others, but is not without methods of his own. There are chapters on The Memory of the Aged; The Memory of Names and Localities; The Musical Memory; The Culture of Memory in Schools; The Lawyer's and Clergymen's Memory; The Relation of the Health to the Memory, and a multitude of suggestions and hints of the greatest value. Professor Edward Spring, the sculptor, has contributed an original chapter on Memory of Forms and Faces; Professor Gaillard, the eminent teacher of languages, contributes a chapter on The Best Methods of Cultivating the Memory for Words; and the author has extracted from Professor Edward Pick's book, long out of print, the chapter on How to Learn a New Language. This chapter is full of interest, and gives in minute detail a method of comparing words, etc., so as to fix them indelibly in the mind. One of the most instructive papers in the work is an account by Dr. N. S. Townshend, of the Ohio University, of the training of his own memory, which was in boyhood very poor, and which was made to be remarkably vigorous. This alone is worth the price of the book. The work may be very highly commended to all classes of persons, be they young or old, learned or unlearned. The paper, presswork, and binding are unusually good.

*A Book for Girls and their Mothers, on private Physiology and Hygiene* (London: L. N. FOWLER, Ludgate Circus); the only one of its kind ever published; over 5000 copies sold already. Jennie June says: "I have read 'For Girls' with care, and feel personally obliged to the author for writing a book that is very much needed, and that mothers not only can, but ought to, place in the hands of their daughters."

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## Correspondence.

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### THE BRITISH PHRENOLOGICAL ASSOCIATION.

*To the Editor of the PHRENOLOGICAL MAGAZINE.*

SIR,—Although an antipodean—and therefore only a looker-on from a distance, I view with great interest the step that has been taken by the upholders of phrenology in Great Britain, in establishing the Association.

In your issue for October, 1886, is an interesting account of its successful inauguration, and a letter read on that occasion, penned by Mr. John Allen, expresses a thought which has been begotten in my mind by the circumstances of colonial life as relating to phrenology.

As a lover of truth for its own sake, and of phrenology as an important branch of it, I am often pained at the incredulity and contempt manifested towards it by people that ought to have known better. But my experience goes to show that much of this incredulity is the outcome of the utter incompetency, coupled with the sordid, money-loving propensities of its pretended friends and advocates. While deploring this state of things it has always been clear to me, that at least a partial remedy to this evil would be secured by a masterful organization or association, which would undertake to give credentials of competency to such as underwent a satisfactory examination before its principals, and which, at the same time, undertook to warn the public against such as were not thus accredited.

The British Association would do well by taking this matter into serious consideration. The outcome of such a step would be health and vigour to the science, for it would urge all applicants for honours and attainments in the profession to acquit themselves well, in order to the securing of a diploma, and it would protect the public from the ignorant and presumptuous frauds, who are always dragging the science of phrenology through the mud and mire into contempt and incredulity.

In the absence of due recognition and protection from the acknowledged institutions of learning, let the Association assume all the functions of these and do the best it can to help itself; for it must not be forgotten that it has to fight two classes of enemies, one *without*, and the other *within* its ranks. Wolves in sheep's clothing are more dangerous foes than the wolf undisguised. But for the disguised wolves within there would not be so many undisguised wolves without. Our first and best efforts must therefore be to save ourselves from our friends.

Having been twenty years a strong believer in, and, to some extent, a successful advocate and defender of the truth of phrenology, and feeling a deep interest in everything which will tend in any way to establish its principles, I offer these few suggestions for the consideration of those concerned therein.

But for being in a very tight place financially, I would have subscribed as a member to your association, as I would dearly like to see it a great success.—Yours faithfully, THEODORE WRIGHT.

*S. Brisbane, Nov. 17th, 1886.*

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#### SIZE OF BRAIN AS A MEASURE OF POWER.

*To the Editor of THE PHRENOLOGICAL MAGAZINE.*

SIR,—A letter appeared in reference to the above subject, in the October issue of your estimable MAGAZINE, by "Phrenologist," in which the statement "the average European head is to the average Hindoo as the head of a man to that of a boy," is said to be erroneous. I was unable for some time to find the source from which I had taken this; but having succeeded, I shall be thankful if you will kindly insert the following in your journal.

“Facts place this proposition beyond doubt. Dr. Macnish has well said, ‘that a large brained person (all other conditions being equal) acquires a natural ascendancy over another whose brain is smaller.’ A nation of small brained people is easily conquered and held in subjection. This fact is strikingly apparent in the facility with which the small-headed Hindoos were subjected.” Page 14, “Phrenology made practical and popularly explained.”—F. Bridge. A similar statement may be seen in the article entitled “Phrenology,” in “Chambers’ Information for the people” (Page 131, Vol. II.), whilst in the “Facts and Gossip” (July, 1885) of this MAGAZINE, speaking of an elaborate paper, read before the Royal Society of England, it is stated, “The average brain weight for the English is 47·50 ounces, and for the Vedals of Ceylon and the Hindoos, a mean of over 42·11 ounces.”

I shall be greatly obliged if any of your numerous readers will supply any information, *pro et contra*.—A. G. HUBBARD.

Great Yarmouth, Jan. 1st, 1887.

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### THE EVIDENCE OF METAPHYSICS.

*To the Editor of THE PHRENOLOGICAL MAGAZINE.*

SIR,—In the “Metaphysics of evidence,” a contribution to the September number of the MAGAZINE, after a dissertation on the different kinds of evidence—that of the senses, that of reason, and that of intuition—the following sentence occurs: “Neither does one form of proof seem to be less fallible than another.” In general the different kinds of evidence *may* be equally fallible, though the instances given do not bear out this theory.

Apart from the hypothetical illustration of the fallibility of the evidence of reason, through the possible supervision of the teaching of fossilism in its bearing on Darwinism, we have two examples taken from the past of the fallibility of the evidence of the senses, and of that of intuition, namely: “The belief in the immovability of the earth, and the religious forms in which the intuition of the existence of some superior being clothed itself.” In the former case the fundamental fact, supposed to be evidenced, is *false*, whereas, in the latter, the intuition is supposed *fundamentally* true. In intuition, the impression often comes from without, the premiss, so to speak is external; but in this instance it is made on the mind by the mind: it is the religious faculty in man impressing another faculty—that of intuition, and is *essentially* metaphysical evidence.

CHARLOTTE HELLMANN.

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ON February 3rd, Mr. J. Webb will deliver a lecture on Phrenology in King Street schoolroom, Northampton. At the close of the lecture Mr. Webb will publicly examine the heads of ladies and gentlemen—strangers to him.

## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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C. C. (Birmingham).—You were born for action; are organized on a high, sharp key; are intense in all your mental operations. You cannot be half-and-half in anything; are rather too nervous. Your mind is too easily waked up. You fail to take sufficient rest and quiet; will wear yourself out prematurely. You have a mind very much inclined to criticise; are quick to notice discrepancies, inconsistencies, and imperfections; are analogical in your mode of reasoning, remarkable for your intuition and off-hand perceptions. You discern very sharply the difference between error and truth, and make nicer distinctions than most people do; hence it seems to you that others are rather stupid, while some think that you are more critical than you need be. You are naturally accurate in figures, and would succeed as an accountant. Your memory is greatly strengthened by the law of association, but do not readily recall isolated facts. You are quick in speech, forcible and direct in style, though not particularly copious; are highly ambitious, strong and positive in your will, and quick to resent interference with your rights; are capable of a distinct degree of sympathy, but do not easily fall in with people generally, or harmonize with their views. You will find it very difficult to select an object of love; and when that object is selected, she will appear to you to be nearer an angel than anything else. You are adapted to the sphere of a critical writer, reviewer, financier, accountant, or teacher.

JESSIE (Glasgow) has a predominance of brain power; will need as much attention paid to her physical as her mental education in order to keep up a balance between her brain and body. She will be predisposed to read, study, and exercise her mind; is quite original, asks many questions, thinks about many subjects, and is rather old for one of her age. She has decision of character—in fact, more character than generally belongs to an eleven-year-old child—has a strong will; can scarcely be changed in her will. It will do her harm to force her into a career, because to force her and to break her will, will destroy her ambition and her spirit to act for herself. She has much natural pride and self-respect. She has an open, frank disposition; will not be characterised for passion, temper, greediness to possess, or cunning to hoard, yet will place a high value on her own things; has vivid imagination, very strong

spiritual emotions, excellent scholastic memory, and she talks very intelligently, although not so copiously; can make a teacher or writer.

J. R. (Shoreham).—You possess a predominance of the motive and mental temperaments; are organized for a worker: a sedentary life will not answer your purpose. You lack vitality and animal life, but may live to a good age, because of the tenacity of your will and the general power of your constitution. You must look carefully after your diet, and not overtax your stomach with the wrong kind of food; are given to thinking, and are characterized for your judgment; are apt in teaching, explaining, elucidating subjects, and preaching; are more philosophical than scientific; have high aspirations; no ordinary sphere of life will suit you. You must take life a little easier, so as to live all the longer, and perhaps do more good in the end.

GERTRUDE (Leeds) has a predominance of the mental temperament, with scarcely enough of bone and muscle power. Her vital organization is comparatively good; but it will probably increase, and, if she lives, she will become stout and fleshy. She has a peculiar formation of head, and must have a striking character.

MARY (Leeds) has a predominance of the vital temperament, with about an equal degree of the motive and mental; is qualified to enjoy life, and naturally takes things easy, but is subject to a high degree of excitement when her feelings are called out; is one of the knowing, busy, industrious kind of ladies, quite emotional.

J. B. (Leeds) has decidedly a predominance of brain-power and mental temperament, with great versatility of talent, strong imagination, love for poetry and art; with a strong desire to talk, entertain, and make himself agreeable. He is decidedly musical; will be too imaginative to be a practical, common-place man; he had better be an artist, or a speaker.

E. H. H. B.—The physiological organization is favourable to general health and long life, although not necessarily tough and able to endure hardships. She is favourably balanced in organization; there is harmony between her mental and physical powers; is not liable to go to extremes; is capable of exerting quite an extensive influence, for she is magnetic as well as highly susceptible. She is very liable to be the mistress wherever she is, because she can control herself, and therefore influence others. Her intellectual brain is well proportioned; she looks intelligently, and gets correct impressions of what she sees. She is given to method, order, and system; is versatile in her talents, and can adapt herself to a great variety of situations; is humane, and very kindly disposed; is also cautious. Although firm in her general character and principles, yet she is not hard and cruel in her temper. She has all the indications of affection and domestic feeling, and is capable of making a good wife and mother.



THE  
Phrenological Magazine.

MARCH, 1887.

MISS SARAH ROBINSON.

**H**AVING seen the lady a few times and made observations on her developments, and with the likeness before me, I infer the following: There is a very happy blending of the different temperaments, so that there is not any apparent antagonism to disturb harmony



of mental action. She must have been a favoured one in her ancestry, receiving a balance of mind and body through a

happy combination of powers. The vital and mental temperament somewhat predominates, giving ardour, warmth, earnestness, and mental intensity. She has enough of the muscular and motive temperament to render her decidedly active and energetic, but her mind is the master-element of her nature; she possesses a humaneness, a gentleness, and a warmth of nature that at once bring her in favourable contact with others, and there appears to be a predominance of sympathy and affection; her spirit goes out of herself, and she readily makes sacrifices where good can be done; her sympathy appears to act where the greatest good and service is needed, disposing her to go among the poorest and the more ignorant and helpless. Her powers of imitation, along with her Benevolence, aid her to adapt herself easily to almost any condition in which she may be placed, and these qualities, joined to her perceptive intellect and constructiveness, enable her to do almost anything. She is a kind of universal genius and does not stop at anything. She has a large mind that covers much ground, and never has been snubbed by sectarianism or prejudice. She is thoroughly catholic and humane in her sympathy and labours. She has ample taste and imagination, and could show more than average capacity in that direction, for she must be very fond of perfection, beauty, and excellence.

Her standard is very high; her head has changed in a marked degree within a few years. At first she had a predominance of the perceptive intellect, which rendered her very observing and knowing, and she was full of facts and incidents; latterly, the upper part of her forehead has developed much, which leads her now to deal in fundamental principles, lay foundations, and act with reference to definite results. Her observations are now governed by her reason, and she sees intelligently and understands what she sees and does. Mirthfulness is large. She has a lively sense of the witty and humorous, and is able to throw much pleasantry into her remarks, which makes her a sunbeam to the discouraged and disconsolate. The organ of Agreeableness is very marked, which makes her youthful, playful, pliable, bland, easy in her manners, and capable of suiting herself to the various dispositions and peculiar circumstances in which she may be placed. She has large Order, which renders her methodical and systematic. She also has large Language, which enables her to explain herself in a rather copious style. She has rather a broad head at the base, which renders her quite energetic, and, if necessary, quite courageous. Firmness acts more with the moral and intellectual brain, giving steadiness of purpose

and discretion in execution. Conscientiousness is especially large, aiding to regulate her conduct and disposing her to always infuse the principles of justice in teaching; besides, she has large Hope, which is a powerful stimulus, and disposes her to have something pleasant to say; and she has large Spirituality, which, joined to her Hope and other moral faculties, opens her mind to new thoughts and modes of doing things. She is decidedly inventive, creative, and original in her mental operations; these qualities, joined to her social domestic disposition, qualify her for almost any sphere that she might accept, whether she has to deal with the characters, the education, or the happiness of others. Few individuals are so happily blended in their temperaments and powers of mind as to exert an equally steady and powerful influence in the higher action of the mind as she is. She is capable of making any number of friends in all departments of society, and would not make an enemy even if she reprov'd a person most severely for improper conduct, for she would put so much sympathy and human nature into her reproof that even her enemies would thank her for her advice and reproof.

L. N. FOWLER.

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## ABNORMAL DEVELOPMENTS.

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I ASSUME that "normal" means "natural" and that "abnormal" means "unnatural." From this, I wish to imply that an organ is normal when it is sufficiently developed to perform the duties of its office properly, without excess or deficiency. On the other hand, the same organ would be abnormally developed if it were below par, or if it were in excess. In either case, it would be "abnormal"; for, if below par or too small, it would be an idiotic organ. On the other hand, if too large, it would lead to excessive action, which might be beneficial or otherwise, according to circumstances. For example, if the abnormally large organ were Tune, we might have a Handel; if it were Destructiveness, we might get a Nero. This is only in accordance with universal law. A normal arm is one properly proportioned to the body of which it is a useful member. An abnormal arm may be either too large or too small; but if we might choose, we should all prefer an arm of the right size and shape.

If any organ attain to its normal development it is capable of deriving pleasure from exercise. Perhaps I had better intimate here that in my own mind I abandon the word "organ" for the word "capacity," for it is perfectly clear and

well known that, as is the size of the organ, other things being equal, so is the Capacity; that is to say, a man with an average organ has an average capacity to embrace the ideas and thoughts connected with the proper existence and activity of that organ. On the other hand, a large organ will give a great capacity, and, therefore, great ease in embracing and mastering ideas and principles belonging to that particular organ, which are quite beyond the ken of the man with only an average development of the same organ. Again, when the person with an excessive development of a particular organ is compared with one who has an idiotic development of the same organ, there is scarcely power to institute a comparison between them. For example, a man with an average organ or capacity for Colour may be able to distinguish a glaring red from a bright green, but his capacity does not bear mentioning by the side of the person who has this organ excessively developed. The individual with an idiotic organ of Colour is much puzzled to understand why he should be so stupid in discriminating colours, and why his friend should be able to distinguish the most delicate tints and mix all shades of colour with the greatest ease. I take it also in my own mind that where an organ is in an average state of development it is in a positive condition. Where it is below par or small, it is in a negative condition; and where very large, there is an excess of the positive element, whether for good or ill. As I remarked before, where the excess of the positive element is in a mental organ, as in Gambetta, we get an orator; where it is in a propensity, as in Aaron Burr, we get a debauchee. Of course, the excess of the negative element is a misnomer. An excess of the positive element in an organ may produce a genius, but the extreme negative or idiotic condition is so abnormal that it cannot be desired. But as, perhaps, this idea may seem peculiar to some of you, I must refer you to natural science for a few illustrations of what I mean. As far as I can understand, heat is a positive, cold is a negative; that is to say, there is no such thing as cold. I admit, that if you tell a poor, starving, shivering wretch such a thing as this on a frosty night, he will laugh at you, even if he does not curse you; but please follow out what I mean. We can measure heat by degrees, and when we use the term "cold," it is merely to express, as clearly as we possibly can in one word, the absence of heat. My friends, cold is a negative; it is simply the absence of something, and that something is heat. Again, let us take light and darkness. Here we may assert that light is positive and that darkness is negative. Will it surprise you if I say there is no such thing as darkness, and that the

word darkness is only a term by which we imply absence of light. If you think this idea far-fetched, try and measure darkness. I have never yet heard of its being done. I have read of "darkness that might be felt," but that was simply a mental feeling and had nothing of the brick wall about it.

Light we can measure; it is a positive, it has laws, properties, and great influence. However dark a room may be, bring in a light and the darkness disappears. On this principle, heat, light, love, hope, faith, sympathy, or charity, pride, firmness, and economy are positives; and their opposites, cold, darkness, hatred, despair, unbelief, uncharitableness, humility, vacillation, and prodigality are negatives; and I am anxious that you should notice here that in all these cases the positive element is the one to be desired, and it is the one which is approved of by the instinct of humanity. Further, I wish you to notice that the negatives convey no sense of pleasure, while the reverse is the case with the positives. For example, hope is a beautiful feeling of the mind; but when did despair ever produce pleasure or accomplish any good thing? Faith lifts up, exalts, and encourages; but what does a man find in the cold regions of unbelief to make life more enjoyable? All positives are God-given powers, and they do the work God intended them to do, namely, they govern the world of life and action. Now let us apply these principles to a few particular cases. Let us take, for example, a case of very small Veneration. I take this organ because it is one of the most important in power and influence. Well then, let us take what is a very common case, a person with small—very small—Veneration. A writer, if he be not a phrenologist, being in this negative state would be inclined in his writings to elevate his negativity into a virtue, and to smile with complacency, if not with pity, upon those who display the proper action of a well-developed organ. To take the case of Mr. Bradlaugh. I have not examined this gentleman myself, so must be content with the decisions made by other phrenologists. Well, Mr. Bradlaugh is very weak in the organ of Veneration. I will not now dilate upon his large Self-Esteem and Destructiveness. That is not at all necessary, because there is no vicarious action of the mental faculties; for if a person has weak Veneration no other organ or combination of organs can give the sentiments of adoration and devotion, which it is the especial function of that particular organ to produce, although they may and do modify its action. Well, now, this gentleman, in reference to the organ of Veneration, is in a negative condition. He cannot understand the workings of the mind

of a man in whom Veneration is large and active, any more than a blind man can appreciate the sensation of light. He will naturally take negative views because he has not the capacity to take positive ones, and as he cannot adore a Deity himself he will and does deny the power to adore in others. Instead of being humbled by his want of capacity, and instead of his placing himself where by surroundings and influence he might have the organ enlarged by exercise, he prides himself on his being able to escape from the thralldom which he considers those to be labouring under who worship and adore a Deity. His writings on religious subjects are negative. They display the want of a faculty inherent in human nature. Those writings will be acceptable to those only who are in the same mental condition as himself. It is simply the "Blind leading the blind." Man without the organ of Veneration is a man minus an important God-given organ; and as the majority of human beings possess this organ, well developed, we need never fear that these negative or abnormal ideas will be universally accepted. These negative writers illustrate the fable of "The Fox without a tail."

I remember reading of a man in Germany who was born without arms. This person became so dexterous in using his feet and toes that he could write, draw, and feed himself without difficulty. In the course of time he came to the conclusion that arms were not necessary; and he is said to have stated that he did not see why people required arms, because he could do very well without them. But no one who possesses arms would accept the dictum of that armless individual. We know well the value of these members of the body, and in reply to him we should say, that if he had only been properly developed, like other human beings, he would not talk such nonsense. Although he, from practice, had educated himself to act without arms, yet we know he could not possibly be in a position to make an assertion on such a subject, because he was in an abnormal or negative condition. He was in the same state in reference to arms as some persons are in reference to some particular organ of the brain. Now let us take the other side. Suppose the organ of Veneration be excessively developed, then we get a Pusey or a Manning—men who are unfitted by this abnormal development to judge what is best for their fellow-men. Such persons are mysteries to those who have average Veneration; what then must they be to those whose Veneration is almost nil? Preachers with an excessive organ of Veneration are unable to appreciate the difficulties of the man of honest doubt, and often attribute to wilful ignorance what is simply a mental incapacity. I

think it is as difficult for a man with a small organ of Veneration to adore as for a man with small Colour to distinguish between blue and green ; and it is false religion which teaches pains and penalties for theological incapacity. I rejoice that there was a doubting apostle (St. Thomas), and I also rejoice that a man is taught in Holy Scripture that he will have to give an account of that which he has and not of that which he has not.

Before leaving the organ of Veneration I should like briefly to refer to a slight discussion which arose at our inaugural meeting as to the admission of Atheists into this Society. Certainly I would admit them into the Society as listeners, but not to have them endeavour to force their negative ideas upon us. No intelligent phrenologist can be an Atheist, and, therefore, I do not expect to find any Atheists as members of this Society. I have never yet met a phrenologist who did not believe in a God and a future state. The existence of the organ of Veneration is sufficient to prove to a phrenologist the existence of a God. If the phrenological organs are inherent in every child of man, as I believe they are, then Veneration must have been given to us to enable us to adore our Maker. I do not believe the phrenological organs have been evolved, although I do not now propose to argue that point. I believe that the original germ, or protoplasm of man, contained all the organs as we have them now. A phrenologist may not be a churchman, or a Roman Catholic, a Baptist, or a Swedenborgian, but he must be a Deist, and therefore I could not, as a member of the committee, sanction the delivery of a discourse here in favour of Atheism. I look upon an Atheist as an abnormal creature and as a dangerous member of society, because he is writing against the exercise of an organ which is God-given, and should be towards God directed. Holding these opinions, I say that an Atheist would be welcome to this Society if he will allow us to tell him why he is an Atheist, and if he will also endeavour to speak with bated breath on a subject which he is unable to understand. Of course this is only my own personal view, and I am not speaking for my fellow-committeemen. For myself, I may say, that if the belief in a Deity were not held generally by the Society, I should at once withdraw my name from the list of members.

Now we will take a totally different organ, Conjugalitv. Suppose a person to have an abnormally large organ of this name. This will give an immense capacity for forming an exclusive attachment, and where this desire is not gratified its possessor may and does often become a maniac.

On the other hand, what but the idiotic development of this organ of Conjugalility led to the establishment of the Mormon community? Surely Joseph Smith and Brigham Young must have been without an appreciable amount of this organ. Such a sect could not have been founded except by persons who were in an abnormal or negative state with reference to Conjugalility. They were, in reference to Conjugalility, as Atheists are in reference to Veneration; and seeing that Conjugalility and Veneration are both inherent organs in the human mind, the civilized world is as unwilling to embrace Mormonism as it is to embrace infidelity. To my mind Mormonism is the direct outcome of the writings of a few persons lamentably deficient in the organ of Conjugalility, and who, if they had been consistent phrenologists would have said, "Well, the organ of Conjugalility, by its very existence, proves that, as Christ says, "God at the beginning made them male and female." The existence of this organ proves to my mind that monogamy is the proper state, and I ought to be silent myself and listen to the decision upon this subject which is come to by those who have this organ in a proper state of development. This, I say, would have been their language; but they judged by their own standard only, and none but persons with very small Conjugalility will care to join them.

Then again, consider the Society of Friends. Why does it not increase in numbers? Surely not because of the plain dress, for the existence of the Salvation Army proves the contrary. It seems to me the Society of Friends is not founded on a recognition of the principles inherent in human nature. Could Fox, the founder of the Society, have had the organs of Tune and Ideality in anything but an idiotic or abnormal condition? I should say he had scarcely a vestige of either, for if he had he would never have condemned music, singing, and beauty. The result is, that mankind in general find a want in that system and therefore do not embrace it. The Society is gradually dying out. Its founder, if he had been a phrenologist would never have condemned the exercise of faculties inherent and useful. It is on this principle that parsons and others condemn acting. They possess little or no histrionic power themselves, and they are not aware that the histrionic organs are inherent in human nature. Theatres can never be snuffed out, although they may be purified. It is useless for any man or body of men to fight against the exercise of a natural faculty, and it is as useless for any one like the Atheist, the Mormon, or the Quaker, to attempt to establish a system of negatives.



Again, let us take an abnormal development of the organ of Wit. Where it is excessively and abnormally developed we get an Artemus Ward, a Toole, or a Grimaldi, or a person who is a perpetual "laughing nuisance." He sees everything in the most incongruous light, and is as ready to laugh at a death or a funeral as at a clown in a circus. How little can such a person understand a lugubrious sad-visaged Puritan who considers it a sin to laugh, and who from his very small idiotic abnormal organ of Wit is constantly quoting Solomon's text, "Better is the house of mourning than the house of feasting." In neither of these cases is the development normal. It is only normal when it is large enough for its proper use without being a torment to its possessor and a nuisance to everybody else.

Yet one more illustration. Let us for a moment take Combativeness, than which no organ has played a more important part in the world's history. This organ is responsible for most of the battles and bloodshed of the ages. Surely it must have required an abnormal development of this organ to produce an Alexander, or a Julius Cæsar, or a Napoleon. How is it possible for a person with such a development to understand a mind whose possessor belongs to the Peace Society? What a difficulty an excessively pugnacious individual with an irritating, aggravating, aggressive organ of Combativeness must have in comprehending the action of the poor pusillanimous person whose constant cry is "I can't."

From these examples we learn once more the benefit and satisfaction to be derived from the happy mean—the safe place between extremes. Much harm is done in the world and many maniacs are made by the writings and sayings of persons with extreme abnormal developments, who consign their fellow-creatures to some abode of perpetual bliss (or misery) for not thinking and believing exactly as they do. Some ministers, temperance lecturers, extreme purists, and extreme scientists are apt to act in this manner, and I would have them all study phrenology to be able to judge rightly what is best and wisest for their fellow-men.

My object in writing on this aspect of the subject of phrenology is to point out and insist upon the care which all persons ought to take before they rush into print or endeavour in any manner to be leaders of thought or teachers of their fellow-men. If any subject teaches a man to be liberal minded towards, and to make allowances for the weaknesses and failings of, his fellow-creatures it is the subject and study of phrenology. If a man who is a consistent phrenologist knows he has an abnormal organ he will refrain from trying

to force the result of that unnatural organ upon others. On the contrary, the knowledge of his defect should make him modest and anxious to develop the weak power, so that he may know the pleasure of its proper action. For example, a man with small conscientiousness should be the last person to write upon the subject of a moral code. He has no conception of doing the right because it is right. But the point is this, ladies and gentlemen : he cannot write on the positive side, and he ought not to write on the negative side. Imagine, again, a writer with an abnormally small organ of Benevolence writing or trying to write a treatise on philanthropy. Of course he could not take the positive side. What a good thing it would be then if he could be prevented from taking the negative side, and from writing his cold-water essays on every good effort, and endeavouring to apply his wet blanket so frequently to the earnest endeavours of others. If such a writer only knew himself according to his phrenological development he would hide his diminished head in shame and self-abasement. I maintain that no man has a right to judge another man according to his own individuality. It is judging each other in this way that causes so much unhappiness, and it is this writing of books where a writer is abnormally developed in some particular respect that causes so much error in the world. It is my constant endeavour to persuade persons with an abnormal organ to say nothing upon the subject of which that organ should take cognizance without great care and circumspection. Further, I endeavour to show such persons that they ought to associate with others who have that particular organ in a good state, a normal state, so as to know what should be the proper action of that organ. On the other hand, I endeavour to show those who have any organ abnormally large that they ought to exercise patience towards those of their fellows who are less fortunate in that particular respect. Much might be said on this subject. My desire is to throw out a few remarks for your criticism and consideration, and to leave the matter in your hands, hoping myself to learn something upon it from other members of the Society who may have studied the same aspect of the question from a different point of view.

ALFRED J. SMITH.

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THE charities of life are scattered everywhere, enamelling the vales of human beings as the flowers paint the meadows ; they are not the fruit of study, nor the privilege of refinement, but a natural instinct.—G. BANCROFT.

## THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE first annual meeting of the Association was held at the Memorial Hall, Farringdon Street, on Tuesday, Feb. 8th, at 8 o'clock p.m. Mr. L. N. Fowler, the president, in the chair. The president opened the meeting with an address on—

## WHAT PHRENOLOGISTS OUGHT TO KNOW, DO, AND TEACH.

Phrenologists are different from most people. They are not eccentric, yet they dare to think for themselves and have opinions of their own. Few have more confidence in their opinions than the phrenologist; yet he is looked upon by opponents as outside the pale of science and as advocating that which has no foundation. As a general rule most phrenologists are confident because of their positive knowledge, gained by observation and experience.

The objector to phrenology does not understand the science, and cannot accept it by belief, and therefore rejects it, and yet he is governed by the same indications in judging who is a fool or an eccentric when compared to a wise or a well balanced man, as a phrenologist is. Phrenology as it is taught is in harmony with nature. If it were not true, then it would be out of harmony with nature. It is a law of nature that a function is manifested only through an organ that is adapted to it, and they necessarily go together. All through nature there is fitness and adaptation. Phrenology does not conflict with any law or order of nature. The principles of phrenology are plain, simple, and easily understood; and because of their simplicity it is rejected, as old systems of mental philosophy were beyond common comprehension, for the mind was so difficult to understand; and so it is to this day. Phrenology does not pretend to tell what the mind is, but analyses its parts and how it is manifested.

It says that the brain and nervous system are the medium of mental display; if they are not, there is the end of it; if they are, then there is a foundation to start on. If the mind is not composed of distinct faculties, then there is another end of it; if it is, then there is some evidence in favour of phrenology. If there is no relation or adaptation of functions and organs, then phrenology has no foundation to rest upon. If there is an adaptation between function and organ, then phrenology can be reduced to a science and made practical.

The number of out-spoken phrenologists are few, in the pulpit or on the press, yet when the science becomes popular it will be much more easy to mention the name and say something about it. It only needs a few popular leaders of

thought to say a good word for the science, and it would open the mouths of many to say the same. It requires not a little courage to advocate the science, yet not so much as it did fifty-five years ago when I first began to promulgate it in America. Then all the doctors and divines were opposed to it. The doctors cried "humbug," the divines cried "infidelity," "materialism," "fatalism," "the work of the devil," etc. Now, this same class of people say but little; by-and-by they will heartily acquiesce, as a few have already done.

The discovery of phrenology was very simple. Dr. Gall saw that there was a difference among the pupils in the school where he went, also that there was a difference in the shape of their heads, and that boys of similar capacities had similar shapes of heads; that bad boys continued bad year after year; that good boys continued good and grew better; that there was a marked difference in the heads of the good and bad boys; that the boys who could commit to memory easily, and could readily tell what they knew, had a fully developed eye, were broad between the eyes, and had full central foreheads. He observed that all timid and cowardly boys were large at the central part of the parietal bone and small at the back of the top of the ear. He observed that the steady intelligent boys, inclined for the Church, had a very different cranial formation from the rough boys in the streets, and that those men under the surveillance of the police and given to theft and murder and respected no law, had more unevenly developed crania than those who were a law to themselves and regulated their own conduct. These various observations led Dr. Gall to the established conviction that not only was the mind connected with the brain but that the mind was made up of different mental tendencies, or powers, having a special habitation in the brain, and were manifested according to strength and activity. Having satisfied himself as to the location of certain faculties, such as love for children by the mother, cautiousness in the coward, destructiveness in the murderer, and great ability to talk and commit to memory in a fully developed eye, good reasoning powers in a high, full forehead; he began to map out the head or skull and give location to these different faculties, and so went on for a number of years, making observations and discoveries and lecturing upon them. Finally, he took Dr. Spurzheim as a pupil, who proved to be of great service to him in perfecting his discoveries and in making six or seven of his own. They travelled extensively, and lectured before noblemen, statesmen, and scientists, as well as pupils, and attracted so much attention as to arrest the suspicions of Napoleon Bonaparte, who, fearing that others

by the aid of phrenology might become as correct as himself in discerning character, did all he could by personal influence and through the press to oppose the spread of the science, and for the time put a great damper upon it. Yet no discovery of modern times attracted so much attention and gave rise to so much talk and speculation as the discovery of phrenology; and yet it was only the result of simple and intelligent observation at first, and correct philosophising upon those observations afterwards.

The discovery of the fact that the mind is composed of distinct faculties, and these faculties have their special location and manifest themselves by their action on certain nerves set apart for that purpose, is one of the greatest discoveries ever made in science. Dr. Gall pursued the discovery and perfection of phrenology as a purely scientific affair; the idea of making money out of it was not apparent. He may have charged for his lectures as a matter of necessity, but evidently his leading desire was to promulgate the science to the world, show the importance of his discovery, and thus enlist the interest of scientific men in its favour. He not only gave his attention to the study of the mind, its faculties and their location, but he studied the structure of the brain and became expert in dissecting it, and threw much light upon the functions and anatomy of the brain by dissecting it differently. He, with Dr. Spurzheim, unfolded the brain from the medulla oblongata, and thus spread it out and presented a new mode of dissecting it; for the old mode was to cut it up into slices, lengthwise and otherwise, which threw but little light, if any, on the anatomy of the brain or nervous system. But this new mode of dissecting was an important step in advance of the old one.

All classes of society became very much interested in the subject, and great hopes were raised that great and important reforms would immediately take place in general society, and in education in particular, putting every man in his place where he could do his best. But because that reform did not take place immediately; many began to doubt, and all began to be less interested in the subject. Phrenology had then to go through a severe ordeal of criticism from various critics, and all kinds of objections were brought against it that prejudice could suggest or ignorance devise. Phrenology withstood the opposition and has outlived its enemies and is now on a substantial foundation in public opinion, and will outlive any medical or theological school that now ridicules it. Phrenology is no longer in the hands of its enemies; they have done their best to kill it in various ways, yet it still lives

and flourishes, and bids fair to continue to. Phrenologists, as well as religionists, should as far as possible give the higher faculties of the mind the controlling influence, and bring the animal nature in subjection to the guidance of the moral and intellectual powers. They should understand correctly every organ and function of the body and mind, their normal action, their relative strength, and location in the organisation. We ought to know how to cultivate and guide all our gifts aright and be able to instruct others how to do the same. We ought above all things to practise sincerity and keep our thoughts and feelings unperverted, and so use our mental force as to make it do the work we desire, for this is the power through which we influence others, and our influence is in harmony with its purity. The fact is, that mind is universal and one from the great reservoir of mind all the way down to the smallest manifestation. Life is one and spirit is one, from the great fountain down to the weakest manifestations of them. All creation is linked together. There is a bond of sympathy all the way around like a ring without an end. To-day the law of heredity is being investigated. The next subject to attract public attention will be this peculiar power through which one person acts upon the mind of another. The Bible calls it spirit. Some call it magnetic influence ; others call it will power. The better name will probably be Mental Force. Phrenologists are most direct in their influence and aid very effectually in forming the characters and in shaping the destinies of others. Few more so. Persons seek the advice of the phrenologist with the intention to follow it, both with reference to themselves, their choice of pursuits, their health, their diet and their selection of a companion for life. Phrenological conversation is seldom forgotten. It is important that the phrenologist should know something about different callings and professions in order to know what qualities of mind are required for each.

In reading character, we need to consider the influence of the different functions of the body and their effects on the mind, also of the availability, susceptibility and impressibility of the individual examined. There is no medium through which a person can understand how much and what kind of an individuality he has, as by the study of his organisation. Physiology, phrenology, physiognomy, and chemistry, all well understood, will give us a clear insight into ourselves.

In proportion as a phrenologist is true to himself all round will he be true to his subject. The tone of his organisation will be manifested in his style of talking. The most active and predominant faculties will do the most of the talking, and

those faculties will be the best described in the subject. We all have to learn to walk, to talk, to read, to think, and have opinions of our own, and as far as possible to know all about ourselves, our duties, and our relations to others, and how to make allowances for each other, and how to get through the world on the high-level grade and encourage others to do the same. A thorough knowledge of phrenology will aid us much in accomplishing our task. We should be surrounded by a strong atmosphere of our own. Should have a strong individuality of our own, and feel that each one has a work to do and should take his place in the ranks.

I would in conclusion say to the members of this Phrenological Association: It is no trifling affair to believe in and accept the principles of phrenology. Our obligations are increased thereby. Every fresh step we take in knowledge and experience raises our responsibility, and our examples and influence should be in harmony with our knowledge. It is our duty and should be our privilege to place phrenology on as high and pure a basis as possible, and so manage our affairs as though we were models for other institutes. Let us qualify ourselves to be mediums to represent the truths of a science second to none other, and so present it as to command the respect for it that it demands. The mind of Dr. Gall appears to have been particularly adapted to make the discoveries he did. He was so true to nature in his observations that but little change or improvement has been necessary to render it available. Humanity will ever be indebted to him, and he deserves to be placed at the head of discoveries, and Dr. Spurzheim as second for his aid in perfecting them. It is for us to sow the seed and watch patiently for results. Time will tell in our favour.

Wandering investigators creating theories and theologies out of their own imaginations will finally drift back to the fountain-head of truth, for it is only a matter of time when theology, mental and moral philosophy, science, politics, government, medicine, education, trade and professions will bow the knee to phrenological teachings and take them as a guide.

Mr. Dillon proposed and Mr. Donovan seconded, that a vote of thanks be given to Mr. Fowler for his appropriate address.

Mr. Hollander then read an able and instructive paper on "The Positive Philosophy of the Mind," which gave rise to some discussion. Messrs. Morrill, Donovan, Smith, Webb, and Brownson taking part; Mr. Hollander replying to the criticisms of his paper.

A vote of thanks to Mr. Hollander and to the Chairman brought the meeting to a close.

A short meeting before 8 o'clock took place, in which the Report was received, the accounts passed, and the officers re-elected, with the addition of three vice-Presidents, Messrs. E. T. Craig, Hawkyard, of Leeds, and J. Webb, and some alterations of rules considered and referred to the Council.

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## THE UTILITY OF PHRENOLOGY.

*(Continued.)*

The time will come when men will study themselves, their parentage and offspring.

The principles of heredity will be better understood. More study of these principles will have an important effect on the future of our race.

While on the one hand the intellect should not engross the vital forces and take possession of the elements required in the development of the physical structure, yet, on the other hand, I have observed that intellectual labour is healthy and beneficial when it does not do this.

One evening, I was visited by a young man seeking his "character." The first thing I told him was, that he had not read a book for ten years. He told me he ran from home ten years previously, and had not read a book since.

An inspector of schools asked me a question. I told him for years he had been a celibate. He told me his wife died seven years ago, and he had never thought of marrying again.

Hence the phrenologist takes the latitude and longitude of a person, and fixes his position amongst his fellow-men. He sees the plane that a person lives in; he sees in him the mechanic, workman, artist, student, philosopher, philanthropist; he knows his conceit or vanity, and how to manage him so as to produce the results required. He aims at no results that cannot be obtained; he does not attempt impossibilities. Persons differ not only in regard to their character, but also in regard to their mental aptitude, generally. Some have little reasoning-power, but large ability to observe and see; these have large perceptive faculties with weak reflectives—the superior orbit of the eye protrudes, being compelled to adjust its growth to the size of the brain behind it.

Newton, Descartes, Canova, Michael Angelo, Brunel, Cuvier, Gladstone, Professor Owen, Gambetta, Garfield, Earl Cairns (the late, not the present earl) and notably Charles



Darwin, are examples. Others have large reflective organs : as Gladstone, Owen, Galileo, Socrates, Bacon, Hahnemann, Swedenborg, etc.

It will be observed that Mr. Gladstone and Professor Owen have both the intellectual regions highly developed. Men like Professor Owen, with all the intellectual faculties very large, can reason with the greatest success ; they can see, remember, reason, and infer.

The phrenologist sees the calling a child is adapted for, and he encourages him to pursue it.

It would be easy to compile a list of persons brought up to the wrong trade or profession ; they may be seen anywhere. Many men who would have done well as grocers have spent miserable lives as painters, etc., etc. How many men in the Houses of Parliament are statesmen ? Lord Chelmsford, and Lord Garmoyle, the present Lord Cairns, may think themselves excellent law-makers, but few other persons would. Compare their ability with that of such men as Wm. Carey, Elihu Burritt, George Stephenson, Faraday, Edison, and a host of others, who began life at the foot of the social ladder, and obtained an eminence that all admire.

I know a person with large, musical, and constructive ability, who, if he had been brought up to organ-building, would have been eminently successful. He has spent a life of pen-driving. I tell him of his mistake. He admits that such a life would have delighted him ; but as a clerk he has been miserable and unsuccessful. An interview with him would convince anyone of the truthfulness of my remarks : till I pointed it out to him, he had never thought of it. A little more independence of will and less fear of failure, that is, had he possessed more speculative feeling, he might have changed his occupation ; but would he have got into the right one ?

To hear some parents talk, you would think they knew what is best for their children ; they have decided their future, and there will be no swerving from their arrangement. One says : " Oh ! I don't want my son taught grammar ; he will never require it." Another says : " Don't teach my boy geometry, or mapping," little thinking how in after years those subjects will be of the highest value to him as a workman in the printing-house, the office, or the ship's cabin.

A child with independence of will, will turn to his favourite employment as the magnet turns to the pole.

To friends and companions, phrenology is useful ; it teaches them to sympathize and bear with, to overlook, to help.

In business phrenology is useful. On one occasion I was

called to see the manager of a well-known "sporting outfitter." Goods were being constantly missed from the stores. I called, and pointed out the reason.

On another occasion a manufacturer having received an extensive order from a merchant, asked me to pay the would-be purchaser a visit, and to 'wire' him if the man could be trusted. He would like to execute the order; but would he get his money?

In the selection of servants, be they officers or page-boys, persons require such help as phrenology alone can furnish. Imagine a phrenologist selecting Palmer of Rugeley for his doctor! Yet that vicious murderer did his utmost to secure a good reputation; he attended church, took the Sacrament, discoursed on good things, spoke of virtue, and committed every crime a man could commit this side of the grave.

Great width above the ears, giving a "round head," is a sign of large Secretiveness. This organ, situated in the post sphenoid area, in front of the lamdoidal suture, is of immense importance in the study of character. The more active it is the less its owner is understood.

Some people have the organ so small that they must give full expression to all their thoughts; and others have it so large that it is painful to them to express the things that are necessary for their own comfort. To the former, silence is a self-denial; to the latter, it is a luxury.

Secretiveness large, nevertheless, gives power to appear frank and open; and only the phrenologist has the power to read the character of strangers. Those who have seen examinations by Mr. Fowler or Mr. Craig, on the public platform, will have some knowledge of this; and I could give many examples of a startling character that have occurred in my own experience; but I must forbear.

Respecting people who are 'crazy,' demented, or affected by brain diseases, phrenology has much to say. The question of hereditary transmission, the effect of irregular education, and other external conditions have to be considered. I could give instances of cases that have come under my own observation, but have only space left to speak in general terms.

When persons of the same eccentricities and temperament choose to marry, they can only blame themselves for the concentration of erratic tendencies in their offspring. Alliances that tend to perpetuate and strengthen derangements of mind or deformities of body should not be encouraged.

Dr. Spurzheim let the light in upon the treatment of the insane, and he deserves our respect on that account. He

objected to the cruelties formerly practised on the idiot and lunatic, when chains and dark cells were the ordinary means of treatment. I can remember the day when such people were chained to the wall to keep them quiet and out of mischief: but bonds and surly looks, unsympathetic keepers and fetters are now almost unknown. It is felt that some knowledge of the primitive powers of the mind is necessary in those who have their management, and the more a keeper knows of the peculiarities of the minds of those under his charge the better for him and them.

Professor Fowler wisely points out that "insanity is produced when one power of the mind gains complete ascendancy over the others;" and in order to reduce this ascendancy, we ought to give the unnaturally active or excessively developed organ complete rest at the expense of the other powers. The organs liable to unnatural excitement should be kept from the influence of exciting causes whilst other powers should be employed; for example, a person with an unusual development of Self-Esteem (and there are many who think themselves the kings of the earth) should be removed from home, especially if a man, for there he is master.

If we had time, it would be interesting to discuss the organs most generally affected—the larger organs, as Destructiveness, Caution, Amativeness, Self-Esteem, Veneration, etc., and the fewer cases where the smaller organs, as Order, Number, Size, and Weight, have suffered.

Just as defective cerebral organization generally is the cause of idiocy, so exceptional differences in the size and activity of the two hemispheres, as well as of different organs, lead to exhibitions of insanity.

The trained hand and eye of the phrenologist can detect organic lesions that are hidden from the anatomist who has not had a phrenological training.

The light that phrenology throws upon crime and criminals is most valuable. Government is compelled to direct the action of society because persons cannot be left to themselves; prisons should be 'houses of correction' rather than of punishment; the crimes of adults should be dealt with similarly to the ill-ways of children; incorrigibles should certainly be prevented from injuring their fellows. Still there is a reason why they are incorrigible, and with proper treatment they may be benefited. Of course, the treatment would entail great expense on the community, and, no doubt, most people would prefer to spend more on children as a means of prevention than a heavy amount on a costly method of cure. I strongly urge the study of phrenology on magistrates and

prison officials (especially chaplains) with a view to the prevention of crime. You must 'get at' your criminal; otherwise, you may talk to him of virtue and honesty, and punish him for the want of them, never thinking that with very little of either he can neither understand nor do what you recommend to him. Like children at school, criminals ought to be treated according to themselves, that is, according to their individual natural dispositions. The phrenologist holds that punishment, as retribution, ought to cease; for vengeance is but the outcome of passion, and exhibits ignorance of human nature. Criminals ought to be treated as moral 'patients;' they should have instruction in morality and religion adapted to their nature. Instead of chaplains dwelling on the virtues of honesty, the vice of dishonesty, etc., they should first assure themselves that their charges understand the terms honesty and dishonesty. The more dishonest a person is the less does he feel that vice to be a crime. Religion should teach self-denial; it should bind people to do the right. A few criminals will appear hopelessly unable to benefit by such care; for their defective Conscientiousness will injure their moral sensibility in the same way that a defect in the tympanum injures the sense of hearing, or a defect in the crystalline lens perverts the sense of sight. We pity the madman and idiot now-a-days. In the future the criminals will be similarly pitied; it will be known that they are such from the predominance of certain sentiments and passions resultant from an unusual, but to them natural, condition of the brain.

There is a large portion of society with evenly-balanced or average minds. When such become criminal it is by outward circumstances, just as many of them become excellent citizens through superior education, parental example, and suitable religious instruction.

It is this class that has proved the value of recent legislation in regard to education. Children are surrounded by far better influences than they were formerly affected by; less time is occupied in the cultivation of their propensities; much more time is taken up with the cultivation of the intellect and superior sentiments, with a resulting diminution of juvenile crime very marked and creditable to the men who worked in favour of national education. Besides this, the material benefit to the country will be equally marked when the work in the schoolroom has had time to show itself in the workshop and countinghouse.

This decrease in the supply of juvenile criminals will go on till the borderland of such perfection is reached as it is pos-

sible to attain, and when men will turn to the treatment of the comparatively few adult criminals (for all adult criminals are old offenders) according to the phrenological principles I have already indicated.

Teachers in reformatories especially, instead of being selected because they can teach military drill, and are unmarried, and, therefore, able to live in a room in the establishment, or because they can wield a cane and worry their charge, should have a highly-trained mind themselves, possess a practical knowledge of the brain and its functions, should be able to comprehend what is excessive development or impotence at a glance, and able to set the weaker powers into activity without unduly fatiguing them.

Children of hereditary taint especially deserve consideration, being on the borderland of insanity; and this borderland may be passed over readily by unwise treatment. It is in approaching this borderland that persons commit eccentricities, have doubts and fears—and those fears often take the form of facts—the mind becoming deranged. The teacher and physician should carefully study this borderland, and do their best to prevent their clientele from overpassing it. Patience, sympathy, and study may be required to do all this: but such physicians and teachers there are who will bravely do their duty when the right path is pointed out to them. Phrenology opens the wicket gate. Progress through the windings of what may appear a tangled path will ultimately bring them to the end of their journey with the happiest results. Hence phrenology is useful to all men: masters and servants, literary men, students, parents, teachers, clergy.

To myself, this science of man is a source of daily usefulness and comfort. It accounts for the unaccountable, gives pleasure where others never look for it, and, as a friend, speaks a word of hope or warning when no other human adviser is near.

J. WEBB.

## LONGEVITY.

HOW LONG CAN A MAN LIVE ON THE EARTH UNDER THE  
REIGN OF NATURAL LAW?

IT is often easier to say what a thing is *not* than what it *is*. Life is not heat, or light, or electricity, or chemical action, or the resultant of any correlation of these dynamic forces. It is something of a higher order, and of a different nature. From the domain of spirit it doubtless has its origin. From

the fountain-head of the invisible and the mysterious, spirit bubbles up, flows along and through the channels of animated beings, from a diatom to man, in innumerable and countless forms of manifestation, under the name of LIFE. What is Life? Spirit-force of different orders of exaltation and intensity incorporating itself with all kinds of animated natures for some definite purpose and design, under the special guidance and direction of the Deity. Unassociated with matter, Life is Spirit; interblended with animal structure, Spirit is Life—the varied and diversified organisms of self-moving things, being the instruments by which it manifests itself whilst in union with them, in earth-life. When spirit-force and an animal body are in full and complete natural inter-communication—that is health; when in partial connection only—that is disease; when spirit has left one side of the body, but remains with the other—that is paralysis; when it rises from, disconnects itself, and leaves the body altogether—that is death; or, rather, it is the resurrection of spirit from matter to its original primordial conditions. Life, then, is a lent-out spirit-force to animal formation, for a definite time, to answer some pre-appointed or pre-ordained purpose in the great on-goings of created things. What pure spirit is, absolutely and *per se*, we know not. What life is we know not, save only by its manifestations through organised matter. Why spirit and this form of matter should unite and give forth that which we see exhibited in all living beings, is totally beyond human reason to comprehend; or why spirit should remain, for certain periods only, in connection with different orders of organisations, is likewise unknown to us; or why obedience to certain organic and physical laws should enchain it to its prison-house for a longer period of time than the non-observance of those laws has the power to do, it is impossible to say. These are problems which man has not yet solved, and, in all probability, never will solve. That there are reasons for such conditions is certain. In respect of some of them, conjectures have been thrown out by philosophers both in ancient and in modern times.

Aristotle was the first to try to find out the unit from which might be calculated the length of the life of man. His idea was that animals lived seven times the period required for their full development. It is hard to determine this point with accuracy. It is a constantly varying factor. No two individuals are alike; hence the source of error in making calculations. If a man ceases growing at 18, then according to Aristotle his power to live would be  $18 \times 7 = 126$  years. If the growing period ceases at 25, then he would reach

25 x 7 = 175 years. And this would be the term of life. Buffon, from another unit, and multiplying by seven, made the length of life to be about 100 years. Flourens took as his unit the period of the union of the sutures of the epiphysæ; and, multiplying this uncertain and variable unit by five, he makes man's capabilities of living to be about 100 years. The longer lives of numbers of men show these data and the multiplying factor to be wrong. Dr. Phipson, of London, the distinguished analytical chemist, thinks that the correct unit for calculation will be found in the period of gestation; and that this will be the universal unit whereby to ascertain the age not only of man, but of all animals; the exact unit, however, and mode of calculation have not yet been pointed out. Hallas and others have collected well authenticated cases of much longer lives than the calculations just alluded to would indicate.

The following, taken from "Baker's Curse of Britain," will show the great age to which some men have attained:—

Name.	Age.	Name.	Age.
William Dupe . . . . .	95	Mrs. Davis (his wife) . . . . .	105
His father . . . . .	102	Ann Parker . . . . .	108
His grandfather . . . . .	108	Gorgies . . . . .	108
Michael Vivian . . . . .	100	Simon Stylites . . . . .	109
John Crossley . . . . .	100	Loyd Coobah . . . . .	109
Lewis Cornaro . . . . .	100	Democrates . . . . .	109
Admiral H. Rolvendon . . . . .	100	De Longueville . . . . .	110
John Milner . . . . .	102	Ant. Senish . . . . .	111
Eleanor Aymer . . . . .	103	Ann Wall . . . . .	111
Eleanor Pritchard . . . . .	103	Luceja . . . . .	112
Her sisters { . . . . .	104	Millestedt . . . . .	112
(still living) { . . . . .	108	I. Walker . . . . .	112
William Popman . . . . .	103	W. Kauper . . . . .	112
William Marmon . . . . .	103	W. Cowman . . . . .	112
Wife of Cicero . . . . .	103	E. M. Cross . . . . .	112
Stender . . . . .	103	Paul (the Hermit) . . . . .	113
Susan Edmunds . . . . .	104	T. Lupatsoli . . . . .	113
St. John (the Silent) . . . . .	104	M. Mahon . . . . .	113
James (the Hermit) . . . . .	104	John Weeks . . . . .	114
Hippocrates . . . . .	104	R. Glen . . . . .	114
Bar Decapellias . . . . .	104	S. Epiphamus . . . . .	115
Mrs. Hudson . . . . .	105	George Wharton . . . . .	115
Mrs. Alexander . . . . .	105	Louis Wholeham . . . . .	118
St. Theodorus . . . . .	105	Bamberg . . . . .	120
Mazarella . . . . .	100	Peter Gordon . . . . .	132
John Plunklan . . . . .	105	John Gordon . . . . .	132
St. Anthony . . . . .	105	Richard Loyd . . . . .	132
Mary Nulley . . . . .	106	John Taylor . . . . .	133
Thomas Davis . . . . .	106	Catherine Lopaz . . . . .	134

Name	Age.	Name	Age.
Margaret Forster.....	136	Francis Consist .....	152
John Mount.....	136	James Bowels .....	152
Margaret Patten .....	137	Thomas Parr .....	152
Juan Marroy Gota .....	138	Thomas Dama .....	154
Rebecca Pury .....	140	Epimenides .....	157
Galen .....	140	Robert Lynch .....	160
Dumctor Radaloy .....	140	Letitia Cox .....	160
Laurence .....	140	Joice Heath.....	162
Countess of Desmond ....	140	Sarah Bovin.....	164
M. Eccleston.....	143	Wm. Edwards .....	168
Solomon Nibee .....	143	Henry Jenkins.....	169
William Evans.....	145	John Rovin .....	172
Joseph Bam.....	146	Peter Porton .....	185
Col. Thomas Winslow ....	146	Mongatè .....	185
Llywark Ken .....	150	Vetratsch Czarten .....	185
Judik Crawford .....	150	Thomas Cam .....	207
Catherine Hyatt .....	150	Numas De Cugna .....	370
Thomas Garrick .....	151		

Another remarkable list of old people having attained a great age was published by Dr. Barnard Van Oven, with ample details of names, time of birth, death, &c. The following cases are selected:—Jane Britten, died in England, age 200 years; Elizabeth Torake, of Wales, 185; P. Torten, 185; two Russian peasants, one 180, the other 200 years.

Russian Statistics show that, in 1830 there were 120 persons whose ages ranged from 116 to 120 years; 120 persons from 120 to 125 years; five from 130 to 140; one, to 145; three, from 150 to 155 years; one, to 160; and one other to 165 years.

In the tables of mortality of England and Wales from 1813 to 1830 *i.e.*, during 18 years, it was found that from the age of 81 to that of 124, upwards of 245,000 persons were buried, of which number more than 700 exceeded 100 years of age.

In the time of Vespasian, Pliny gives in the census of that period the following cases, viz.:—124 men who had attained the age of 100 years and upwards; 51, of 100; 2, of 125; 4, of 130; 4, from 132 to 137; and 3, of 104 years.

Besides these there are many instances of advanced age. Flora Thompson, of North Carolina, died at 150 years of age; Margaret Forster, of England, at 136 years; a woman at Tennessee, at 154; Flora Forber, a Scotch woman, at 125; a Russian woman who had had five husbands, died aged 157 years. These cases show that the female frame is made to endure a vast many more years than it now lasts. There must be a grand violation of law somewhere somehow or in some way for woman's life to be so curtailed as it is at the



present time, and especially so in the United States of America. Henry Francisco, of New York State, died at 134; he beat the big drum at the coronation of Queen Anne. John Effingham, of Cornwall, died at 147; James Laurance, a Scotchman, at 140; Joseph Surington, of Norway, at 160; and Drakenburgh, a man of Denmark, at 147. Dr. Mead, consulting physician to Queen Elizabeth, died at the age of 148. In a document published by the Russian Government, we read that on the confines of Pivonia an individual lived to the age of 168. He had seen seven successive sovereigns on the Russian throne, and remembered perfectly well the battle of Pultowa in 1709. Daniel Atkin, who rejoiced in the sobriquet of Black Dan, died at 120 years of age. He had been married *seven times*, and left behind children, grandchildren, and great grandchildren to the number of 570; of these 370 were boys and the other 200 were girls. William, of Cardiff, died at the age of 168; and Thomas Cam, who was born in 1381, and died January 21, 1588, died at the age of 207 years, having lived through the reigns of 12 sovereigns, viz.: Richard II., Henry IV., Henry V., Henry VI., Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary, and to the 13th of Elizabeth's reign.

From the above examples we may learn the natural capabilities of the human body for longevity; and it is evident man may reach 100 or 120 years with care in observing and obeying organic laws.

Observing that so many persons died between the ages of 30 and 40, and manifesting in their persons decrepitude, grey hair, and deep wrinkles, Lichtenburg laughingly declared that the secret had been found out of inoculating people with old age long before the time intended by nature for its development; but it is not so. It is man's violation of law that has brought about such a state of things.

Man is not only at the head of all creatures, intellectually and morally, but also physically. He is not only the handsomest, but the strongest of animals. No living being, not even the lion, has such firm-knit joints, such strong and finely developed muscles as man. No other animal has a leg so beautifully formed; nor can any bear so great an amount of fatigue. The horse and the dog in travelling excursions show signs of fatigue long before the master.

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HEAVEN be their resource who have no other but the charity of the world, the stock of which, I fear, is no way sufficient for the many great claims which are hourly made upon it.—STERNE.

## COMMON-SENSE ESSAYS ON COMMON-PLACE SUBJECTS.

### MARRIAGE.

THERE are rarely any two persons who look upon marriage in the same light, and yet there is but one light in which that serious undertaking should be regarded, namely, that of the mutual comfort and happiness of the two individuals concerned in the contract.

There are persons who marry for love, some for money, some because they are in want of a companion, others because they are afraid of being called old maids and bachelors, some because they have been worried into the marriage state by their supposed friends, others because they want to be independent and have a home of their own. I have known people marry for spite, for position, political reasons—in fact, for almost every cause. Some have been fortunate in their choice, some unfortunate; some happy, others unhappy. Marriage, like everything else, depends upon circumstances. One can never say, “I would not marry so and so,” or, “I shall never marry this or that person.” One can never know in what position one may be placed. My humble opinion is, that if two people’s hearts are set upon wedding one another the marriage will somehow take place, no matter what occurs to try and prevent it; that by some chance or other they will meet, and if they are reasonable and await the course of events they will marry and live happily; whilst a marriage forced against mutual inclination and respect seldom prospers.

One of the most absurd excuses for getting married, is the dread of being single. Better by far be a happy old maid than a miserably married woman. Notwithstanding, I should strongly advise all people of both sexes to marry if they can do so well, comfortably, and to an individual they can love and respect. When a man marries, he should not look upon his wife as a subject to add to his amusement, but as a creature to love, protect, cherish and respect for her sympathy or intellectual capacities. On the other hand, a woman must not regard her husband in the light of an ordinary cavalier to accompany her abroad and do her bidding. She ought, on the contrary, to love, respect, and honour him, thus making it her aim in life to please, gratify, and be an ornament to the family she enters.

Between the relation of husband and wife there should not exist either master or mistress; their power should be equal, and neither act without consulting each other’s wishes.

Before entering into marriage people cannot be too careful to study one another's disposition ; for it is not an affair of a day, month, or year, but " Till death do us part !"

How dreadful it must be to feel oneself chained for a lifetime to a being for whom you have neither love, sympathy, nor any feeling in common ; to know that to avoid the sneers and taunts of the world you must look amiable and happy, and that whilst you are doing your utmost to appear so you are inwardly chafing with disgust, mortification, and, worse than all, contempt for yourself.

Now, on the other hand ; imagine yourself married to someone with whom your aspirations, comforts, and pleasures are as one ; how much happier you feel. Troubles seem as trifles with one another's mutual love and confidence to guide and cheer you through life's dark way.

People who are betrothed should be most careful to notice their fiancé's conduct to others as well as to themselves, because to one another they are guarded, having besides their mutual affection an interest at stake, whilst to outsiders their conduct most depends on their natural character and disposition ; that is why the most unhappy marriages occur through people being too precipitate and eager to hurry matters without thoroughly looking into them.

If any of my readers should happen to have contracted a marriage which does not quite come up to their expectations, and as it is an affair which without crime cannot be undone—the best advice I can give them is to put as good a face as they can on the matter, to keep all unpleasantness and disagreement as much as possible to themselves, for I have never found either man or woman an atom the better for complaining of their grievances to the outside world. They want pity, they will sooner get contempt and derision.

A. J. O.

## HEALTH AND LONG LIFE.

(*Conclusion.*)

SANITARY work is not very pleasant, but is very necessary. We must be careful on this point ; to have health in the town it is as necessary to have sanitary work done as to have a good and skilful doctor. Some people resort to prayer if there is illness in the family. I do not say a word against this, but I do say, attend to your drains at the same time. The order of nature is, that the mind should become the master of the body ; and when the mind is in a healthy condition, with no morbid action of the faculties, the body is so also. One

thing is necessary to health, a sound and unbroken will ; sin, vice, crime, immorality come from bad blood, deranged nerves, diseased brains and bodies ; and hereditary tendencies, depravity, disease, defects and demoralization are the results of violated law. Debility, drunkenness, and insanity are our own work. The evils of the human race are brought on by the human race ; God does not give these, we produce the weakness, debility and sin, and we can put our finger on the cause of them. We are trying to shirk all responsibility : woman says it was the serpent, man says it was the woman, theology says it is the devil.

The race began at the bottom, in the midst of weakness and darkness, with no moral light ; but light and strength are increasing. There is healing power enough in the human mind to heal all the diseases of the body. We have a medicine chest within us, this is proved every day. The laying on of hands, and the giving off of surplus magnetism are the most natural remedies we have. We are just now learning the power of the will to heal or prevent disease. The will of one person can be used to cure the diseases of another person, so that one strong will of a healthy person can cure the diseases of many. A perfect will is connected with a perfect and highly cultivated mind in full exercise and rightly directed. There cannot be a perfect will connected with an imperfect mind, or one imperfectly educated. Will gives power to infuse and power to resist. One man will exert an influence over his audience, magnetise it and get it fully in sympathy with him ; other persons with strong will can resist influences brought to bear ; they may travel in countries where many diseases are raging and escape them all. A man who is ill is so both in body and in mind, and needs both physical and spiritual remedies.

Will is a central force and acts in all directions ; imagination requires space, it magnifies, it excites faith, and its influence is most powerful for health or disease, for life or death. If the imagination can make us ill and cause death it can make us well and save life.

Great responsibility leads to nervousness and sleeplessness. If a person possesses more Approbativeness than sense, and follows the extreme fashions, consumption is the result. Again, if a person yields to luxury and has every possible enjoyment, dyspepsia is the result.

Excessive labour results in softening of the brain and weakening the blood. A well-made watch or machine made out of good material and well cared for will last until it wears out ; but one poorly made, out of poor material, is very liable

to get out of order, do unsatisfactory work, and last but a short time. What is true of physical machinery is true of human machinery. One rusty place in the main-spring of a watch is enough to make it keep poor time, no matter how good the watch may be in other respects. A morbid organ or function of body or mind throws all the physical and mental operations out of balance, and directs action in the wrong channel. A well-made man, with good stock and constitution, living a true life, can live to the end of his natural life. One weak spot in a bridge, with a heavy load on it, is enough to make it fall. One weak organ in an otherwise strong constitution has its defective influence on the whole constitution. We cannot go beyond our constitutional power without injuring it. A machine wears out the fastest where there is the greatest friction and use. Men wear out the fastest in those organs and functions that are the most used. Those who obey and live harmonious lives live to the end of their constitutional power. Those who violate the laws of life, or sit on the anxious seat and fret and chafe, live out only half their days; and how many die prematurely!

The skin should receive special attention, for many of the impurities of the body come out of the pores of the skin. We should exercise all parts of the body and live in all parts of the mind as much as possible; how pious we are to say prayers every day, go to church every Sunday, and then cheat all the week! If a man is really pious he should be so all over, not in one spot. The sun is a great doctor, and we should allow it to enter into every room of our houses; no matter about the furniture, let it spoil. God meant the sun to come into our windows. Cleanliness of body and of mind are very essential to health; filthy bodies are food for disease, cholera, yellow fever, etc.; filthy minds are food for devils and evil spirits. "Go, wash and be clean," said Jesus to the filthy sick who came to Him. Avoid habits that exhaust vitality and derange nervous action. We are not content to be healthy, we waste nervous and vital energy in a careless way. Man is composed of moral laws and physiological principles, and he needs to understand them, and in proportion as he complies with them success will be the result. Many are ill but do not know it, many are well in body but think they are ill because they are out of balance. Cautiousness may be too large, or Hope may be too small. Fear shortens life, hope prolongs life; we should worry as little as possible and hope as much as possible. We should learn to take on vitality as well as throw it off.

Patronise those preachers who understand about the body

as well as the soul ; patronise those doctors who understand about the soul as well as the body. We need spiritual as well as physical doctors ; both should be confined in the one. Those parts of the body most exposed should receive the most care. The neck and throat should receive special attention, particularly from speakers and singers. Habits are powerful and liable to monopolise : young people should count the cost before they count the pleasure of a habit. We should constantly keep in mind the greatest object of our existence,—the perfection of our manhood. That which gives the greatest pleasure and health is obedience to the laws of God and our organization. If you violate the laws of life and health and take a little poison in the form of spirits or narcotics, you will die of disease rather than of old age. Live as you ought, a true and pure life ; have no bad habits at all, and you will live out the fulness of your days. For personal health it is as necessary to keep all the channels of the body clean and open as it is to keep the gutters and sewers clean and open for the health of a city. We depend too much upon medicine ; medicine may stimulate nature, but it is nature which cures us : the right kind of diet and air frequently do more good than medicine. Faith is a good, healthy stimulous, and sometimes it is all that is necessary to produce a cure : we have faith in a certain doctor, in a special medicine, or in a peculiar treatment. Extremes of any kind do not favour long life ; all deformities of body and mind are unfavourable. Much depends upon inheritance, for long life goes in families, short lives also go in families. In conclusion, the things to be considered in order to have good health are self-government, temperate living, suitable food, sufficient sleep, proper exercise, bodily comfort, good air, good water, frequent baths, a happy frame of mind and elevated motives for action. To violate a law of nature innocently does the constitution the same damage as if it were wilfully done. To be led into temptation is as bad as to go into it willingly so far as the consequences are concerned. Many with ruined health say they sinned ignorantly : a poison taken by mistake is still a poison. Man, while living, is valuable in proportion as he is healthy and good. The world is in want of good and true men and women. There is a vast amount of useless humanity in the world. Parents who furnish victims for hospitals, asylums, reformatories, poor-houses, and prisons, cannot take much credit to themselves. There are fountains of health, love, wisdom, strength and force, and the nearer we live to these fountains the more we shall possess of them.

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## GIPSIES.

THERE are some people who do not like gipsies. I am not one of them; though there is no saying but I might have been if it had happened to be my misfortune to suffer from their alleged poultry-stealing propensity. But it has never been my good fortune to keep poultry; although I have at one time or another taken a goodly number of geese to market. Even now I sometimes redden at the remembrance; but I find consolation in the thought that I was generally in good company.

My experience of gipsies has been almost entirely from the picturesque point of view. I do not like sameness in mankind any more than in anything else; and so I think we owe a debt of gratitude to the gipsies for varying the somewhat dull round of life. In that respect they have been of such inestimable value, that I opine we can afford to judge their moral delinquencies with some slight forbearance. I know they are looked upon as being more than ordinarily lax as regards the observance of the Eighth Commandment, and perhaps with justice. This is a grievous stain with us English, who, though we clap the full two Tables on the eastern walls of our churches, hang up only the Eighth Commandment in our police courts, or at least, inscribe it on marble, in letters picked out with gold, while the other nine are written in sympathetic ink, that can only be read when the glare of day is abated and night and darkness render hidden things plain.

With respect to this laxity on the part of the good gipsies I have a theory in whose originality I have some pride. You cannot, I hold, expect that people who have never lived within stone walls—except on compulsion—to possess the same clear distinctions as to the Mine and Thine of things as those who have never lived otherwise. These people dwell chiefly in tents. Some, indeed, go on wheels; but in any case they are here to-day, there to-morrow, and never anywhere long at a time. Now I put it as an undeniable proposition, that a man who lives on wheels cannot possibly have the same stable notions in regard to the eighth section of the Decalogue as one who has been brought up and has all his life lived within a house of wood, brick, or stone. Morals, I hold, arose—“evoluted,” the scientific would say—with the building of houses. You may take it as an axiom that a man’s conscience is just as stable as the house he builds—or, as unstable,—whichever way you like to put it. If a man builds

a jerry-house, he has a jerry conscience ; and there are a lot of consciences of that description going about.

As I observed before, my experience of gipsies has been chiefly from the picturesque point of view. This gives me a certain advantage in speaking of them ; for one thing, I approach them with less prejudice on that account. It is impossible to overestimate the value of such a view. What a deal of pain, for instance, we should spare ourselves if we would but make up our minds to look at the world of mankind simply from the picturesque stand-point. What a plaguy lot of trouble has been caused by those meddlesome busybodies, who will never be content with this view of things, but must for ever be poking their noses or their fingers into what does not concern them—any more than it does you or me, and then raising a hubbub about the economical or political, or even the moral aspect of things. What a world it must have been before this restless tribe arose—before morals were invented and written about ! Now-a-days, such is their meddlesomeness, that one's enjoyment of the purely picturesque in life comes well-nigh being quite spoiled.

For instance, I must confess to a sort of sneaking partiality for gipsy children ; they are so picturesque on a common, with their broad, swarthy faces and torn habiliments. The art world would suffer greatly without them. Their little morals, I understand, leave much to be desired, and their little habits are in some respects what the habits of little children should not be. But then, you do not put these details into your picture, and so they need not count—if you cleave simply to the picturesque. However, it is not everybody who can do so.

Barbara can't. I happened to be talking with her on this very subject only an evening or two ago ; when she ventured the remark that she would prefer to see more comfort and virtue in the world and less of the picturesque, if my view of the picturesque were the true one. She is a good soul, is Barbara ; but I told her I feared she would be set down as a little Philistine. Still, in that she is not to blame ; her bringing up was perhaps faulty, so strictly moral and Christian, if I may venture to say so, and necessarily so narrow. I have sometimes speculated as to the kind of woman Barbara would have made if her education had been what is called ' broader.' But, on second thoughts, I have always come to the conclusion that I would rather have her just as she is—even to her little narrownesses and prejudices—than suffer one iota of change.

I think, on the whole, Barbara's is a good pattern of women for this tempestuous work-a-day world ; and, anyway, it is



hazardous to begin suggesting improvements on the Creator's finished handiwork. An honest man, said Burns, is the noblest work of God. Is he? I believe the Great Artificer Himself would say: "No, Bobby; I improved on that when I made woman; as you yourself know." Yes, and when He had completed the work, so perfect was it after its kind, that He was sorry—when He thought of man. But on second thoughts, He decided not to spoil the joke.

But all this is somewhat beside the question: for Barbara is no gipsy. Howbeit, in her gipsy bonnet and grey spencer, what time the roses bloomed, ere the coming of the pale horse with his rider of many keys—Hebe was a wrinkled witch in comparison. But——. What a world it would be without these 'buts'!

I like the male Gipsy less than the female, although, I doubt not, the latter is not altogether unexceptionable. In my wanderings to and fro I have made the acquaintance of many gipsies, both of the male and the female persuasion, and I must say that I have learned one or two weighty things from them. Going along the by-lanes of life, one often meets with strange schoolmasters and schoolmistresses, and I freely give the latter the palm for teaching us the most—that we would fain forget.

I was once sitting upon a stile, hard by which was a small encampment of these 'peculiar' people. While I was contemplating the picturesque group of tents a gipsy-woman approached me, and politely asked if I could oblige her with a pipe of tobacco (she dropped the 'to,' by-the-way, as probably having the air of being too formal on a common). I replied that I was sorry I could not. She too, said she was sorry, as her husband had gone to the next town and would not be back till nightfall (poultry, perhaps, detaining him), and she greatly desired a smoke. I was so exceedingly sorry to mark her disappointment that it will not perhaps surprise the curious reader to learn that, as I was going villagewards, I offered to bring my Zingarella a small packet of the fragrant weed. Which I did. And as I put the little package into her hand she gave me a grateful look out of those dark eyes of hers that I have never forgotten. She had eyes that in my younger days, and in another connection, I should probably have called orbs. Indeed, in the matter of being round, they were orb-like. They ever reminded me of the dark tarn under the pine-ridge above Caverton, with a glint of sunshine upon it. They were very dark—almost of an Egyptian darkness; and I have no doubt they faithfully reflected the condition of her soul. Indeed, I remember I felt at the time that such was the

case, her hair was so unkempt and her neck so brown ; and an indefinite longing came over me to be the means of saving her. In fact, as regards that, I have sometimes thought it was my predestined mission in life to save the souls of beautiful women, but alas ! had I given myself to the task I had most surely lost my own !

“ God bless you, sir, but that is a comfort !” said the gipsy woman when she had taken a long suck at her little black pipe. She was not what you would call a pretty woman, but comely—comely enough to make one envy her little black pipe. In consideration of the tobacco, the Zingarella offered to read me my fortune. I forget much of what she told me, after examining the lines in my palm ; but one item, I remember, was : “ You will enjoy fortune sufficient, but not too much.” I have been greatly exercised at times over that oracular sentence. “ Sufficient, but not too much.” A priestess of Delphi could not have done it better.

What is fortune sufficient ? and what would have been too much ? I have not got a fortune—very far from it. I have, however, my daily bread, a roof, and raiment enough ; and I sometimes venture to give my stomach a Lenten holiday, in order to afford what I humbly call my mind a Paschal feast. Would the gipsy consider that “ fortune sufficient ” ? and would more be “ too much ” ? Well, well, my good dark-eyed fortune-teller, I will not quarrel with thy vaticination. Very many enjoy less than I do, although many, too, enjoy more. Nevertheless, I will say thine was a good prophecy. Still, I wish thou hadst seen in my hand a large garden. Surely, that would not have been fortune too much.

Meseems as if, had I a bit of garden ground and a few yards of hawthorn hedge, I should have back that portion of Eden that Adam lost for me—provided, of course, B—— were there. B—— has fine blue eyes—bluer than the ribbon of her cap ; and to lie on the sunny grass and look into their skiey depths—or try to—is, as it appears to me, a sufficient religious education. I believe it was so reclined and so occupied one summer afternoon, that a soft-hearted son of Gatham hit upon the idea of immortality. He thought it would be so fine to be engaged in that trade for ever—it would, indeed, be heaven itself.

But, the Lord help me ! What a far cry it is from a gipsy tent to the gates of heaven ! And yet I do not know——.

## Hygienic and Home Department.

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EVERY individual should bear in mind that he is sent into the world to act a part in it, and, though one may have a more splendid and another a more obscure part assigned to him, yet the actor of each is equally responsible.

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FUN AT HOME.—Do not be afraid of a little fun at home, good people. Do not shut up your houses, lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones they will seek it at other and less profitable places. Therefore let the fire burn brightly at night in winter, and let the doors and windows be cheerfully thrown open in summer, and make the homestead delightful with all those little arts parents so well understand. Half an hour of merriment within doors, and merriment of a home, blots out the remembrance of many a care and annoyance during the day, and the best safe-guard they can take with them into the world is the unseen influences of the bright little home sanctum.

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LITTLE THINGS.—Where a filter is unattainable, a very little alum will purify foul water. An ounce of alum will purify a whole hog-head of foul water. Chloride of lime is an infallible preventive for rats, as they flee from its odour as from a pestilence. It should be thrown down their holes, and spread about wherever they are likely to come, and should be renewed once a fortnight. To extinguish kerosene flames, if no cloth is at hand, throw flour on the flames. Flour rapidly absorbs the fluid and deadens the flame. Tin canned goods, when opened, should be transferred to glass or earthenware receptacles. Recent investigations show that cases of poisoning from eating canned goods have arisen from the acid of the canned food attacking the solder of the tins, and sometimes from decomposition accelerated by an electrical action between the solder and the iron of the tin. Never leave canned fruits, meats, or fish in opened tins cans.

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HOW TO SLEEP.—Few persons, we suppose, sleep without a pillow or a rest of some sort to elevate the head a little above the level of the body, and few, if any, would think of habitually going to bed with the feet raised higher than the body. Yet if we are to believe the writer of an article in Pfluger's Archiv, Nos. 7 and 8, 1886, the latter is the only rational and proper position during sleep. Dr. Meuli-Hilty is the advocate of this plan. He was engaged in studying the physiological effects of such a reversal of the normal results, that the circumference of the neck was increased nearly two inches by reason

chiefly of a swelling of the thyroid gland. He frequently fell asleep while in this position and occupied in his studies, and found that he always awoke earlier in the morning, felt greatly refreshed, and was capable of much better work during the day than after a night's rest was taken in the usual way. He has now slept with his feet higher than his head for the past four years, and his experience leads him to commend the method most highly. He says in this way the brain receives a more plentiful blood supply, and is consequently better nourished, while there is no danger of so much blood passing to the cerebral structure as to cause congestion. This danger is obviated by the enlargement of the thyroid gland, which holds back a certain portion of the blood in its dilated vessels, and which also acts as a regulator of the cerebral circulation by exerting pressure upon the carotids, and thus diminishing their calibre. Another advantage which Dr. Meuli-Hilty claims for this method is that it is prophylactic against pulmonary phthisis. The apices of the lungs being dependent, receive a more plentiful blood supply and are thus rendered stronger and less liable to become the point of origin of tubercular disease. The writer's assertion may be correct, and his method may, as he claims, be the only rational one, but it is likely to be a long time before he can induce mankind to regard pillows as a useless and harmful part of bed furniture.—*Medical Record*.

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### Book Notices.

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*Fifine*. By Alfred T. Story. Two Vols. (London: GEORGE REDWAY, 15, York Street, Covent Garden.) The *Literary World* says of this work: "The story of *Fifine* is a pretty tale, prettily told, with certain touches of quaint whimsicality that at once attract and charm the reader. Neglected by her parents, and left to spend her life amid the cold, dull, routine of a small school, *Fifine*, gifted with rare beauty, and full of warm, impulsive imaginings, falls an easy prey to a designing adventurer. But, long ere the honeymoon has waned, the child-wife discovers the utter depravity of her lord and master, and the depths of degradation into which he tries to lure her. Her escape from him, and the toils he was spreading for her, form a dramatic introduction to her subsequent life as the adopted daughter of the generous and noble-minded Professor Bromm and his no less warm-hearted wife. The author is thoroughly conversant with the manners and habits of the people he describes, and the writing is as picturesque as the grand old 'Kaiserstadt' in which the scenery of the story is laid. The characters are very varied and cleverly drawn, and the mixture of deep thought, half humorous, half philosophic, in which the barb of the author's satire, 'though sharply pointed, is never poisoned,' together with the fresh originality of ideas and incident, remind one forcibly of some of Frederica Bremer's most delightful pictures of foreign home life."

*Our Temperaments.* By Alexander Stewart, F.R.S., Edinburgh. (London: CROSBY, LOCKWOOD, & Co.) The author calls this a "popular outline," and it cannot, however looked at, be regarded as anything else. Moreover, regarded as a popular treatise, we are not quite sure that the ordinary reader will be enabled to follow him in some of his conclusions. The writer has put together a good many excerpts bearing upon the subject of temperament from various authors of greater or lesser note, and as an essay on the importance of the study of temperament, or physiological idiosyncrasy, as it is sometimes called, it is entitled to considerable praise. The author, however, aspires to considerably more than this, and it is here that we experience some hesitation in expressing the satisfaction which the general style of the book has given us. He shows a disposition to arrive at certain conclusions, profound in their nature, and far-reaching in their consequences, on rather superficial, not to say insufficient, grounds. This is hardly the way in which Darwin arrived at his conclusions; and for the science of temperaments to attain a definite and respected position, more logical reasoning and more developed deductive powers will require to be employed. We do not wish to question his conclusions; they may be, and possibly are, right; but we must protest against hasty generalization and doubtful assumption being passed off as scientific analysis. The impression which *Our Temperaments* gives us, is one of a work containing a vast amount of interesting matter insufficiently coordinated and discussed. To mention but one or two details, the author lays a great deal of stress on colours of the hair and eyes as signs or indications of temperament, whereas in point of fact they have more to do with ethnic peculiarities than with temperament. In the same way much reliance is placed upon a fair skin and ruddy complexion, etc.; but a scientific description of temperament, it seems to us, should be as applicable to the negro as to the white man. In short, while Dr. Stewart's book brings together many interesting facts, and is well worth perusal for them, it can hardly be said to have greatly advanced the scientific study of the subject of which it treats.

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### Correspondence.

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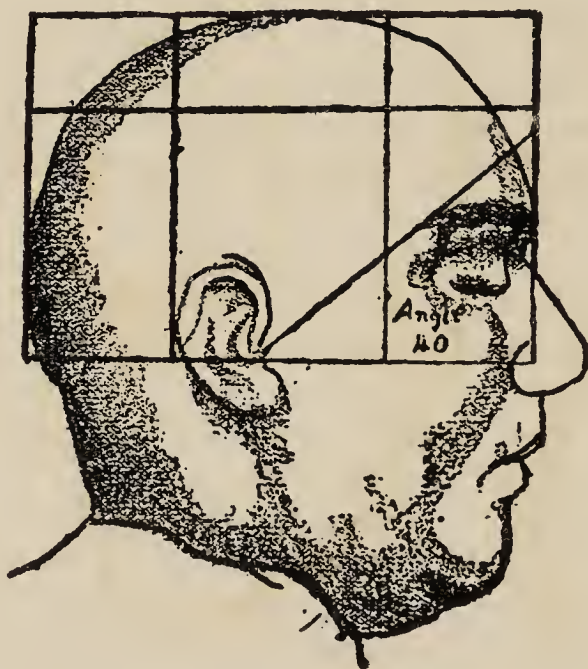
#### PHRENOLOGY.

*To the Editor of THE PHRENOLOGICAL MAGAZINE.*

DEAR SIR,—I have recently come across a treatise entitled, "Phrenology Made Practical, and Popularly Explained," by Frederick Bridges, dated 1857. He gives some rules for estimating character which I have not found mentioned in any of the standard works on phrenology.

1st.—He affirms that the power of the organ of Destructiveness cannot be estimated merely by the breadth of the head immediately above the ears, but that the depth of the ear must also be taken

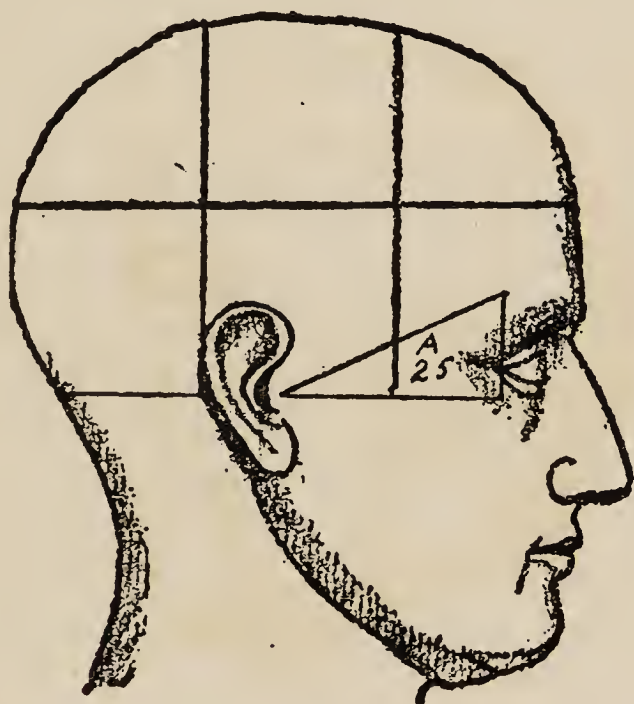
into consideration. He says (page 45): "Two gentlemen called upon me a short time since with a boy six years old. His head over the ears was by no means wide; in fact, to have judged without regard to the angle, Destructiveness would have been pronounced small. When I placed my instrument on his head, I found his angle 38 degrees. I remarked to the gentlemen that the degree of his angle indicated large Destructiveness, and that I should expect that he would show a tendency to acts of violence. They stated that I was perfectly right—that only the day before he had made an attempt upon the life of his father, and a few days before that he had made a similar attempt upon the lives of his brother and sister. The gentlemen brought the lad to test phrenology, as they conceived that his head indicated small Destructiveness. After being fully satisfied on that point, they requested me to put my instrument upon their heads. The first I tried, his angle registered 11 degrees, and the other 14 degrees. I informed them that they



were both wanting in Destructiveness, which they admitted. 'But, said they, 'we have been told that we have large Destructiveness by one who professed to be a practical phrenologist; but our feelings and actions are entirely the reverse, as neither of us can bear to inflict pain, or witness it done by others.' I told them I could well understand how the mistake had been made, as they were both wide over the ears, and that width had been taken for Destructiveness." He continues: "Another remarkable case came under my observation some years ago. A lady and gentleman brought a youth about fourteen for examination. I found his angle 40 degrees; the base of the brain very large, and moral region small. I intimated that he had a most dangerous type of head, and was not a fit subject to be at large, as he was liable to commit crimes of a most heinous character, and that I had found individuals with his type of brain manifest a marked preference to take life by poison. The father

and mother stated, without hesitation, that he had the day before robbed the drawer of £68, and that morning he had made an attempt to poison them, and they had only escaped by accident, in consequence of the servant letting fall the dish which contained the poison; and the dog died shortly after eating it off the floor, which led to an investigation; and it was found that the food contained arsenic, which the boy had procured through two females from a druggist. His head was of a similar type to that of Palmer, and his character, so far as it has been developed, strikingly resembled that of that most notorious criminal."

Professor Bridges draws a line from the orifice of the ear to the super-orbital plate, and affirms that the power of the organ of Destructiveness is indicated by the angle. He states that the average angle of ordinary people is 25 degrees; the average of murderers 40 degrees. He gives the outlines of a large number of notorious murderers to illustrate his point—such as William



Palmer, Mrs. Gottfried, Greenacre, Rush, and numerous others—which certainly seem to favour the truth of his doctrine, although I must confess that he appears sometimes to accommodate the line to suit his theory.

I remember hearing the same theory advanced several years since by Professor Moore, at Hastings, and, only recently, by Professor Blackburn; but neither attempted to explain the why and the wherefore.

I shall be glad to know whether you regard the theory as correct, and if so, should like to have an explanation of it. One question which I should particularly like to ask is this:

We are accustomed to measure the development of the moral brain roughly by observing how much the head rises above the ear. Now, supposing two persons have heads rising equally, the one having an angle of 45 degrees, and the other 25, would you make

any allowance for the difference in their angles in estimating the height of the moral brain ; or, in other words, in estimating the height of the moral brain would you estimate it from the point where the orifice of the ear would be if the angle were 25 degrees (that is, assuming 25 to be the average)?

2nd.—Professor Bridges teaches that the volume of brain in the various regions may be estimated by dividing the head into six sections, as follows :

Draw a line horizontally through the orifice of the ear ; another, horizontally from the middle of the frontal bone ; a third, perpendicularly through the zygomatic arch ; and a fourth, perpendicularly through the mastoid process.

Professor Bridges teaches that when the model head is thus divided there are equal quantities in each of the sections. (See drawings enclosed.) Suppose, for instance, the head to be 9 inches long, the distance from the back of the head to the first perpendicular line should be 3 inches ; from that to the line drawn through the zygomatic arch 3 inches, and in front 3 inches ; from the bottom line to the middle horizontal line 3 inches, and from that to top head 3 inches.

Professor Bridges shows, by dividing the heads of a number of notorious criminals thus, that the volume of brain below the central line is much greater than that above, indicating, according to him, that the propensities predominate over the moral sentiments.

I shall be glad if you can find space to reply to these inquiries, and would suggest that if there is truth in the theories explained a full exposition of them would probably be both interesting and instructive to the readers of the MAGAZINE.

Yours, very truly, EDMUND DURHAM.

P. S.—Would not the development of the perceptive faculties affect the angle, large perpectives making it small, and small perpectives making it greater?

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*To the Editor of THE PHRENOLOGICAL MAGAZINE.*

SIR,—Will you kindly allow me space in your valuable Journal to draw the attention of your readers to the following paragraph, which appeared in the *Hospital Gazette* of January 15th, and was copied from a notice in the *Standard* of the new work on Physiognomy, by Mr. F. Jordan, of Birmingham. As the Editor of the *Hospital Gazette* makes no comment on it, it may, I think, be assumed that he accepts it in its entirety.

It is as follows :—

“Mr. Jordan is only the last of a long line of writers who have tried to trace the connection between character and anatomy, or physiology. His predecessors, however, generally confined themselves to the face, and left the dorsal curve alone. Aristotle, who dabbled in so much, dabbled in this ‘science’ also, and wrote a treatise on it. Professional physiognomists used to be common enough in England



to require legislating against, and Dr. Jordan will be pleased to hear that if he had lived in the thirty-ninth year of Queen Elizabeth, he would probably have been described as a 'person pretending to have knowledge of physiognomie and like fantastical ymaginacions,' and as such sentenced to be 'stripped naked from the middle upwards and openly whipped till his bodye be bloudye.' Physiognomy died out about the beginning of the century, to be succeeded by phrenology, which, under the influence of Spurzheim and Combe, became a mania for a time, and has still its believers, and probably will continue to retain them. Science may prove that the phrenological 'bumps' have nothing whatever to do with the shape of the brain, and cynics may show that Thurtell, the murderer, had a specially large bump of Benevolence, and that Richard Brinsley Sheridan was wanting in the 'organ' of Wit. But the popular belief in these short cuts to the study of character is hard to shake, and the pursuits of palmistry, chiromancy, craniology, zoonomy, and esoteric physiology, are never likely to lack adherents and disciples, and to attract the attention of devoted—if too credulous—students."

I think that it is hardly necessary to draw attention to the errors and misrepresentations in the above. It only shows how bitter the press are against our favourite science. If it were not for the ignorance and intolerance that the above shows, and if it were in any sense true, we might be disheartened at having so much prejudice to overcome; but knowing that we have truth on our side, we can courageously and fearlessly fight against misrepresentation, knowing that we shall eventually conquer, and that phrenology will ere long obtain its rightful position among the sciences. It is true that in the past phrenology has been too much associated with legerdemain, and the like, and that even now many conjurers profess it; but the fault lies not with phrenology but with those who have debased it to suit their own selfish ends, and such a denunciation as that in the paragraph I have quoted is not only unjust to one of the most sublime of the sciences but also a disgrace to its author and those who agree with him. I dare say that every person, whether he be educated or not, who really studies the truths of phrenology, will find the impress of the divine mind upon them; and this only makes the misrepresentations of our opponents the more inexcusable. If they had studied phrenology as they do other sciences, and examined it impartially, we could excuse their bitterness, however mistaken in its object; but they blindly and rashly condemn that about which they know nothing.

I should not have ventured to so intrude upon your valuable space but for the importance of the subject about which I write, and now beg to sign myself—

A MEDICAL STUDENT.

*Whitby, January 17th, 1887.*

*To the Editor of the PHRENOLOGICAL MAGAZINE.*

SIR,—In an essay on the "King of Politicians (W. E. G.) Phrenologically Considered," I had occasion to mention the Right Hon.

“G. J. Goschen,” and in the course of my remarks (speaking phrenologically) said, “that he was *not* of a very logical and philosophic cast of mind, and was not distinguished for having a deep and broad resource-creating power, etc.” To my opponents this assertion gave rise to great contentions, in support of which the gentleman in question was said to be “a natural logician, and characterized for his profound reasoning power, and his great ability to comprehend first principles, etc., and that he was styled by a late member of the Cabinet as the ‘Logic Chopper.’”

If I am not asking too much, and trespassing on your precious time, I should be very much pleased to have your personal opinion as to the development of these particular mental qualities of his mind. I note, in this month's MAGAZINE, you describe his “forehead as indicating practical judgment more than a tendency to *abstract reasoning*,” which strengthens and confirms my statement. Thanking you for a reply, in anticipation,

Yours, etc., JOSEPH ALLOTT, JUN.

Gomersal, February 17th, 1887.

P. S.—My opponents are not phrenologists, and speak from a political standpoint, judging from G. J. G.'s speeches and debates, etc.

[We will answer when we have had the opportunity of judging from Mr. Goschen's head.—ED. P.M.]

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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D. D. D. has great intellectual curiosity; wants to see and experience as much as possible; delights to be where there is something going on; takes great pleasure in witnessing experiments; accumulates knowledge easily; is direct and definite in all he says and does; is thoroughly practical, with not enough imagination to interfere with a truthful explanation. He is intuitive in judgment, correct in drawing conclusions, and has the qualities to give him a good amount of common sense. He has gifts for order and method; has favourable qualities for arithmetic, surveying, and navigation; will be very fond of travelling, and studying the make-up of the world and of society, and has favourable qualities for a speaker, especially for lecturing. He is open-hearted, frank, and candid; his mind acts promptly, and sometimes he gets too much work on hand

by trying to accommodate other people. He has a high degree of self-respect, great firmness and perseverance; is naturally respectful, and mindful of superiority. He is known for his kindness and goodwill towards others; is not a great and copious talker; has an ear for music; delights to be in society, and especially in the family and social circle.

HUDDLE.—This photograph indicates a man of a very strong frame, great muscular strength, and a strong hold on life. He could endure a rough life longer than most men. He has much reserved power; is slow in development, but is sensible, substantial, and reliable. He requires considerable motive or necessity to be brought to bear to prepare him for vigorous action. His mind is active in proportion as he is busily engaged—physically. When he wants to think he should take a walk, and not sit down quietly. He is adapted to outdoor rather than indoor work. He has great strength of will, and is self-possessed in times of danger; can sustain himself in a responsible situation. He is kind and tender-hearted, and would run the risk of losing his own life to save that of another. He has good natural abilities and practical judgment; knows more than he appears to, and shows off to a much better advantage in times of severe trial than under ordinary circumstances.

MERRY XMAS has a fully developed brain, is premature in development, and appears old for one of his age. He comes from a family characterized for industry, economy, forethought, anxiety, and circumspection—all of which he will show in a prominent degree when grown up. He is remarkably executive, very fond of life and action, and capable of a high temper; is exceedingly particular to have every promise fulfilled to the letter; is very fond of praise, and anxious to be recognized as one of the circle. He must be educated for a business man, or for some position where he will oversee and have the charge of others; and when young he will require more than average care in guiding his energy, regulating his influences, and giving him suitable employment. He should not be trifled with in any way.

A. E. has a very susceptible temperament; is capable of intense pleasure; is a born student, and work of some kind is a necessity to him; is exceedingly active, and very impressible; possesses a high tone of mind; is naturally poetical and sentimental, and has gifts as a writer or teacher; possesses more than average artistic ability, especially in designing and inventing; is fluent in conversation, and delights to teach and tell others what she knows; is not only very fond of music, but has talent to perform; is exceedingly cautious and anxious about results, hesitates in deciding, but is persevering in executing her plans; has great parental feelings, a fondness for children, but is very particular in selecting her male friends; should devote herself to intellectual and moral pursuits, as a leader, teacher, and writer.

M. M. C. (Crewkerne) has a vigorous, industrious, working

organization; is naturally alive and in his element when work is pushing him along. As a speaker, he will be vigorous and forcible in his style, though not very copious, for he lacks language for free and easy utterance. He will speak the best when he has an opponent, and is arguing a question. He is much inclined to study, and no class of knowledge comes amiss to him, but he prefers to deal with fundamental principles, and study theology and physiology. His head being high indicates an elevated tone of mind, and he will easily rise to his standard, and he will follow the bent of his inclinations. He will be a preacher or teacher, or fill some other public sphere where he can help to reform the characters of others, and agitate reformatory and progressive subjects. He values property as a means of accomplishing an end. He is not over-anxious to be rich for the sake of being rich. He is strong in his likes and dislikes, and takes positive ground, and may allow his prejudices to bias him too much. He is generally prudent, and has forethought, and knows beforehand what he is going to say and do; and when he has once taken his position he does not shrink from it, for he places a high value upon his own opinions, and is willing to take the consequences of what he says and does. He is in his element in a responsible situation.

MUSICAL has naturally an industrious, economical, reserved, cautious nature, and is quite executive. You will mind your own business, and keep your own counsel. If you do not marry and keep house, you should learn a trade, and be a dressmaker; or you should keep a shop, and look after business. You are a good talker amongst your friends, neat about your business, and have more than average musical talent. You will save your money, as far you can, for coming wants in old age; you will not encourage beggars, or give much to them. You are naturally firm, steady, and anxious to be independent of others. You do not easily love, but are capable of strong attachments to your husband and your own children. You should not marry a man with a family. You never mix up familiarly with strangers. You are generally happy, and occasionally quite jolly and mirthful. You will be punctual in your work, and never be behindhand.

GAYBIRD.—Your organization fits you for an outdoor life and physical labour. You would do well to have the care of stock, to be a dairyman, or to have a garden, and raise vegetables, fruit, and so forth. You have a good perceptive intellect, and learn mainly by experience. You are quick of observation, and are fond of order and neatness. You have a good eye for proportions and the forms of things; would make an accurate working mechanic. You might do in some department in an hotel, or in keeping a restaurant. You are naturally kind and respectful, strong in your likes and dislikes, and quite social and fond of children. You are favourably adapted to the young lady mentioned; but it will take you a little time to understand each other and adapt yourselves perfectly.

THE  
Phrenological Magazine.

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APRIL, 1887.

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SIR MICHAEL HICKS-BEACH.

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**T**HIS gentleman is a fairly-balanced man, uniform in organization ; although he is sharp, keen, quick, and intense in his mental operations, yet he is not eccentric, or liable to contradict himself. He has presence of mind ; he knows what he is about, and generally



*(From Photo by R. W. Thrupp, Birmingham.)*

completes what he begins ; for he has a balance of power, a strength of will, and application that aids him in continuous

mental operation until the task is done. He has a predominance of the motive and mental temperaments ; hence is constitutionally active, and prefers continual employment. He is not one who will attract attention and become noted because of his peculiarities ; nor is he specially brilliant in one respect and equally faulty in another ; but he is a fairly rounded-out man. His tone of mind is naturally high ; and with many temptations to go contrary to moral principles, he would be less liable to yield to them than most men ; for he would not get much pleasure out of an immoral life. Few men appear to have so well-balanced a moral brain, or one so high in the coronal region, as he has ; consequently, there is a kind of moral atmosphere around him that commands respect. His ideas of justice are very distinct, and between man and man, or between man and law, he is more careful to do what is right for the sake of right than for the mere name of it. He may be deliberate in making up his mind, but will be steady, persevering, and tenacious in holding on to his opinions ; he is apt to think for himself, and to have a mind of his own ; he is more characterised for modesty, respect for others, and general reverence than for boldness and radical views, yet Self-Esteem and Approbativeness appear to be fully developed ; so that while he gives others their due he does not lose sight of himself, and does not allow others to do his thinking for him. He is seldom unreasonably stubborn ; but should be known for his deliberation, circumspection, and consistency. He is strongly inclined to practise what he preaches ; he differs from many in having patience, application, and power to continue and think and dwell on subjects. His mind does not so easily leave a subject, or pass so quickly from one subject to another as to render him over versatile. As a scholar he should have been a close student, and as a man he does not leave a subject until he thoroughly understands it. He has economy, and is not prodigal in any sense of the term. Intellectually, his powers are well balanced between the perceptive and reflective faculties. When circumstances require him to attend to details and to look at subjects in a scientific manner, he is able to do so ; he also retains knowledge gained by observation, and has an eye to business and property. His literary powers appear to be favourably developed ; he shows more than average capacity to discriminate, to see differences between one subject and another, to judge correctly of character, to estimate truth, and to see the difference between error and truth. He makes nice distinctions, draws close lines, and is not careless in looking, thinking, or speak-

ing. Language does not appear to be large; he would not be copious or wordy in his style of speaking; his words are burdened with ideas rather than his ideas burdened with words. His influence over others is more regulating than stimulating; one day of his life will harmonize with another. His retirement must be a great loss to his party, because of the uniform influence he would exert in whatever capacity he filled.

The tall and robust figure, well-set head, and closely-curling dark hair and beard of the member for Bristol, who, up to less than a month ago, was the energetic Chief Secretary for Ireland, have long been a familiar sight in the House; for it is now nearly twenty years since this able statesman first took a prominent part in the affairs of the nation as a member of the Government. Apart from the position he has achieved in the House of Commons, the Rt. Hon. Baronet would have been one of the foremost men in his native county by virtue of his large estates and influence there and in adjoining districts; and he is connected by marriage with the well-known Whig family of the Fortescues. The late Sir Michael Hicks-Beach, who was member for East Gloucestershire from 1853 until his death in the following year, was born in 1809, and in 1832 married Harriet Victoria, second daughter of the late John Stratton, Esq., of Farthingoe, a sister of Mrs. T. T. Drake, of Shardeloes.

Sir Michael Hicks-Beach was only sixteen years of age when his father's death devolved the title and estates upon him; but he soon showed himself fully equal to the duties of his station.

Returned to the House of Commons for East Gloucestershire in 1864—at twenty-seven years of age—Sir Michael Hicks-Beach was not long in Parliament before he attracted the attention of the active leader of the Conservative party in the House of Commons,—Mr. Disraeli. At that time the great Conservative statesman was in his prime. They were the years when battle was being done on great constitutional questions. The struggles which preceded the introduction of Household Franchise, the bitter contests which preceded the downfall of the Irish Church, and many other questions of the first importance, necessitated the presence of Lord Beaconsfield—Mr. Disraeli, as he then was—daily and nightly on the front bench, whether he was in opposition or in power.

Sir Michael Hicks-Beach served a long apprenticeship to office. When he was just over thirty he received the appointment, in Lord Derby's last ministry, of Secretary of the Poor Law Board—the department which performed at that time

a considerable part of the functions which are now fulfilled by the Local Government Board, shortly afterwards brought into existence as part of a general reform in the local sanitary administration of the country. His official experience at that time, however, was slight; for the result of the general elections of 1868 was such a complete success of the Liberal party, that Mr. Gladstone was forthwith called upon to form a ministry. The following five or six years, the Member for East Gloucestershire—still a very young man for a Minister—spent in the rough and tumble duties of an “aide” of the leaders of his party in opposition.

When Lord Beaconsfield for the first time found himself in command of a really preponderant party in Parliament he was able to constitute his Ministry entirely according to his own will; such was his absolute ascendancy in the councils of Conservatism. In some respects the composition of the Cabinet was a surprise, and particularly in the selection of men theretofore untried for leading offices, such as that of Home Secretary. No one complained, however, of the inclusion of Sir Michael Hicks-Beach in the new Government, or of his receiving an appointment which for half-a-century had been regarded as one of the most important, and sometimes the most important, outside of the Cabinet. To Sir M. Hicks-Beach it brought Cabinet rank. The duties of Chief Secretary to the Lord Lieutenant of Ireland are more varied than those of any other functionary in the public service. More than that, the Chief Secretary has the ungrateful task of representing the Lord Lieutenant in the House of Commons, and of meeting there the incessant attacks which for generations Irish members have made it their business to carry on against the constituted English authorities.

Sir Michael Hicks-Beach was Chief Secretary—as the great Sir Robert Peel had been many years before—in a period of transition; and it was his business to meet not only the comparatively orderly attacks of Mr. Isaac Butt and his followers, but to repel the assaults of the new Irish party that was already being formed to act under the leadership of Mr. Parnell. Sir Michael Hicks-Beach, during the four years he was at the Irish Office, contrived at any rate to gain the respect of the Irish members of all sections. Such was his success that it justified the choice of Mr. Disraeli in the year 1878, when, in consequence of the resignation of Lord Carnarvon, the member for East Gloucester was transferred from the Irish Office to the Colonial Office. In his new department overwhelming labours awaited him, and



particularly in that most disturbed of all the colonial dependencies, South Africa. By the enterprise of Sir Theophilus Shepstone, acting under instructions from home, the Transvaal had been annexed as a Crown colony, and active advances were being made under irresistible pressure on the northern frontier of the Cape towards Griqualand, and on the Natal frontier. There existed outside of Natal, however, a powerful and savage nation, whom the responsible rulers of the South African colonies regarded as an imminent danger to Natal, if not to the general body of European residents in the whole of the Dutch and English colonies. The exact responsibility for the Zulu War has been a matter of controversy for several years without any conclusive result; but it has never been suggested, we believe, that the responsibility rested with Sir Michael Hicks-Beach.

During the five years of the late Ministry, Sir Michael Hicks-Beach was their constant critic, the resolution which led to the downfall of the Liberal Ministry being moved by him. It took the form of a resolution condemning the budget of Mr. Childers. In the newly-constituted Conservative administration Sir Michael Hicks-Beach became Chancellor of the Exchequer, at the same time succeeding Sir Stafford Northcote as leader of the House of Commons, Sir Stafford being raised to the upper House as Earl of Iddesleigh.

After the short term of office of Mr. Gladstone's late Government, Lord Salisbury was again called to the head; and in his Government Sir Michael again accepted the onerous duties of the Irish Secretaryship, which he held with credit to himself and the Government, until the cataract declared itself that compelled his resignation.

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MISS SARAH ROBINSON,  
THE SOLDIER'S FRIEND.

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As some of our readers do not seem to know who Miss Robinson, whose character we gave last month, is, we give the following sketch of her work and life, taken from the *Christian Age*:—

“To-day we present our readers with the portrait of a lady whose services on behalf of the temporal and spiritual welfare of our brave troops have justly won for her the title which we have attached to her name. A soldier thus explained it: ‘We call Miss Robinson “the Soldier’s Friend,”

because she isn't like some people who try to do us good. She does not sit at the top of the stairs and tell us what we ought to do, but she comes down and takes us by the hand, and looks us in the face, and leads us in the right way.' In these few homely words we have the key to Miss Robinson's remarkable influence and success, and a lesson which all who would do good to their fellow-creatures, whether men or women, would do well to lay to heart. There is no doubt that much so-called philanthropic work and much evangelistic also fails because it is not done in the spirit of Him of whom we read that 'He laid His hands' on those He blessed, and shrank not even from touching the leper. Miss Robinson was trained for the great work to which her life is devoted in the school of affliction, and she still remains a disciple in that school. For many years she has suffered from a spinal complaint which causes her such agony that she can only find relief by wearing an apparatus which clothes her body in steel and thus takes the pressure off the spine. And yet such is the vigour of her spirit and the sustaining power of her faith that she has been enabled to accomplish a wonderful work. When we say it was through her instrumentality the Soldiers' Institute at Portsmouth, the Sailors' Welcome at Portsea, and the Sailors' and Soldiers' Institute at Alexandria, were erected, and that by her they are largely maintained and managed, our readers will be able to form some estimate of the extraordinary ability and zeal with which God has gifted this lady, and how remarkable the success by which He has crowned her labours. And yet, while she directs enterprises that would tax the energies and wisdom of the strongest man, such is the bodily weakness which her sufferings inflict upon her that she has to be carried from room to room to the Bible-classes and other meetings which, notwithstanding her sufferings, she invariably attends, and of which she is the life and soul. The Prince of Wales, the Duke of Cambridge, Lord Wolseley, and other distinguished persons have visited the Institute at Portsmouth, and expressed, not only satisfaction, but delight, at the admirable arrangements.

"We regret we have not space for more than this very brief notice of Miss Robinson's work, which is not confined to our soldiers and sailors. The Blue Ribbon Coffee Tavern, Soup Kitchen, Free Laundry, etc., at Portsmouth, established by her, testify to her sympathising interest in the poor and her labours in their behalf.

"Some of our young readers may be glad to know that Miss Robinson has formed a Children's Society for young people of the upper classes, from four to sixteen years of age,

called 'Little Friends of Soldiers and Sailors.' For efficiently carrying out the objects for which the Portsmouth Soldiers' Institute was established, about £1,000 per annum is needed. Will not some of our readers help?"

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## EDUCATION PHRENOLOGICALLY AND PHYSIOLOGICALLY CONSIDERED.\*

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THERE is no necessity in the latter part of this nineteenth century to dwell on the *importance* of education. A man uneducated is under an eclipse, his talents are obscured, his faculties lie dormant. Philosophers, statesmen, philanthropists, metaphysicians, clergymen and others, have for many years been trying to demonstrate to the masses the necessity for educating, but though considerable progress has been made in this country the last twenty years, and gleams of light may be detected on the horizon, there are yet far too many dark clouds to be dispersed before we can revel in the sunshine. Recently, the Rev. W. Senior, formerly pastor of St. Thomas's Church, Nottingham, favoured us with his views on this subject. He said, in the course of a sermon on Education and Trade: "At this moment there is no subject of more importance to England and Nottingham than that of education of every kind. There cannot be a doubt that it underlies the question of our trade supremacy, and the stability of our empire. Think of the dangers in every direction involved in the existence of a democracy which is ignorant yet all powerful. Education for the sake of the empire and home has become a national necessity. It is seen, though not yet sufficiently, that without a great increase of intelligence in all classes of the rising generation, our country cannot maintain the place she has hitherto held among the nations. And so education has become more than a question of the embellishment of life; it is a question of life itself."

It is not, however, so much our intention this evening to deal with the *necessity* or *importance* of education, this we regard as indisputable; but rather to consider what we conceive to be the best *method* of imparting intelligence to those around us, and particularly the rising generation. In the brief space of time allotted to your essayist he cannot but touch the fringe of the subject, but if the few thoughts penned

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\* An Essay, by Mr. G. H. J. Dutton. Read before the Nottingham and District Phrenological Society.

lead each member to investigate the subject, his end will be answered. We propose to divide the essay into two parts.

I. Let us look at the present system of education.

II. Let us point out what we consider its defects, and make suggestions for improvement.

I. "Let us look at the present system of education." In so doing it will be necessary to carry your thoughts back to the year 1870, when the "Elementary Education Act" was passed. The state of education at that time was at a very low ebb, large numbers of children did not attend school, while immorality and crime were very prevalent. On all hands it was felt that a comprehensive measure was needed, and the Act introduced by Mr. Forster was received with serious interest. It was, he explained, intended to secure by enactment efficient school provision in every district in England where it was wanted.

The main features of the Bill were : (a) The establishment of School Boards. (b) Inspection by competent men. (c) Compulsory attendance of children between five and twelve years of age. (d) Government grants to schools for efficiency in certain subjects. Though the Bill was rejected at first, it ultimately became law, and we will now endeavour to examine the present system. Under the Education Code, inspectors, school managers, and School Boards attach so much importance to the mere per-centage of passes in the annual examinations that teachers are compelled, against their wish, to adopt a cramming system, and to bring undue pressure upon dull and weak children, in order to keep up the reputation of the school and to maintain their professional position. In order to prove this assertion, I will give you one or two statistics from the Parliamentary Blue Book containing the Report of the Committee of Council of Education for 1884-5. In H.M. Inspector Mr. Alderson's General Report, a school-master named Howard says, "The working of the New Code seems to be telling on the health of teachers generally. Complaints of overstrain are very general, and I have never known so much illness among the teachers in this district as during the past year." In the same Report Mr. Burrows says, "I feel compelled to state it as my decided opinion that, partly because many children now come to school in an absolute state of starvation, partly because many children are now to be prepared for examination who never attend regularly, the requirements are in many cases, both in town and country, bearing too hardly on the children and teachers. Overpressure is caused not so much by the actual requirements of the Code, as by the fact that so many subjects have to be mastered

by each child. In the interests of both teachers and children I sincerely hope that the teaching of class subjects may not be encouraged or made necessary for the purpose of a good average grant." Though doubtless the evidence of these two schoolmasters may be regarded as sufficiently condemnatory of the present system, we will just give one case which has recently come under our own observation. A boy told me yesterday that he was very anxious when at school to become a good reader, but naturally he did not seem to have the ability. He occasionally stumbled when endeavouring to pronounce a hard word, which if he did not learn quickly to read, he had to undergo a severe caning. Other boys in the same school were similarly treated, and I know for a fact that the said schoolmaster has frequently been before our local magistrates for cruelty to children. This boy further told me, that the more he was flogged the more he resolved to resist the system of learning to read by coercion in order to pass examination.

You may say this is an extreme case, but it is to be feared that this cramming system is far too prevalent. There are other points of the present system, such as "the visitation of a School Board officer," the offering of prizes and scholarships, the teaching of dead languages, &c., to which I should have liked to refer, but time will not permit.

II. We will now endeavour to indicate what we consider the defects of the present system, and make suggestions for improvement.

In order for us to properly educate human beings, it is necessary for us to understand something of their mental and physical constitution and external relations. This is very ably set forth by the late George Combe in his "Constitution of Man," and we are indebted to him for some of the views here demonstrated. In stating this, we do not think any apology is needed, for in order to suggest a new departure in education entire originality is not essential.

Children are frequently sent to school at a very early age. Some have received a good constitution from their parents, others the reverse. The schoolmaster, however, pays no regard to this; it is his object to get a good per-centage to pass the examination, as has been already stated. The consequence is, that the child with defective hereditary endowment becomes further enfeebled by intense mental application and close confinement, and perhaps is brought to a premature grave; while the child with an excellent hereditary organism obtains a prize, and is often puffed up with vanity and conceit. He maintains first, then, that it is the duty of parents, and the

duty of the State to see that the children are provided with gymnasiums or other mediums for the cultivation of physical as well as mental power. I am aware that in many schools some little time is set apart in the forenoon to play and drill, but in many instances the time is so short and the play of such a character that physical development is not attained. What seems to be required is a systematic course of exercises with wands, dumb-bells, chest-expanders, etc. Military drill is the order of the day in some schools, and this is certainly commendable. If more attention were paid to this matter in the school and in the home, instead of having dwarfs we should have more giants in intellect.

Another defect of the present system is bad ventilation. Physiologists reckon that an adequate supply of air for an ordinary man to breathe each minute is from seven to ten cubic feet. Our public schools often contain for each child but 150 per hour, some considerably less, while in America the thieves have 600 feet in the jails, and the hospitals are provided with 1,200 cubic feet per hour. Mr. Blackstone, an inspector, in the Report already referred to, says, "Not one in a hundred visits without notice does an inspector find the air of a school in a pure and healthy state. Unfortunately few schools are so built as to admit fresh air without draughts." This necessity for intelligence in the matter of ventilation is not only necessary in our schools, but throughout the community. Persons are incapable of receiving moral and religious truths, because the impure or carbonated air in our sanctuaries sends them to sleep. Being on the plan of a local mission, it is my duty occasionally to visit the lodging houses in a lower part of our town. In so doing, I find frequently eight or ten persons in a room eight feet square, a great fire blazing, gases burning, and every nook and crevice closed to keep out the cold. Have sometimes come out of these places thoroughly exhausted. But leaving the physical, let us come to the mental.

Children are taught botany in the first instance from books, whereas if they were taken out of doors, and the plants and flowers were pointed out and explained in Nature's garden they would read afterwards with greater pleasure; their studies would not be so irksome, and the science would be more indelibly pressed on their young minds. By this means the perceptive intellect of children would be brought out and more practical knowledge would be obtained. Ah! but I fancy I hear someone say, "how would you teach geography? They would have to go a long way to study that from nature." Our old schoolmaster used to have a map of England 10ft.

deep in a recess in the wall. Roman roads were represented by thick red lines, mountains by lumps of mortar. I do not recommend this system, but shall never forget where Snowdon is situated, from the large piece of mortar on that map. That this system of teaching by observation is to some extent being recognised is apparent by the establishment of kinder-garten schools. I visited one of these establishments a few days ago, saw the principal and told her I was writing an essay on the subject of education, and was anxious for information as to this method of instruction. After describing the various methods by which through the eye and fingers knowledge is imparted, the lady summed up by saying that "when at seven or eight years of age the children were removed into the higher grade, they learnt much more rapidly than those who had not undergone the kinder-garten training."

Our universities are also beginning to recognise the necessity for practical knowledge. In Nottingham, recently, I had the pleasure of attending the inaugural meeting on Technical Education at our university college. Since then, workshops have been established, and the youth of our town are being taught different mechanical and other pursuits. Mr. Arnold, in a Government report just issued on Continental education, says, "that in foreign schools the subjects taught are more numerous, and the state of instruction is higher than here in England. We are surpassed both in matter and method. Not only our scholars but our teachers are much inferior. Teachers are far longer in training to learn to teach, and scholars are longer at school, and more patiently and thoroughly taught. And so, for want of intelligence, we are left behind, and not only losing the markets of the world but even being worked out at home." In German Board Schools science is a prominent feature in education. And in many schools the boys are taken by the teachers once a fortnight to visit some manufactory in the neighbourhood, or on some pedestrian excursion. Everything worthy of attention is pointed out to the boys as they go along, and they thus gain a greater amount of useful practical knowledge than they would obtain in six months at some of our English schools.

But it is not only in schools that right education is needed, but in the home. Parents sometimes bring children into the world who have never been accustomed to them. A lady, well-known to the writer, the daughter of tolerably wealthy parents, got married, and ultimately a daughter was born. The mother had not the remotest idea how to manage the infant. She was inexperienced, knew nothing of the laws of health, in short, did not know how to rear her offspring. A

lioness would have known much better, because the Creator gives to the lower creatures instinct to guide them. But this lady, though possessing reason and moral faculties, was ignorant, had been trained in luxury, and ultimately the child after being physiced, etc., succumbed and died. We do not attach any blame to the lady, but simply give the case as an illustration of our argument as to the necessity for an acquaintance with physiology and the laws of health. We also find parents anxious for the moral and religious welfare of their children, telling them to avoid stimulants and smoking, who are guilty of these habits themselves. Now, children, as a rule, are good observers and imitators, and it is not what a man says but how he lives that underlies successful training. We cannot get good fruit from unhealthy trees; if rightly trained, the acorn will become an oak, the child will develop into a true man or woman. Hence, in conclusion, it seems to us that a great change is needed in the matter of education. Men are now occupying spheres for which they are not adapted; children with a predominance of the mental temperament are being killed by the close confinement and lack of physical exercise; persons are unable to bring up families for lack of knowledge; our country is in a decline on account of foreign competition. What, then, is the remedy? Phrenology and physiology are the twin sciences that are to remove this stumbling-block to progress. We have been unable to deal with each faculty separately, but have dealt with the organisation as a whole. Let us then endeavour to understand these sciences, and by all legitimate means press our views on the community, feeling assured that we have God's smile, and that our object is to benefit mankind.

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### THE "NEW" PHRENOLOGY.

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IN a lecture on "Some Conditions of Vigorous Brain Work," which he delivered recently at a meeting of the Bradford Philosophical Society, Sir J. Crichton Brown said his aim was to bring under their notice two or three elementary conditions of vigorous brain life, and to repeat, as plainly as he could, the replies which that organ had itself returned to some interrogations recently addressed to it as to its methods of working. Very little was yet popularly known of the discoveries made of late years in regard to that supreme crown of the nervous system in which we literally "live, move, and have our being." Very few had made themselves acquainted with the workings of the instrument, on the sympathy and perfect working of



which our success and happiness in life mainly depended. Erroneous notions as to brain mechanism were indeed still very prevalent, and led to practices that were injurious in education, business, and regimen, and even a very superficial knowledge of that mechanism could not fail, therefore, to be of some practical value.

After giving a description of the functions of the brain, he remarked that the greater capacity of skull and brain in the higher types of mankind was the result, in some measure, of the civilised life. The observations of Broca showed that while the skulls of Parisians in the twelfth century gave an average capacity of 1,425 cubic centimètres, those of Parisians of the present day reached to 1,461. No one, however, who was conscious of requiring only an unusually small hat need be discouraged by what had been said as to the connection between the size of the brain and mental energy, nor might any one with a cranial circumference of 24 inches be unduly puffed up, for size or mass was only one out of several categories of brain attribute ; and while it was true on a large scale that the "big heads had it," it was equally true in individual instances that the little heads more than held their own.

The lecturer next, by drawings and diagrams, indicated the construction and position of the brain, and pointed out peculiarities of this organ in various animals. He said that while it might be taken that the number and size of folds in the brain were a general indication of mental power, it was to be noted that talent and disposition of character would depend less upon their total number than on the region of the brain in which they attained their greatest capacity. The brain was not, as was at one time supposed, a single organ acting as a whole, but a bundle of organs intimately bound up together, and freely communicating, but still capable to a certain extent of independent action. The whole brain was not concerned in every sensation, thought and feeling that passed through the mind ; but certain areas or portions of it were subservient to the manifestation of each of these.

The lecturer went on to glance at the theory, held in early times, as to the localisation of the functions of the brain ; referred to the views of Gall and Spurzheim, and said that the phrenologists went egregiously wrong, and deserved much of the opprobrium that had been poured on them. They were rash in their inductions, jumping to conclusions on the most slender evidence. As Carlyle had observed, there was not, and could not be, sufficient warrant for the conclusions at which the disciples of the "skull doctrine" arrived. No

doubt phrenologists did some good in their day by giving an impulse to the study of cerebral anatomy and physiology, and thus practically establishing the principle of localisation of function in the brain. They accumulated vast stores of information which still proved serviceable, and they suggested some important methods in education and reformation of criminals; but they opened the flood-gates of quackery and imposture, and sent through the country streams of polluted science, which, although they had dwindled considerably, were trickling still. The clinical observations of various experimenters on the elasticity of the brain had put it beyond doubt that there was one large region in the middle of the brain which was motor, and in which all the movements of which the body was capable were represented in definite order.

The lecturer proceeded to describe one of Ferrier's experiments on a monkey deeply under the influence of chloroform, showing that by touching certain points on the surface of the brain with the electrodes connected with the galvanic battery, there were produced with unerring precision the movements desired. One of these consisted in causing the animal to clench its fist by touching a particular convolution. It might be asked how they could be sure that these points on the surface of the brain, the galvanic excitation of which was followed by movements, were really motor centres? Might it not be that the electric current was simply conducted from those points to other parts of the brain or nervous system? In answering this question, he remarked that at one time it was practically impossible to interfere surgically with the brain, because whenever anything of the kind was attempted, intense inflammation, profuse suppuration, and death followed. But now, thanks to the researches of Sir Joseph Lister, they could, under his precautions for the exclusion of germs, open the skull, and having removed portions of the brain, close it up again with perfect impunity. Taking advantage of this freedom from risk, Ferrier and others had added experiments by the destruction of centres to those by electrical stimulation. They had made small holes in the skulls of insensible animals, had extinguished by galvanic cautery, or the knife, certain of the motor centres, and had speedily closed up the wounds with this extraordinary result—that while the animal did not suffer in general health, the wound healed almost at once, it remained minus the movements which had been produced by the electrical stimulation of the centres removed.

Granted that the middle lobe was made up of motor centres in monkeys, what guarantee had we, it might be asked, that the same arrangement held good in man? Man was of

more value than many monkeys, and of infinitely more complex organisation, and he could not be submitted to vivisectional experiments. Man's brain, although much larger and more elaborate than that of the monkey, was constructed on exactly the same plan, and there was an arch-vivisector named Disease. From the operations of this arch-vivisector the brain was not exempt. By diligently watching his proceedings by the light which experimental physiology had thrown upon them, by noting symptoms during life and pathological change after death, they had already obtained conclusive proof that the human brain resembled the brain of the higher mammalia in functional localization as closely as it did in structure, that the convolutions or brain-foldings which existed in each had in each similar duties to perform, and that all these motor centres which had been distinguished existed in both in the same order.

Division of labour was as characteristic of evolution as of civilization. Just as in Bradford they had immense numbers of industrial processes carried on in different factories and workshops that would in primitive times have been carried on in one, so in the human brain there were functions distributed in the special localities which, in the comparatively simple brains of lower organisms, were different throughout its substance. So precise was the interpretation which they were now able to put on the indications of diseases of the brain that surgical interference in these diseases was now sometimes justifiable. He saw at the National Hospital for the Paralysed and Epileptic, a short time ago, a man who had consulted Professor Ferrier last summer for obscure symptoms of brain disease. These symptoms at once justified the conclusion that a tumour was growing on the brain, and this, it was fair to observe, they would have done years ago, long before any of the experiments which he had been describing were undertaken. But before these experiments, all that could have been said was that a tumour was growing in the left half of the brain, whereas by the guidance given by these experiments a much more exact localization became possible. Studying the spasms and loss of power from which the patient had suffered, Professor Ferrier was able to put his finger on one spot of the head and say the tumour must have begun there, and extended in this direction and in that. He was able, in fact, to outline the morbid growth within, as if the skull and the scalp had been transparent. His conclusion was communicated to the patient, and a strong opinion was expressed that the only hope of recovery lay in an immediate operation. But to this the patient not unnaturally demurred ;

being a cautious Scotchman, he did not see why for some twitchings in his hand he should have a hole bored in his head, and so he left the hospital, declining further assistance of physicians of such heroic tendencies.

On returning from his holiday in the end of September, Professor Ferrier was called to a suburb of London in consultation on a patient whom he at once recognised as the man whom he had examined at the hospital in the summer, but greatly changed. He lay now in a state of coma, from which it was impossible to rouse him, breathing heavily, and, indeed, at the point of death. His situation was desperate, and although with little hope of affording relief, Professor Ferrier offered his wife to give it him if he chose to avail himself of the small chance which an operation still held out, now that the tumour had apparently grown greatly and was compressing all the nerve centres. The wife eagerly embraced the offer, and the patient was at once conveyed to the National Hospital on a litter, where Mr. Victor Horsley operated under the direction of Prof. Ferrier. Much surgical courage and scientific faith were necessary to such an operation. Nothing, be it remembered, was visible externally. The scalp was healthy and so was the skull, and the membranes within were unchanged, and it was only when, in obedience to Ferrier's unflinching conviction, the substance of the brain itself was cut into, that the tumour rose into view exactly in the situation predicted. Incredible though it might seem, it was absolutely true that a tumour the size of a goose's egg, and weighing 4 oz., was removed from the man's brain. He (the lecturer) saw the man two months after the operation, when he was intelligent and cheerful, able to carry on his correspondence; thinking of returning to business, and full of gratitude to the medical men who had, as he knew, snatched him from the very brink of the grave.

Several other cases of a similar character had now occurred, and it was clear that new vistas of hopefulness and relief, at least from excruciating torture, if not of complete recovery, were being opened up to sufferers from brain disease by these wonderful discoveries which had enabled them to localize a large number of motor centres in the middle region of the brain. But they would recollect that he had mentioned that there were large regions of the brain electrization which did not produce any movements. These regions it might therefore be inferred were not motor centres, and were not concerned with powers of mind giving obvious outward manifestations when active. What, then, were the functions of these parts? A clue to the functions of one of them, the back

region of the brain, or occipital lobe, was afforded when Ferrier observed that on the stimulation of a convolution connected with it there were rolling of the eyeballs, movements of the head to the opposite side, and contraction of the pupils. This suggested that the region was in some way connected with vision—a supposition which was confirmed. A whole series of observations had been necessary to establish the truth that each eye was connected with both sides of the brain; that when the region on one side of the brain was removed, the other side, by compensation, took up its functions and supplied its place; and that it was only when the whole occipital lobe and angular gyrus attached to it were removed on both sides of the brain that complete and permanent blindness was induced. And as in the case of the visual, so in that of the auditory centre; and it had been demonstrated that taste and smell were localized at the lower region of the brain—a localization which explained the long-known and curious fact that a blow at the top of the head often caused loss of these centres, the effect of the injury being due to what was called the counter-stroke at the base of the brain. And in the same way it had been demonstrated that the common sensibility of the skin, the sensibility to pain and to temperature, tactile sensibility, and muscular sensibility, by which we appreciated weight and resistance, were localized on the centre and lower aspect of each hemisphere. They had thus succeeded in finding a local habitation in the brain for all the special senses, as well as for all the motor processes of which we were capable; and we had yet a large and obviously important region of that organ unaccounted for, a region that was very largely developed in man—the pre-frontal lobes.

The inference as to the functions of these frontal lobes that was at present most probable was, that they consisted of attention, cognitions, and emotions corresponding to our highest intellectual powers. Having succeeded in localizing in a general way certain functions in each region of the brain, they would readily perceive that the relative development of those regions, or the balance of parts in the brain, must be an important factor in the mental constitution. Long heads and broad heads are probably very differently endowed with sense and knowledge. If in any brain the convolutions were numerous, and the grey matter was deep at the seat of one of the special senses, such as vision, they would expect not only acuteness and discrimination of the sense, but fertility in all those ideas of which the impressions

were the essential element. If in any brain convolitional complexity and depth of grey matter corresponded with the motor area, they would expect not only vigour but mathematical or engineering ability, mechanical contrivance, and those aptitudes and gifts in which motor ideas played a chief part. And if in any brain the folds were amplest and most broken up, and carried most grey matter in the frontal lobes, there would be the power of concentrated attention, reflective capacity, and strength of will. This new phrenology was as yet in its infancy, and supplied only vague hints ; but they might fairly anticipate that before long, it would furnish some definite and trustworthy indications.

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### PHRENOLOGY.\*

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KNOWLEDGE of self is undoubtedly the highest and most important knowledge which we can have, because it shows us our duty in its widest and most perfect sense, and enables us to fulfil our duties in all spheres in a way which would be otherwise impossible. Duty to God, duty to the world and all things connected therewith, and duty to ourselves, is contained in knowledge of self. But how are we to acquire that knowledge? By phrenology and physiology. The reason why so little comparatively is known of mind is, that it had been studied wrongly till Dr. Gall discovered phrenology. We should think it strange, indeed, if a person who desired to become acquainted with the heavens, sat in a study merely thinking instead of gazing at the stars, etc. No progress could be made by such a method ; observation is the means, and the only means, by which we may know man. Upon this phrenology is based ; it is a science of hard and dry facts ; hence it has stood firm against all attacks, and will live for ever whilst skilfully woven theories will die and be forgotten. Phrenology sees mind only as manifested by its instrument, the brain. There are as many organs of the brain as there are faculties of the mind. Size of organs, the temperaments, health of individual and quality of brain manifest power.

Each faculty and organ has its own function, and deficiency of organ shows deficiency of faculty. There are only a few who will not admit that the brain is the organ of mind, and they have as much power in the direction of the thought of the day as those who lived in the dark ages.

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\* A paper read before the British Phrenological Association, January, 1887.

There are many, however, who, whilst believing in the brain as the organ of mind, do not believe that it consists of a congeries of organs. Facts are against their fond belief. Others are more advanced, and believe that various parts of the cerebrum serve for special purposes, but do not believe in the location of the organs. Professor Huxley says ("Elementary Lessons in Physiology," Lesson xi. page 269) "There can be no doubt that the cerebral hemispheres are the seat of powers essential to the production of those phenomena which we term intelligence and will; but there is no satisfactory proof, at present, that the manifestation of any particular kind of mental faculty is especially allotted to or connected with the activity of any particular region of the cerebral hemispheres."

If Professor Huxley had directed his fine perceptive powers to the shape of the brain as seen by the skull, he would not have written the above. A superficial observer of heads could easily refute such a statement.

Is the head of the religious character like that of a scoffer at holy things? Is the head of the philanthropist of the same shape as the man who lives for himself alone, or the idiot as that of the intelligent? Everyone says no, a thousand times. The great ease by which a person may acquire knowledge or proficiency in one direction, and the difficulty which the same person may have in mastering even the rudiments of knowledge in another direction proves the truth of phrenology. Size with quality, etc., being a measure of power, is equally true and discernable; size of brain gives influence and a force of character. Where there is size and quality there is power—a spirit-power which may be felt. At religious, political, or other meetings where there may be several speakers, this is clearly proven; one speaker may be clever, have plenty to say, and use appropriate language, but he has a small chest, thin neck, a head about twenty-one inches in circumference, and there is no influence—no hold upon the people. This is felt and seen in the listlessness of the audience and general lack of attention.

The next speaker may have a large head, good chest and neck (like Joseph Arch) and we then see all giving attention. They are held—a magnetic influence goes out from the large brain. If we visit Sabbath-schools we find this law forcibly manifested; the superintendent who has power—command over the lads—has a head of good size, and they feel him to be a power in their midst; whilst the small-headed superintendent has little or no control of even

a large class of juveniles. Leaders of gangs of roughs, as well as leaders of the refined, have large heads as well as the organs large needful for leadership in the particular sphere. Are they not small-headed and coarse-grained men who drift from the plough or other respectable vocations to driving pigs to a market-town? See for yourselves, and you will find the measurement varies from twenty to twenty-one and a half inches in circumference in those men. These facts "must be examined with open eyes and with the full candour of mind which great subjects demand, and which great subjects nobly repay." Truth is often imperceptibly imbibed and propagated, and phrenology is no exception. A well-known author in a book upon "The Allmends of Switzerland," teaches the doctrine of character seen through Form and Size. Speaking of an extortionate youth, he says: "This youth, small-headed, hatchet-faced, low-browed, with small cold grey eyes, meagre bony nose, and bloodless lips, would have been as bad anywhere else: nature had gone wrong with him in his original composition, and had denied him all human feeling except that for a franc."

An exceedingly important measure of power is that of the temperaments, and character cannot be estimated without it. Temperament "is a state of the body depending upon certain combinations of its various systems of organs and certain functional conditions affecting them." The best classification of the temperaments is that by Professors O. S. and L. N. Fowler, corresponding to the three grand systems of organs. The motive-temperament includes the framework of the body, bones, muscles, ligaments. When it predominates we see somewhat irregular features, prominent nose, large teeth, and dark hair. The executive portion of the brain is greatly influenced by this temperament: the organs of Destructiveness, Firmness, Combaticiveness, and also the perceptive organs are generally active. Fondness for physical exercise, hard work, endurance, strength of constitution, are noted characteristics. As speakers they are somewhat hard and severe, and lack the mellowness of the vital temperament. The vital temperament embraces the internal organs, which generate life-force—the lungs, heart, liver, etc.; this is accompanied by a pleasant look, round face, well-set neck, large chest, and general plumpness. Phrenologically, the animal propensities are active, giving enjoyment of the life that now is, company, good food, amusement. This type is best seen in the Eastern counties, and especially amongst the women—but more of the light type than the dark one. A large number of people in the Methodist body have a pre-



dominance of this temperament, whilst in the strict Baptists we see more of the motive temperament—at least in the east of England.

The mental temperament has most to do with the brain and nerves; and where it is strongest we see clearness of skin, in most cases thin, light, soft hair, comparatively large brain, clear eyes and voice, small bones and muscles, quickness of thought and feeling, and, phrenologically, a predominance of intellect and moral sentiments over the other portions of the brain. Everyone has a small degree of each of the temperaments; true greatness, however, is only to be obtained by a good degree of each of the temperaments. The quickness of the mental temperament requires to be checked by the plodding motive temperament to give strength and continued working-power, and to be well mellowed and warmed by the enthusiastic free and easy vital temperament. Do we not see an approximation to balance of the temperaments in Swedenborg, Gladstone, Shakespeare? Through want of balance of the temperaments there are floods of sin, extremes of opinion one way or the other: asylums are filled to overflowing, and sinful tendencies handed down to others to cause misery and woe, bodily and mentally, to those who follow. It is not needful to speak of the structure of the brain and its marvellous adaptability for its work when in a healthy state, or of the beautiful covering—the skull; but briefly consider the organs of the brain.

We do not ask that phrenology should be received as true merely because any person—however great and good—may believe or teach it; neither are we afraid of defending it because persons eminent in certain branches resist it. “Truth is the expression of the Divine mind”; and we ask that phrenology may be verified by personal observation, or else by undoubted facts proved to be false. Neither ought we to be discouraged because the science is not so widely known as we should wish. Great truths—and there are degrees of truth—make their way silently but surely, and as they approach, error hides her face. It is so with phrenology. Convincing as the truth of it is, yet, if we think of the strange opinions which men hold, and of the ignorance abounding, and that these must be thrown away, and light must take the place of darkness when phrenology is received in all its truth, we have cause to rejoice at the great transformation, and not to be disheartened at the comparative slowness of the work.

*Groups of organs.*—Each faculty and organ need not be considered in detail, but some notice must necessarily

be taken of many of them, as man only approximates uniformity of character as he has every organ well developed and in active use. The domestic propensities have relation to life with our fellow-creatures especially. The duty of man is to rightly use every organ; for only in that way can duty to God, duty to the world, and to self, be done. Amativeness loves the opposite sex, and sees virtues and graces, when unalloyed, which are not seen by any other faculty.

When Conjugality is active and strong, we have the lover, wife, or husband, who is constant and faithful. A lack of it is of serious import, and has made many a wretched home. Incidents of conjugal love are numerous and tender. A young woman was strongly in love with a young man who ill-deserved it. He entered the army; but she saved all the money she could whilst at service, and bought him out. They married. The devoted wife obtained only cruel treatment at the hand of her lord, which ended in illness and death. Conjugality, however, remained strong. The night before her death she would sit up to have tea with her husband, who had not a single kind word for her.

When we consider the beauty of Parental Love—seen in the majority of the animal kingdom as well as the human race—the care which it bestows upon the helpless young; the courage called forth by it, which nothing else calls forth, even to the death of the parent, we then see its marvellous power. The race could not be reared without it.

Individuals cannot thrive by isolation, nor perform their duties to others and themselves, without a feeling which draws soul to soul. Friendship enables us to live with, and to love, each other. It is a great element in progress, whether it be in religion, science, commerce, politics, or anything else. Nations, tribes, societies, could not exist without it.

A place of abode is needed for the use of all the social powers; and we have Inhabitiveness, which seeks a home to love, and to carry out the desires of the other faculties. Settledness is the result of this faculty.

The size of the domestic propensities is seen by the length and breadth of brain from the ear, backward.

As individuals, we have wants, and must look after self. For this we have the selfish propensities. We must have a love of life to exist in the midst of difficulty and trouble; and for this we have Vitativeness.

Courage to defend opinions, character, family, friends, home, country, and to attack vices, evils, wrongs, in their various places; and for this we have Combativeness. Soul, life, energy, force, is needful in difficulty, and in any achieve-

ment, and nature must be bent to man's will; hence Destructiveness.

The mind, to work well, must have a brain well sustained; the flesh, bones, muscles, nerves, etc., must grow in size and strength, and the blood must be replenished. Alimentiveness and Bibativeness answer for this purpose. As the seasons come round, the fruits of the earth must be gathered, and preserved for use. Economy and care is needful to provide for future want, and some amount of property ought to be possessed by every person. Acquisitiveness prompts us to do these things. Considering what life is, it is needful to have policy, reserve, secretiveness, in many respects, and control over the feelings and expressions. Secretiveness, therefore, is given us. These organs large give width of head, just above and around the ears.

The selfish sentiments, giving height to the crown of the head, are very necessary if we would do much in life for good. We may be very weak in some organs and yet be most useful to our generation. Imagine, however, any person deficient in Cautiousness—very narrow where the organ is located—and whatever the intellectual power, or the pursuit in life, the person may be ruined for want of the organ. Healthy ambition—Approbativeness rightly used—does much good, and without it what a state the world would be in. A curse of the worst kind when abused, it becomes a blessing of great value when under the influence of the intellectual faculties.

Self-value or Self-Esteem is exceedingly important, and ought to be much more cultivated than it is, even by proud Englishmen; for it would keep many from debasing themselves, and talents which are now hidden would be brought to light. If Firmness is small there is no steadfastness of purpose—ever shifting in opinions, purpose, plan, like a boat upon a troubled sea. Surely such are to be pitied!

The highest class of organs are the moral and religious; to work in the best way, however, they require an enlightened intellect. The religions of the past and many of the present are the outcome of these organs led by ignorance. What we want is a harmony of science and religion; for there must be a harmony if we cannot see it. This can only come by the enlightened intellect leading the moral and religious organs. Phrenology must not be made to fit in with systems of theology, for they are ever changing; we must not heed creeds, but our attention must be given to the use of the religious faculties. Height of head above the ears is seen in all persons with a large development of these organs.

Conscientiousness, the innate love of justice, truth, right, needs the intellect to discover these things. Hope, Faith, Veneration, and Benevolence also need perception and reason to guide them ; or Hope may be built upon a false foundation, Faith may trust mere phantasy, Veneration may reverence aristocracy and worthless objects, and Benevolence may aid the crafty and lazy. When these faculties are supported by good width of head and a good development of the other organs, what a power they are ! How noble is the character, how useful the person ! Sufferers for a good cause are thus sustained—through evil and through good report—the clouds are rifted and the sunlight is seen before ; the soul rests upon the Unseen and feels safe ; spirits bow and worship a Father of love, and run with swift feet to lift up the fallen ; to soothe the sufferer's soul ; to speak words of gentleness and of love ; to minister to the needy ; to banish slavery in all its forms ; to set free those who are bound. It is by such work that we see man as a true lord of creation—as an image and likeness of his Maker.

If Phrenology was applied in a religious sense we should soon see a marked difference in the lives of mankind. By some religious (?) people the activity of a single organ of the religious group is taken for pure religion. If Conscientiousness greatly predominates there is the rigid sectarian—chilling everybody as an iceberg—ever ready to condemn, but not to forgive ; if Benevolence, however, is much larger than the other organs, with a broadened intellect, there is a beautiful catholic spirit, and love and forbearance is the characteristic. When Veneration is the most influential the religion chiefly consists in forms, ceremony, prayer-meetings ; and with all this show there may be dishonesty, hard-heartedness, and a lack of vital religion. The shape of the head bears out all this ; and if any doubt it, let them observe the heads of religious people, and they will see it correct. The style of prayer is always in accordance with the phrenology and physiology of the person. Christian teachers are not generally aware of the enormous value of phrenology in this respect. For good representations of the moral and religious organs, see the portraits of Rev. H. Bonar, D.D., Rev. A. MacLaren, late Rev. E. Paxton Hood, late Dr. Samuel Birch, D.C., LL.D., the late Archbishop French, etc.

Closely allied in some respects to the moral group is the refining group. Frequently, people use their Ideality and Sublimity in worship instead of Veneration and Spirituality ; if the one leads to the other, well and good. It is, in a great measure, by these faculties that progress is made ; Con-

structiveness, for instance, builds ; Ideality makes it beautiful, and ever desires improvement ; Sublimity wants expansion ; Imitation copies nature, art, etc. ; whilst even Mirthfulness helps progress by seeing the ridiculous side of anything adhered to. To realize the use of the refining organs, think what the earth would be without flowers and the beauties which please in nature ; without poetry, without works of art, without fine buildings, without imagination.

*Intellectual powers.*—The intellect is the great light for every other part of the mind. With deficiency of intellect there is helplessness. Surely everyone will acknowledge that the intellectual powers are located in the forehead. The faculties are measured by the length from the ear and by width of forehead. We may sometimes see a large forehead, yet deficiency of power ; in such cases, the quality of brain is deficient and the mental temperament has no power. The cause may arise from drink in the parents, from marriage with relatives, and, in other cases, from the abuse of Amativeness. The skull, in such cases, is thick, no vibration is perceptible ; the hair is very rough, eyes very dull, and an unpleasant smell is emitted from the hair and skin ; others may lack intelligence—yet not wanting in size—through frequent fits. We see the work of the perceptive faculties and organs in all the sciences. All men noted for close observation of things, their qualities, changes, uses, etc., have a large brain in the perceptive region ; they deal with the present, and, by observation of the present, much is known of the past. This is particularly the case in geology. The perceptive faculties, by collecting fact, see how the earth was formed ; whilst the reflective, without the perceptive, could never come to any conclusion. Darwin, by his massive perceptive brain, startled the world by facts which before were either not noticed or only partially. The portraits of S. D. Waddy, M.P., Earl Dufferin, Rev. L. D. Bevan, LL.B., D.D., late Mr. Thomas Holloway, late Frank Buckland, and Dr. Richardson, show a large development of the perceptive organs ; no one could succeed in any science without a good development of them. Nature is the great book which must be studied in all its departments to see the power of God and to gain knowledge ; the perpectives enable us to do this. Statesmen should have a large development of them, as well as scientists, explorers, generals, practical inventors (for some inventors are not practical).

Without dwelling upon the literary organs of Eventuality, which remembers actions, events, past and present—Time

and Tune, which makes life sweet with music ; Language, the memory of words, the gift of speech—let us consider the reflective faculties and organs. These should take the facts gathered by the perceptives, and masticate them. When so working, facts become systems ; materials are, as it were, made into a building of use and beauty, and man is a thinking, cause-seeking, critical, planning being. Man is not simply to be a gazer—a collector—but a reasoner upon all matters of a material and immaterial nature. Tycho Brahe collected astronomical facts ; whilst Kepler deduced the laws of the planetary orbits from the observations of his predecessors. The reasoning faculties when acting with Veneration and Spirituality think of God, and endeavour to find out His nature ; this is what Swedenborg did, as well as many others—but he especially. The causes of all ills and what will remove them is sought by Causality ; complicated subjects, the depths of philosophy, and the subtleties connected therewith, are due to the reflectives. Superior as the power of these faculties is when working with the perceptives, yet without them they are nearly useless in actual life. Such people are mere dreamers, always planning something impossible to be carried out ; living in the past ; upon the thoughts of others ; knowing much of the opinions of bygone days ; but scarcely knowing as much as a child of the realities and everyday life of the present. Human Nature—Intuition—has a great deal to do with all the intellectual powers ; it takes facts, and sees truth relating to them—the best thing to be done according to circumstances—and it detects any false premises which Comparison may draw from facts ; besides having impressions of truth and character, which come neither by observation nor reason, but are instantaneous. In judging of the size of the various organs, we must not be led by the aspect of the surface of the skull ; this is what many people do, and they make no headway in the study of practical phrenology. How should they by such a method ? One might just as well try to give the measurement of a room by observing the evenness, or otherwise, of the outside walls ! All measurement must be taken from the opening of the ear to the surface ; length, backward, upward, forward, and width for the organs located in the sides. Hence there may be a retreating forehead, yet large reflectives ; and the skull may be even in all its parts, but still a large development of the organs.

Of the uses of phrenology it need only be said, that in all kinds of education it must be of the highest value. The social circle would be tenfold happier were its doctrines

taught and practised ; husbands and wives would understand each other—where now, unhappily, they do not—and parents would know how to train their children for the life before them, by rightly educating all the faculties. The selfish propensities and selfish sentiments, which now cause so much sin and misery, could be guided so as to be most useful ; the moral powers would no longer cause the sectarian hatred and bigotry which now exists in religious circles to a great extent ; youths and maidens would be placed in their rightful positions in life instead of being worse than slaves through being put to callings which they hate, because not adapted for ; statesmen would better understand those of an opposite party ; and candidates could be selected for members of parliament, who would serve the country and seek the welfare of all. England would then be truly great. Character could be greatly modified so that the good would increase and evil decrease ; all persons would know their great responsibilities according to their natural capacities and opportunities, and realize cause and effect in the life of humanity, as well as in other things. The body and every portion of the mind would be duly cared for and the laws of nature obeyed, so that sickness and early death would no longer be looked upon as the pleasure of the Almighty, but as the effect of broken laws, physical and moral ; countries would not be heavily taxed to keep up standing armies and to make engines of destruction ; to commit murder by wholesale, merely to please Destructiveness, Combativeness, Acquisitiveness, Self-Esteem, and Approbativeness ; but men would learn to be brothers ; to be peaceful, the one with the other ; so that the angel's song, "Peace on earth, good will towards men," might be a reality ; and Christian precepts, as taught by the Saviour, would be active realities instead of dead letters. Man, by phrenology, is rightly measured : by the fashion we are measured ; by our dress ; by our money, or lack of it ; by houses we live in ; by property in its various forms, or want of it ; by our vocations ; and whilst the honest labourer is scorned and looked upon as inferior, the lord, who is a libertine and disgrace to humanity, has homage paid him at every step. We measure men by the Mind, which is the man ; though he be naked, or ragged, or penniless, we see what he is and we love him, and we have no respect of persons. Which measurement is the best—the false or the true ? Let us keep to the true, and ever think of this : "Arise, let us go forward."—CHARLES WILLIAM ABLETT.

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## LONGEVITY.

HOW LONG CAN A MAN LIVE ON THE EARTH UNDER THE  
REIGN OF NATURAL LAW ?

## PART II.

SINCE God is not unjust and partial in governing the world, and life, according to the before-named statistics, in many instances, has been prolonged to one and two centuries, and even more, it becomes an interesting inquiry to know by what means the great masses of mankind might be able, under the reigning law, to attain to these lengthened periods of life. The laws of nature are certain in their results: if obeyed, length of life will result according to their measure of obedience; if violated, man, it is said, "shall not live out half his days."

We propose to point out some of the means which, if conscientiously and perseveringly followed, would enable any man, or woman, to live at least a hundred years. Ignorance, perhaps, will not believe it; and Indolence, her child, would die rather than be at any trouble about it. Let people of this stamp pay the penalty, and die off in their "teens;" as the fate of such will be, as others have been, perhaps to become the fifth wife of a man scarcely 50 years of age.

It will be found upon taking a survey, that the human body may be divided into three great divisions, viz.:—(1) the cerebro-spinal and ganglionic nervous systems; (2) the chest, containing the heart and the lungs; and (3) the trunk, containing the organs of reparation and reproduction. Analyse man as we may, this is all we can make of him. All his infinitely varied pursuits, occupations, and excitements fall into one or other of these divisions; and all the impulses and stimuli of his actions owe their origin to one or other of the organs contained in them. On their harmony with each other depends the continuance and duration of life.

The first thing to which attention is directed, as one of the means to be observed in order to attain the age of 100 years, is the position of the body. Uncivilized man manifests these elegances of form to perfection—being natural to him. Civilization seems to unstring the frame, so that fine, dignified attitudes and elegant positions become a thing of art and of culture, rather than the unsought and spontaneous outcome of natural movement.

1st. Physical Position. A fine carriage of head and neck is the first step to health of body. The neck, especially with ladies, should rise gracefully from between the shoulders, "like a



tower of ivory ;” the shoulder-blades lying flat against the back of the chest, beside the spine ; and the bust—naturally of a triangular form—should have as long a base-line as possible from shoulder to shoulder ; the small part of the waist being the apex of this triangle. The body should be so poised that the weight of the shoulders, arms, and hands, may fall behind, as this position tends to lift up the breast-bone, and, consequently, to enlarge the breathing capacity of the chest.

2nd. Avoid postures also that would throw weight on the chest. Sit erect in your chair and square in front of your work. When standing, do so on both feet, and not on one foot only, as the latter habit tends to produce deformity of hip, brings about curvature of the spine, and often destroys the symmetry of the whole body.

3rd. Even in bed it is better for the young and people of spare habit to lie straight, and on the back as much as possible, with the head as low as the shoulders, and without a pillow, or at least with a small one. Fleishy men and women with short necks may have their heads raised a little, as this position will cause the blood to enter the head with greater difficulty, and also to leave it more easily.

4th. Since a noble and perfect chest is a grand factor in good health, the lungs must be well expanded by exercise. Every air-cell should be well opened by a special and physiologic mode of breathing, and this, too, several times a day. The chest being a basket of bones, the bottom of it should be lifted out, and the contents not crowded, by a bad position, towards the backbone. To form a fine chest, breathe properly, *i.e.*, carry the person well and uprightly. “*Incedo regina.*” Breathe scientifically : but few persons know how to do it. Many ladies suppress their breathing, especially if looked at intently by the opposite sex. Some think it elegant and delicate to take short, quick breaths, and to inflate only half their lungs. No habit could be more fatal to health and beauty. Remember, the lungs are flexible in structure, and may be stretched to double their ordinary size with safety. Breathe deeply if you wish to have a fine chest, and to secure a perfect immunity from consumption. To breathe in order to secure longer life, place yourself in an erect position, your chest thrown back, and shoulders entirely off the chest ; next, suck in all the air you can, so as to fill the chest to the very bottom of it ; hold your breath and throw your arms and shoulders behind you as if you were going to throw them away. When you can hold your breath no longer, let the air come gradually from a small aperture in the lips till the chest

is once more empty. Repeat this inflation and emptying process as often as you please. This healthy mode of breathing can be followed along the road, in the fields, or in any garden spot where the air is pure. In three months any person may enlarge the chest six inches; and by having inhaled such large extra additions of oxygen, may add seven years to his life. Well and truly did the ancients say that air was "*Pabulum vitæ*"—the food of life.

5th. We should keep the skin, with its drain pipes of 26 miles, in high functional activity. In your toilet use dry friction; followed by a wet rub down, with dry friction, and this every day. A mere regular sponge over the whole person with cold or tepid water, every morning—which could be done in two minutes—would be of incalculable benefit. Once a week, take a hot foot-bath of half an hour's duration, keeping the temperature up all the time, having previously thrown in the water two table-spoonfuls of carbonate of soda with three of common salt. The bath taken regularly will remove all corns and callosities, and keep the feet in fine walking condition.

6th. The stomach is the kitchen, or cook-shop of the system. In it is elaborated that which supplies the waste of the system. Every variety of food is tolerated, but not to excess. Its capability of work is marvellous. In 50 years it digests and passes off  $69\frac{1}{2}$  tons of liquid and solid food. It is abused beyond measure by everybody; and, no wonder, in the end, permanent dyspepsia sets in, with all its attendant train of evils. The treatment of this organ by gluttony and drink prevents millions from attaining to a tolerable old age, to say nothing of reaching the 100th year. The poet said truly, "Do not dig your grave with your teeth;" nor let in the waters of Lethe, we may add, if you intend to sail with comfort into the haven of longevity. The supply of food should be equal to the waste;—no more. "Eat to live, and not live to eat." In this matter, as in everything else, "Take the middle of the road; for on either side there is a precipice." Whatever your sins of commission or omission may be, do not forget the advice of the great Stahl; to drink a tumbler of cold water night and morning, with a pinch of salt dissolved in it.

7th. Man is formed for exercise. He has 474 muscles and 247 bones, given purposely for motion and physical enjoyment. To loll on couches amid perfumes, and the sounds of music is not the path to longevity. Take exercise in pure air and live: mope about, without aim or object, and die. There are various kinds of exercises, as jumping with the rope, dancing, calisthenic, kinesepathic, gymnastic, with many others. These,

if kept within the bounds of moderation and on this side of fatigue, are conducive to health. He who wishes to enjoy a long and healthy life must bring all parts of the body more or less into daily active exercise.

“ By ceaseless action, all that is, subsists ;  
 Constant rotation of the unwearied wheel  
 That nature rides upon maintains her health,  
 Her beauty, her fertility. She dreads an instant's pause,  
 And lives but while she moves.”

8th. Sleep is really one of the appetites. It allows those organs which repair the waste and exhaustion of the body time to restore their functions. Hence, in sleep the limbs, the senses, the large brain, and to some extent the whole of the nervous system recuperate their energies for fresh work. But the involuntary organs, having their source of energy from the cerebellum, never sleep, viz., the heart, the lungs, the stomach, bowels, kidneys, skin, liver, and the appendages of these different parts. From the first pulsation of the heart in gestation to the last throb in life there is no stop or rest. Hence the importance of perfect sleep to the other organs of the system. Whatever tends to repose will lengthen life. Whenever possible, sleep with the head towards the north, or slightly north-east. Late suppers not only shorten life, but often prematurely kill. No food of any kind should be taken later than seven p.m. Rest is as essential to long life as exercise. The two complement each other. The loss of sleep and the dissipation of late hours shorten life. Avoid, then, every habit that would tend to interfere with the attainment of longevity.

9th. The brain is the organ of the mind ; but in early life its function is required more for physical health than for spiritual manifestations. To call it into action, but not too soon, is healthful ; but to overtask it is not only injurious to itself but it is detrimental to the well-being of the entire system. Care is required. Students have often fallen a sacrifice to brain fag. Owing to the mania for educational examinations at the present time, there is great danger in inducing cerebral diseases, causing thereby shortness of life, perhaps insanity, or in cases of non-success in study, even of suicide itself. As matters are now conducted, it is quite possible to have an excellent knowledge of a subject and not be able to answer the questions given out. Successful examination is not a test of knowledge, but of a happy system of cram ; and to succeed it must be from a certain book, and to be able to answer a certain peculiarly concocted kind of question. A man may know well a subject from another

good text-book, and yet appear a positive fool when examined in that from which the questions are taken. The folly of these sham tests of knowledge is becoming better known; and people with strong memories merely, but with little grasp of intellect, will not always have the facility of passing the examination Boards. No one should injure his brain in early life by getting up these parrot-memory examinations. They are, as now conducted, no real test of sound, wholesome scholarship. The questions are specially prepared to show off the examiner's own profundity in his special line of study rather than to develop the knowledge of the candidate under examination. To exercise the different organs of the brain on their related subjects is healthy; but to call into action a few intellectual organs and work them into a very cerebral fury of exhausting excitement is folly in the extreme. The examination mania, if not checked, will send hundreds of young people to an early grave; and even those who survive the ordeal will only have a short life before them. Use your brains rationally, do not stimulate them unduly either to gratify your own vanity or that of your friends. Solid, well-ground-in knowledge will be useful for a life; but that ephemeral slipshod-of-a-thing got up merely to pass an examination will pass away like the mist on the mountain side in the presence of summer's sun.

10th. A calm and contented mind, and an unruffled temper, under trying circumstances, tend very greatly to longevity. The virtues are the friends of a long life; the vices are its enemies. There can be no doubt that the constant exercise of kindness, goodwill, hope, reverence, honesty, and love will add years to a man's life; while the practice of anger, jealousy, envy, hatred, and remorse, will greatly shorten it. Economy, industry, temperance, and sobriety are adapted to the well-being of the system; where prodigality, indolence, and gluttony rust the organs, and contribute not a little to the curtailment of life. Every triumph over vice strengthens virtue; every virtue practised, contributes to confer immunity from disease; and hence, as Addison says, "Virtue and vice are as opposite to each other as light and darkness; that ennobles the mind, this debases;" the one leads to length of days, the other hurries its victim to an early grave.

In conclusion, we have endeavoured to adduce ample proof that man has lived in modern times to 150, and even longer than 200 years; and what man has done, man, in countless numbers, may do again under the reign of organic law. We mentioned also some of the measures to be adopted for the attainment of so desirable an object. We urged that sym-

metry of the whole person, as well as of certain parts of the body, was of the utmost importance; that the bust should be full and free, the back straight, the waist untrammelled, the step elastic, and the diet simple, wholesome, and varied if health is to be secured. We next adverted to the stomach and its function; the lungs and their action; the secreting organs and their imperious necessities; to sleep and its requirements; exercise and its influences; clothing and its uses; the brain and its abuses; examinations and their one-sidedness; and calmness of mind with its consoling and soothing tendencies. These were in turn considered as important factors towards the attainment of a long and happy life if rigidly and perseveringly followed out.

Those glorious old men and caddy and chatty old dames, who seem to be measuring the roll of ages by the yard-wand of Time, might not have known and be guided by what has here been suggested in order to arrive at an advanced old age; yet, one thing they knew, and their lives have been a demonstration of it, viz., that moderation is the golden rule of life. They had an inward consciousness that "to be temperate in all things" would carry any and almost every man far beyond the 100th milestone on the great high road of life that all must travel, and they resolutely acted up to it. Throughout a long, and, in some cases, a very long life, these aged and worthy pilgrims turned neither to the right hand nor to the left, but keeping ever and anon to the middle of the road, they avoided falling into the pitfalls of excess into which millions fell who were treading along with them the same pathway of life, but who, unfortunately, were unable to resist its temptations and its allurements.

SAMUEL EADON, M.A., M.D.

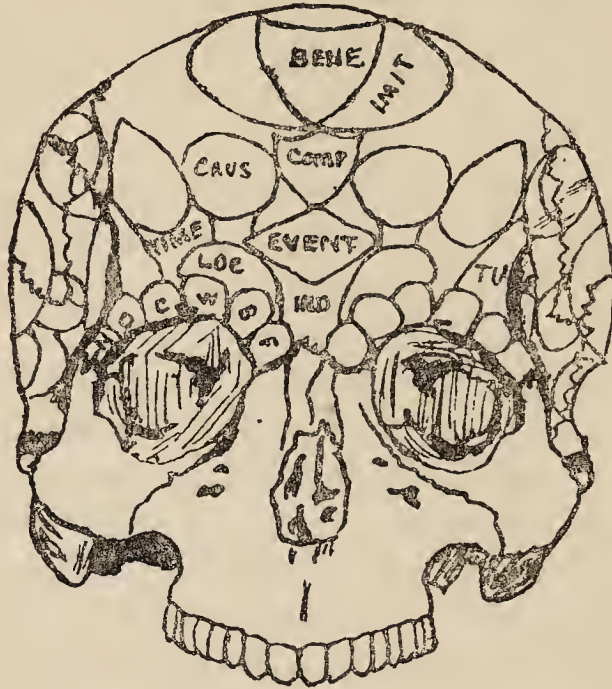
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## SUGGESTIONS TO PHRENOLOGICAL OBSERVERS ON THE DISCOVERY AND LOCATION OF MENTAL ORGANS.

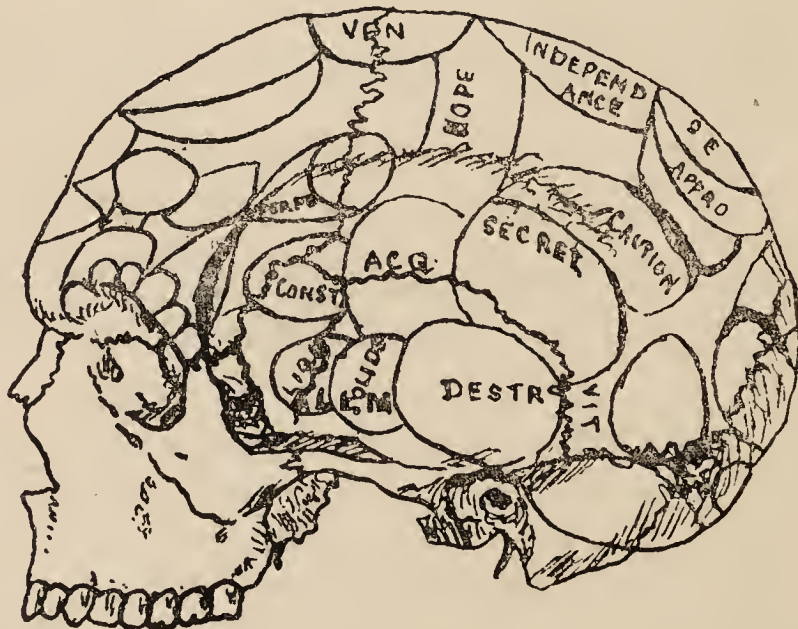
HAVING for some time noticed the peculiar opposition which exists between the functions of parts of the brain which are situated next each other, and thinking some of these ideas may be of interest to others, and incite to investigation and discovery, I lay them before the readers of the PHRENOLOGICAL MAGAZINE.

I observed the function of Comparison in reasoning to be inductive, but that of Causality to be deductive; the function of Self-Esteem to set value on the opinions of one's self, while that of Approbativeness to desire the good opinion and

applause of others; the function of Firmness to be self-will and love of independence, while that of Veneration to be the disposition to obedience. These facts led me to ask if other organs adjoining each other show similar antagonisms. On examination, I found Amativeness, unrestrained, to give



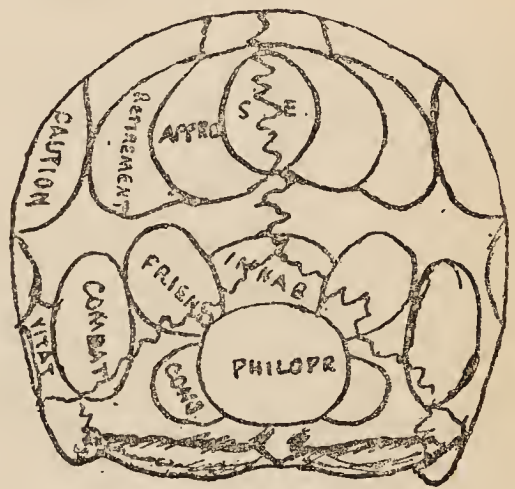
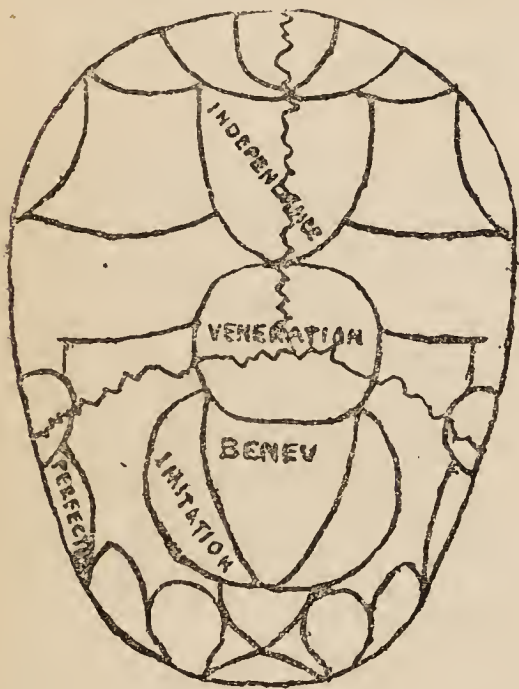
promiscuous physical love, but Conjugality, platonic, faithful love. Combativeness, in the lower part, giving the disposition to attack; in the upper, to self-defence. Combativeness, as an organ, shows its function in courage, but the organ of Caution gives fear. The back part of Destructiveness is the organ of Extermination; but just behind it is Vitativeness, which



gives a clinging to life, and, with the aid of Benevolence, stimulates men to study the "healing art." Causality gives originality, but Imitation copies from the pattern. Causality desires to investigate, to find the reason, and is a strong element in doubt; Spirituality takes things on faith, which,

to the investigator, seem unworthy of a reflecting being to accept. Comparison analyses, but the inner part of Causality synthesises to obtain the all-pervading law. The fore part of Ideality makes us conscious of the perfect—of the harmonious and beautiful arrangement which parts should have to each other; but there is an organ just in front of this which gives the sense of the grotesque, and disposes to caricature; which distorts words, forms, thoughts, etc., to make its object ridiculous. The perceptives are related to the external world, and delight in the physical; but the love of metaphysics is given by the reflectives. There are many other equally, and perhaps more, striking antagonisms which I could mention.

On reading "Heads and Faces," by Sizer and Drayton,



on page 46, I was interested with the diagram which shows motor centres in a monkey's brain. The centre marked No. 9 is said to subserve the opening of the mouth with protrusion of the tongue, while No. 10, next it, gives retraction to the tongue; also one of the centres marked No. 13 has the office of causing the eyes to move upward, while another, next it, causes them to move downward. I have not read Dr. Ferrier's work, from which the illustration was originally taken, but these facts seem to accord with my idea.

Dr. Redfield, the physiognomist, in his work, places the index of Concealment next that of Confiding; Attack next to Defence; Meanness opposite Magnanimity; Cheerfulness next to Sadness; Travel next to Love of Home. These are but a few out of the coincidences.

In Morgan's phrenological work I noticed organs which he had admitted, placed in similar relative positions—Mirth-

fulness next to Gravity ; Gravity next to Gayness ; Gayness next to Awe.

Dr. Donovan, in his "Phrenology," page 116, suggests that an organ exists between Secretiveness and Friendship which gives the desire to confide, and may be called Communicativeness.

I may direct attention to the large space which exists between the organ of Approbativeness and the centre of ossification of the parietal bone. I do not believe Caution occupies the whole of this space, and, from several observations I have made, this portion of the brain appears to give the retiring disposition, and shows itself in the child that plays much by itself ; in the boy that habitually wanders alone in search of amusement or adventure ; in the student that burns the midnight oil in solitary study. The lines—

" O solitude ! where are the charms  
That sages have seen in thy face ?"—

convey somewhat of the thought. It is a strong point in the bashful character, and I have observed, where Caution and Approbativeness make a broad, full outline at the back of the head (similar to the form of large Secretiveness filling out between Caution and Destructiveness), that the individual is inclined to be bashful and retiring, and not disposed towards gregariousness, which so strongly marks the lover of parties and public entertainments. I have thought the term, "love of solitude," would designate it ; but yet it seems hardly complete in its definition of the function : perhaps "love of retirement" may be more appropriate.

Another point occurs to me—the nomadic character does not always appear to arise from the desire to see new places. May there not be an organ near Inhabitiveness giving the inclination to change of abode ? This disposition may be noticed in persons who are not content with dwelling in one house long at a time ; and when in a house, frequently change their sleeping apartment.

Mr. L. N. Fowler marks a spot in the bust, Repose, and associates it with sleep. I am strongly of opinion that there is an organ which controls sleep as well as one controlling watchfulness, and am inclined, from a theoretic point of view, to locate the organ about the same position, believing the back part of Caution has a great share in making the wide-awake character.

Mr. O. S. Fowler admits a faculty which gives the love of the infant to the parent, and calls the organ Filial Love. Its situation is placed next to, and outside of, Parental Love.

There are many points in the teachings of phrenologists



which appear to go against the conclusion that there is a law pervading the structure of the brain by which one organ is held in check by an organ directly contiguous to it; and there is much to be said for the idea, as I have shown in this short essay.

I have ventured to throw out these hints that phrenologists in general may turn their attention to what appears to me to be a hopeful field for discovery of organs as well as for providing the means of giving a more exact method of defining function to parts already located.

The illustrations accompanying are drawn from personal observation of the shape and location of the organs on the cranium.

RICHARD HALL.

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## BRITISH PHRENOLOGICAL ASSOCIATION.

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THE monthly General Meeting of the Association was held at the Memorial Hall, Farringdon Street, on Tuesday, 8th March, at 7.30 p.m. In the absence of the President (Mr. L. N. Fowler), Mr. Webb, vice-President, took the Chair.

The minutes having been read and confirmed, the Rules, as amended in Council, were brought up for confirmation.

The limit of three vice-presidents, under Article IV., fixed at the last meeting, was considered too small, and the names of Messrs. Story and Donovan were added. To Bye-law VII., the words, "That Certificates may be granted *Honoris Causa*," were added; and Mr. Morrell moved, and Mr. A. J. Smith seconded, that the Rule, as amended, should stand.

In Bye-law X., the date, "29th September, 1887," was substituted for "31st March"; and in a proposition by Mr. A. J. Smith, seconded by Mr. Dillon, Bye-law XI. was struck out, and the following substituted: "Members shall be entitled to introduce friends at any General Meeting, who shall, by permission of the Chairman, be allowed to speak, but not to vote." Mr. A. Hubert, of Tynemouth, a candidate for the Certificate of the Association, then read a paper, the subject of which was—"A Discussion on the Objections to Phrenology."

In dealing with the subject, he said that a great deal of prejudice and ignorance were shown on the part of objectors; an honest study of phrenology removed objections to it. He also quoted extracts from several papers, and showed the want of grasp of the subject displayed by many.

A long discussion ensued, in which Miss Oppenheim,

Messrs. Hollander, Morrell, Dillon, Warren, and Webb, took part.

Mr. A. J. Smith, in proposing a vote of thanks, said, that in meeting objectors to the science, his advice was, "take off your hat," giving a phrenologist an opportunity of judging of the man's character, and of dealing with him according to his individual bent. Mr. Donovan, in seconding, said he always started with three questions—firstly, Are the mental faculties innate? secondly, Is the brain the organ of the mind? thirdly, Is the brain a single or compound organ?

Of course, a denial of these questions put discussion out of the question.

Mr. A. Hubert replied to the criticisms in his paper, and expressed his appreciation of the vote of thanks passed.

Mr. Dillon then proposed, and Mr. A. J. Smith seconded, "That this meeting recommends the granting of the Certificate of the Association, by the Council, to Mr. A. Hubert."

Mr. Morrell proposed that, in recognition of the good work done, and the acknowledged position held, in phrenology, of the following members of the Association, the Council should ask their acceptance of the Certificate of the Association, *Honoris Causa.*: Messrs. Fowler, Craig, Story, Webb, Donovan, Hawkyard, Burns, Morgan, Doss, and Miss Jessie Fowler.

Mr. Dillon agreed with the proposition, and would be glad to second it.

Mr. Warren proposed that a portion of the PHRENOLOGICAL MAGAZINE should be engaged for advertisements of the doings of the Association, so that members would be able to see what was going on, and obtain dates of meetings, etc. Mr. Dillon seconded. Mr. Morrell thought that it would be a graceful act of the meeting to advise the sending of a letter of sympathy to the widow of the late Rev. Henry Ward Beecher, it being well known that he took an interest in phrenology in his lifetime.

A vote of thanks to the Chairman concluded the proceedings.

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## NOTES ON THE WOMAN BERRY.

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THE portrait before us, sent by a correspondent, is interesting from the point of view, both of phrenology and physiognomy. To take it phrenologically first, although the frizzed-up hair stands in the way of an accurate judgment, it is evident that the upper part of the head—that is, that part in which the moral organs are situate, is small, and altogether inadequate to balance the lower and animal propensities. The

perceptive range of faculties, with the appetites and self-defensive properties is large; but above them the head shelves off. As our correspondent observes, it is a good type of Mr. Bridge's murderous angle. A horizontal line drawn from the orifice of the ear to the nose forms a very large angle, with one drawn from the same point to the outer corner of the supra-orbital ridge; and that is what constitutes Mr. Bridge's angle of homicidal depravity.

Physiognomically, the face of Berry presents as hard a type as could well be found. There is hardly a redeeming feature, unless it be the almost romantic passion of which she was capable—if that could be a redeeming feature which does the reverse of redeem. Because such a nature is capable of loving another to distraction for a time, and then selling his (or her) body for a price. It is the Judas type—the chin has the charm and fondness of a dove, the eye and nose the cruelty of the hawk. It is a cold, hard eye, that could kindle to fierceness, but not to pity. The nose is sharp and vindictive; the mouth and lips partake of the passion of the chin and the withering rapacity of the eye. They indicate warmth of emotion, or, more accurately, passion; but it is a transient and fleeting passion, under which lurks a restless, bitter, and undying jealousy. She would hate while she loved.

There is no home-feeling about the mouth, no tenderness. It indicates a love of knocking about; of coarse gratification, no settledness of purpose, but great hardness of will. The mouth and cheeks together indicate great power of dissimulation. The woman was an actor in the worst sense; and those lips could lie, and those hard cold eyes betray no sign. The face shows no token of pity, of compassion, of generosity, of hospitality, of gratitude, of aspiration, of devotion,—only appetite and passion, and a tough grip on life that would have held on to grim old age—but for the rope.

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## Hygienic and Home Department.

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### TWO WAYS.

SCHOOL doors will open, school bells will ring, pencils will be sharpened, satchels taken from the nail, dusted, and contents examined, before the familiar walks to the schoolhouse begin.

This week begins another school year. How differently the scholars will begin it! Here comes one with lagging steps, the books carried listlessly by the strap, which only

just holds them together ; a hat is pulled down over the frowning forehead. He crosses the sill of the schoolroom door with dragging gait, and sinks into his seat with frowning indifference. Does it need a prophet to tell how the year will close with this boy? Not at all. He will do as little work as possible ; his average will be very low ; he will make no record that will reflect credit on either himself or his school.

Now another scholar comes up the street. His books are carefully strapped, and held tightly under his arm. His hat sits squarely on his head, and he whistles gaily, as he walks down street, an air from the "Mikado." He crosses the door-sill with a noisy "Good-morning," shakes hands with the teacher, greets his seat-mate with a clap on the shoulder, and through the whole room sheds a spirit of good-fellowship and welcome to the new school year. A prophet will tell you that here is a boy who loves play, but who loves work. He'll do his best to be first, will be a leader among the fellows, and mothers will have comfortable thoughts about their boys when he is their companion. He is not perfect by any means, but his fun is honest fun, never sly fun. When he gets into trouble, or leads others into trouble, it is from thoughtlessness, never from meanness, from design.

When these two boys go into business the same spirit will animate them. One will work for the very love of it. He will bring ambition and a wide-awake head to his employer. If the work demands extra hours' service he will give it ungrudgingly and carefully. Employers will recognize his devotion, and step by step he will gain a sure place. It is a great mistake to think that employers are cruel, grasping monsters, who go about seeking whom they may keep down to the very lowest place and poorest wages. Employers who have brains—and it does not pay to work for those who have none—are constantly on the lookout for responsible helpers, men whom they can trust, men who work for something more than money. Do not imagine for a moment that brains, honesty, and devotion to work are unnoticed. If your own employer is blind, some other employer has eyes.

The listless boy in school is usually the one who goes through life at the foot of the class. When he becomes a man, he is dissatisfied, restless, goes to business because he would be forced to beg if he did not ; does exactly 19s. worth of work for £1 pay ; thinks himself an unappreciated genius, while the world knows him as a lazy man. You can put it down for a surety that a listless, indifferent scholar never makes a successful man. The boy who will not develop in himself a spirit of improvement, a desire to go ahead, is the

one who receives the lowest wages when he goes to work. And he only gives to his employer a name slightly changed from that he gave his teacher. One was an "old grind," the other is an "old tyrant," "skinflint"—when the true tyrant of his life is his own unconquered habit of laziness. The first essential to success is devotion to the object we have in mind; a determination to overcome obstacles, and understand every department of study or work on which we enter; and, in the business world, to remember a man is never paid £1 for £2 worth of work. The surest way to get an increase of wages is to do work that will yield a profit far in advance of the value of the money received. The boy who drifts through school is the boy who drifts through business life. The boy who works through school life is the boy who leads eventually in the business life.

Read the history of successful men, and you will find that they had never learned the phrases: "It's good enough"; "It does not make any difference"; "'Twill do just as well any other time."—"Nothing but the best," "Everything is important," "Now," "At once," were the words that animated them. Which will you use this year?

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### Poetry.

#### UP AND DOING.

FROM THE GERMAN OF GLEIM.

PLUCK your roses while they blow,  
 Yesterday is done;  
 Let no hour flow unfruitful—  
 Time is passing on.

For enjoyment or for toil  
 Is to-day or none;  
 To-morrow all your plans may foil—  
 Time is passing on.

Tides neglected good to do,  
 We regret when gone;  
 Speedy act is my advice,  
 Time is passing on.

S.

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#### TWO SONNETS.

##### I.

ALTHOUGH the winter of our sorrow falls  
 Full often, and takes all our light away,  
 And fills with hungry shadows night and day,  
 Leaving no comfort; even though grief appals  
 The heaven-born spirit yearning to list the calls

That, trumpet-like, from off the mountain tops  
 Come down to man as heavenly-blessed drops  
 Of balm to strengthen when the spirit crawls  
 Despairing ; yet the light breaks forth anon—  
 A glint at first from some pure white of wing  
 Seen through the darkness, then a breast and face  
 All pearly white, with eyes that beacon on  
 The faint, at last in full flood it doth bring  
 Song and the joy that thrills in heaven's most wondrous grace.

## II.

O dove-like eyes ! O lily-white of wings !  
 What were man's lot in this low-lighted earth,  
 With all the casings of his worm-like birth,  
 That keep him close-companioned with the things  
 Of grosser touch, were't not your beauty flings  
 O'er him a glamour—breeds in his heart a thought—  
 That will not let him rest a thing of nought,  
 But stirs and aye torments him, till he brings  
 His garnered sheaf of effort for the good  
 Of one or two or many. God be praised,  
 That sent His angels, with the dove-like eyes,  
 To woo man upward, till he cleave the flood  
 Of light that fills the heaven-way, and half raised  
 By those white wings, half-rising, gains the serene skies !

S.

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### Facts and Gossip.

IN the Baptist Chapel, Greenwich, Miss J. A. Fowler recently gave a lecture on phrenology, for the benefit of the funds of the Sunday-school. The lecture was illustrated by skulls and paintings of noted people, and was greatly appreciated by a large and enthusiastic audience. At the close, Miss Fowler examined the heads of several people, well-known to the audience. The delineations proved most appropriate and entertaining to the audience.

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A LECTURE in phrenology was delivered in the lecture-room of the Oxford Road Congregational Church, on the 26th February, by Mr. George Cox, member of the British Phrenological Association. The Rev. S. Todd, pastor of the Church, occupied the chair ; and there was a good and appreciative audience.

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MR. JAMES WEBB, vice-President of the British Phrenological Association, will deliver a lecture on "How to tell Motive," at the Great Assembly Hall, Mile End Road, on the evening of April 5th.

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### Correspondence.

*To the Editor of the PHRENOLOGICAL MAGAZINE.*

Sir,—I have sent you a photograph of the late Mrs. Berry, who

was executed yesterday at Walton Gaol, Liverpool, for the murder of her own child.

The likeness is considered a good one, and the case has awakened considerable interest in this locality. I thought it would be of interest to you to see her photograph. She has been hanged for the murder of her daughter; but a jury has returned a verdict of wilful murder against her for the murder of her mother, twelve months ago. The body, which was exhumed for the purpose of examination, has been found to contain poison. Suspicion also falls upon her for the murder of her husband and son; and I think this case to be of extreme interest to phrenologists. I also think that some remarks from you on this person would be of interest to the readers of your MAGAZINE.

I believe that if the rules laid down by the late Mr. Bridges, of Liverpool, be applied to this subject, it will show that the selfish propensities are, by very, very far, the largest; although the sides of her head do not seem to project much, still the depth of her brain from the middle line downwards to the orifice of the ear, appears to be very great.—Yours, etc., R. HALLETT.

*Smithy Bridge, Rochdale, March 15th, 1887.*

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

J. W. H. (Cambridge).—You have a fairly good balance of brain for intellectual and moral development; and you are well fitted for some intellectual or moral sphere, such as that of a clergyman or literary man. But you are not qualified for anything that requires great energy and continual 'push' and 'go'; you are rather lacking in the executive faculties, and need to energize yourself all you can. What temper you have is a sort of nervous irritability, or moral indignation, rather than rousing passion; you hate strife, contention, hot argument, or anything like warfare. Are not fitted for a soldier's life; but have gifts for mathematical studies, science, literature, and matters that require taste; and your profession should lie in some of these directions.

J. S. (Ballymena).—Intellectual incentive and ambitious, combined with considerable physical and occasional mental indolence. You want to do too much, to cover too large a field. You need more steel in your blood and bone to give you more 'go,' more endurance, and more elasticity; you have a great deal of intellectual perspective,

and make up your mind to do many things; but there is a lack of steady resolution. Very affectionate, almost too easily carried away by love emotions; a woman's eye to you is either the gate of heaven or the door—of Sheol. Guard yourself on this point, and restrain your imagination. Study geology; cultivate more energy, steady will, and force of character. Are naturally very kind-hearted, sympathetic, and disposed to seek opportunities of doing good; but are rather too easily influenced by others, and too liable to take your colour from your surroundings. Among bad men, too liable to become bad; among good men, likely to become as good as they.

H. J. (Cambridge).—You have plenty of brains, and general capacity enough to make your way in almost any sphere; but you need to 'rough it' somewhat in order to bring out your best qualities. One thing you will have to guard against in your studies. It is very easy—too easy for you to shine with superficial light; in other words, you acquire a general knowledge of subjects almost too quickly, and might easily get into the habit of letting that suffice. You have a good deal of originality in one way or another; are inclined to strike out a way of your own, to be your own master, and to command rather than be commanded. Avoid being proud, supercilious, or domineering; encourage geniality, sympathy, and friendship. Don't get into the habit of keeping too much to yourself or to your own particular circle; go amongst the crowd, and learn to know and appreciate the good in all men. You will not attain the full command of your powers until you are about thirty-five years of age; but if you direct your energies and studies properly, and allow yourself time to grow and develop, you will still have ripening powers, intellectual and moral, well into old age. There is no special defect in your intellect, nor in your moral faculties; but you most of all need to exercise faith and charity. You have some power to mimic and to act.

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[ Will correspondents kindly accept replies under this heading, as the editor has so many demands on his time that he cannot always reply by letter.—ED. P.M ]

J. W. (Brisbane).—Your letter received. Copy of "Half a Hero" sent. No papers with review received. Will see what can do with "New Wine."

Miss P. (Birmingham).—Your suggestions with reference to British Phrenological Association noted. Will be brought before the Council.

C. G. (Hobart).—Your letter to hand. It shall be laid before the British Phrenological Association at its next meeting. Congratulations to the Tasmania Phrenological Society. You will receive letter by next mail. A. T. Story, Hon. Sec., British Phrenological Association.

J. L. (Sidney).—The article you name, "The Sparrow," is by the Editor.

NOTICE TO CORRESPONDENTS.—All business communications should be addressed to the Publisher; letters respecting literary matters to the Editor, A. T. Story.



THE  
Phrenological Magazine.

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MAY, 1887.

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PROFESSOR HENRY DRUMMOND.

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**T**HE likeness of this gentleman indicates the highest degree of the mental temperament, his power is peculiarly of the nervous class ; his mind partakes of that peculiarity, and is the leading feature in his organisation. He has also a marked degree of the muscular



structure ; hence he is very active, fond of exercise, and puts much spirit into everything he does. He is thoroughly alive

to whatever subject occupies his mind ; he cannot be an inactive, quiet, easy-going man ; is liable to overdo and go beyond his strength, and yet he is exceedingly tough and enduring. His vital organisation is only large enough to keep his machinery in action. He should be remarkable for clearness of thought, distinctness of desire, and positiveness of character. His head being so high, connected with such a temperament, would give special tone to his mind. He takes exalted views of everything ; all his thoughts tend upwards ; his standard of action is very high ; his pleasures are intellectual and moral ; his imagination runs in that direction and not with the passions and impulses. His animal brain is not so troublesome to him as that of most men, because he has so much more superior power to aid in controlling it. He has rather extravagant imagination, takes extended and broad views of things, and is liable to use forcible and extravagant language. He can scarcely be medium and common place in his style of writing or talking. His large Causality gives him an abundance of thought. He is quite original, and takes his own peculiar views of all subjects, and would not be likely to lean on others for anything. He is very apt in criticism and in the disposition to notice all kinds of discrepancies and deviations from what he considers true. His perceptive faculties lead to observations peculiar to mental qualities and actions, rather than to study physical phenomena. He is ingenious in constructing arguments, and scarcely stops to qualify what he says. He speaks like a master, is very firm and determined, and not easily changed in his course of action. He is not so copious as he is strong and positive in his style of talking. His reasoning brain would act with the strongest faculties, which are the moral and spiritual ; hence he would reason upwards on subjects peculiar to spiritual life and laws that regulate it. It will do to have some men like him to break the way, to open up new courses of thought, and to express their ideas in extravagant forms, for they are needed as leaders and as those who help other people out of their ruts of thoughts ; but too many of them would produce a radicalism which would result in hasty revolution that would not answer for conservative people. More vitality and animal life, more base to the brain, and more of the worldly type of mind, would help to give greater balance of power and harmony of mental action.

Professor Drummond enjoys the distinction of having produced a book which has obtained a larger circulation and has been the subject of more extensive criticism than any theological work we can remember since the publication of the notorious

Oxford "Essays and Reviews." "Natural Law in the Spiritual World" is now in its sixty-first thousand, and independently of articles in reviews, magazines, and papers, we have received more than a dozen pamphlets and books, all of them more or less hostile to the professor's work.

While we are far from agreeing with all Professor Drummond's views, we consider his book exceedingly thoughtful and suggestive, and believe that herein consists its main value. It is a book to make a man think, a book that forces upon him the conviction that the eternal issues of his present life depend upon the character which he acquires here, and that in "working out his salvation," to use a well understood phrase, he is grasped by laws, which so far as we can see, are universal in their nature and operation. But we must confess that the extraordinary popularity of Professor Drummond's book is not creditable to the Christianity of our time, and this the *Westminster Review* and other publications have not failed to point out. The suspicion that modern science has shaken, if it has not destroyed, the basis of Christian faith, is general; and because Professor Drummond's book is supposed to establish faith upon a scientific basis it has been received with a chorus of praise from nearly all sections of the Christian press, and its author has become for the time the idol of fashionable Christian society.

Professor Drummond, who is still a young man, is a nephew of the late Mr. Peter Drummond, well known throughout the world as the promoter of the Stirling Tract Enterprise; and his father, Mr. Henry Drummond, and his family, are connected in Stirling with every good work. He received his early education in his native town and at Crieff Academy, and afterwards went through a lengthened academical training at the University and the New College, Edinburgh, and at the University of Tübingen, Germany. Besides pursuing the ordinary studies for the ministry in philosophy and natural theology, his attainments in natural science were so remarkable that when his course was completed he was appointed lecturer on this subject in the Free Church College, Glasgow. Subsequently his lectureship was raised to the rank of an ordinary professorship. He has done much geologising in company with Professor Geikie, but his most original scientific work has been a geological and botanical survey in Central Africa, which he executed some few years ago for the African Lakes Company. Professor Drummond has taken an active part in evangelistic operations in Scotland, also in London, and other places, and has been very successful, more particularly with persons of culture.

L. N. FOWLER.

## THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE usual monthly meeting of the Association took place on Tuesday evening, April 12th, in the Memorial Hall, Farringdon Street. It being Easter week the attendance was not so large as usual, but the meeting was highly important and interesting notwithstanding. In the unavoidable absence of Mr. Fowler, Mr. Story was voted to the chair. After the minutes of the previous meeting had been passed, the Chairman expressed his regret at not having being able to be present at the two previous meetings of the Association. He reported that the Association continued to thrive. There was a steady increase in the number of members, and he still hoped before the end of the first year to reach a membership of one hundred. The number of letters he received from all parts indicated the interest which was being created not merely in the Association, but in Phrenology. Since he had last had the pleasure of meeting the members of the Association, he had received a letter of greeting and congratulation from the Secretary of the Tasmania Phrenological Society, which showed that in that remote quarter of the world the subject was not unthought of.

Mr. Story further gave notice that at the May meeting of the Association he would propose an addition to rule VII, to the effect that no certificate should be granted till a member had enjoyed six months' membership of the Association.

In the absence of the President, Mr. Story proceeded to explain his method of examining a head, Mr. Severn a new member taking the chair for that purpose. Referring first to the importance of the physiology, or temperament, in making a proper estimate of a person's phrenology, Mr. Story then went on to explain the method of judging of the size and relative importance of the organs, beginning with firmness, conscientiousness, and self-esteem; then proceeding to the social brain; then to destructiveness, combativeness, secretiveness, and acquisitiveness; and so on to the moral brain and intellect. He finished off with an analysis of Mr. Severn's phrenological developments; which that gentleman subsequently affirmed to be wonderfully correct.

Mr. Donovan next explained the system of manipulation adopted by his father, the late Dr. Donovan. It had the advantage of great simplicity, and was much appreciated by the meeting. But, as Mr. Donovan promised to give the Association the benefit of his and his father's experience generally in this respect on no distinct date, we need not go further into the matter now.

Some conversation ensued on the location of some of the organs, which was taken part in by Messrs. Godfrey, Hall, Pryor, Warren, Cox, and others.

The Chairman then introduced the subject of the "Old Phrenology *versus* The New," having reference more particularly to the strictures passed upon phrenology in a recent lecture by Sir James Crichton Brown. A *resumé* of the lecture was given in the PHRENOLOGICAL MAGAZINE for April, from which it will be seen that while Sir James distinctly gives credit to the early apostles of Phrenology for discoveries that gave "an impulse to the study of cerebral anatomy and physiology," and thus practically established "the principle of localisation of function in the brain;" while allowing that "they accumulate vast stores of information which proved serviceable, and suggested some important methods in education and reformation of criminals," yet phrenologists went egregiously wrong and "opened the floodgates of quackery and imposture." Although Mr. Story did not deny that the floodgates of quackery had been opened, he expressed his astonishment that a gentleman of Sir James's eminence in science should venture to make this an argument against phrenology. It might properly be used against phrenologists, if they were tainted with quackery, or given to imposture; but surely he did not believe that it was a logical argument against the science of phrenology itself. Just as fairly might we argue that medicine was a delusion and a snare, because some so-called medical men were quacks. Indeed so far as that profession was concerned, its existence had been marked by more quackery, more imposture, more sham, more charlatanism than perhaps all the other professions put together; and even to this day it had not thrown off the reproach of shaming science where there was no science. A science that dogmatised and denounced the researches of others on insufficient knowledge, laid itself open to the charge of being the greatest of shams. And this was exactly the position the generality of the medical profession took with regard to phrenology. The advances made in the anatomy of the brain were important, but they did not warrant the wholesale denunciations of phrenology in which medical men indulged. Mr. Story went on to refer to the investigations and discoveries of Dr. Ferrier, which he considered of great importance, although anatomists themselves were not agreed as to their weight, Brown-Sequard, among others, altogether discrediting them. So far as those discoveries went, they seemed to him (Mr. Story) to support phrenology rather than to militate against it. He proceeded

to examine some of the local "centres" of Dr. Ferrier, and to comment on them, showing their relationship to phrenology.

A lively and interesting discussion ensued, in which Mr. Hollander, Mr. Godfrey, Mr. Melville, and Mr. Morrell took part.

It was decided on the motion of Mr. Morrell, seconded by Mr. Cox, that the ordinary monthly meetings in July and August should be intermitted. Mr. Story proposed that in lieu of them a pic-nic or outing of some kind should be arranged, and suggested a trip to see the skulls in the crypt of Hythe church, as likely to combine the instructive with the recreative. It was, after some conversation, moved and carried that it should be an instruction to the Council to consider and report on this suggestion, as well as on one made by Mr. Donovan, that the Secretary should try to arrange with the management of lunatic asylums to allow members to visit them and examine some of the inmates.

A vote of thanks to the Chairman brought the meeting to a close.

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### OBJECTIONS TO PHRENOLOGY.\*

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ALTHOUGH ninety years have passed since Dr. Gall commenced his public lectures upon phrenology, and for the first time gave to the world a golden key to unlock many of the mysteries of mind, there are still a large number of educated men who continue to treat the subject with contempt, and even ridicule, and who try to persuade themselves and others that phrenology is dead, and that only a few charlatans are left to bear testimony to the fact that another system of philosophy, like all others that preceded it, has tottered and fallen.

But this is a great mistake; phrenology is not dead, neither do its votaries sleep. Every new discovery creates wonder and excitement for a time; the love of novelty is greater than the love of truth, and in this age the love of money is greater than either.

Phrenology is not directly conducive to pecuniary advantage, for although the knowledge a person is able to gain by the aid of phrenology of his fellow men is such that he would be able to take many an advantage of another's weaknesses, yet that same knowledge would be self-condemnatory of such conduct, and therefore, it would be almost impossible for one to study the subject for selfish motives and at the same time get a true idea of the fundamental functions of the mind.

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\* By Mr. A. Hubert. Read before the British Phrenological Association.

Phrenology is a bright light that shines in a dark place, but there are many who "love darkness rather than light, because their deeds are evil." They do not want phrenology to be true, for it reveals too much of their life of selfishness, or the cause of their nestling down to preconceived ideas, with an unwillingness to investigate truth for its own sake.

There are also great difficulties in pursuing the study of phrenology, for we must first be thoroughly conversant with the main principles upon which it is based, as well as all the modifying influences affecting the brain. Phrenology is based upon facts, and reasoning alone can never, by any means, refute its teachings. The verity of the science is attested by the men who for many years have prosecuted their studies for its further elaboration into a more complete system of mental philosophy. For over fifty years, Mr. L. N. Fowler, of London, and O. S. Fowler, of America, have been labouring unremittingly in investigating and promulgating its truths. Mr. Nelson Sizer, professor of phrenology, and president of the American Institute of Phrenology, of New York, has been engaged in the work for nearly as long; whilst there are many veterans of the science like Mr. Craig, and others, who have been its defenders for over half a century.

It is generally conceded among men, that an honest man can be judged by his face. I ask, can you find twenty more honest-looking men than those of the early phrenologists? It will be objected, the honesty of the men do not prove the truth of a science. I answer in this instance it does, for these can testify, "with our own eyes we have seen, and bear witness."

I have prefaced this outline with these remarks, for I am convinced that the objections to phrenology are the result of an imperfect knowledge of the fundamental principles of the science.

There are three classes of objectors:—

1st. Those who will not believe, and who take every little difficulty as an objection to the whole thing.

2nd. Those who are in a condition of doubt, the evidence presented to their minds not being sufficient to justify their accepting its doctrines without further investigation, and

3rd. Those whose organization is so defective that it is impossible for them to comprehend the principles of this, or any other abstract science.

It is only with the second class, that we can have any sympathy, and can promise them if they are diligent in their observations, they will not be long before the evidence will be conclusive in favor of the science.

Concerning the first—Mr. Macnivy Napier, editor of the *Supplement to the Encyclopædia Britannica*, in acknowledging a copy of the essays of Mr. Combe wrote in 1820 to Mr. Combe: “I am not altogether ignorant of the nature and pretensions of what you call phrenological science. I conversed often with Dr. Spurzheim on that subject, and have read part of his lucubrations. When your book came out I was induced to look into it, partly from curiosity excited by so rare an occurrence as a philosophical work from one of our cloth, and partly from hearing that it contained an answer to an article in my own work (the *Encyclopædia*): and though my glance was superficial and hasty, I saw enough to satisfy me that phrenology had found in you an able expounder and asserter of its doctrines. I fear I shall not be able for some time to enter more deeply into the subject, but I shall certainly bestow a more careful perusal upon your book, as soon as I can spare a few days for that purpose. When I say that I do not expect ever to become a convert, I would not wish to be considered as a prejudiced or presumptuous scoffer; for I do think that the structure of the brain, as connected with extraordinary features of moral and intellectual character, presents a very curious subject of inquiry, but I do not think that I have any chance of living long enough to see a collection of facts of such extent and description as to justify, I would almost say any one of the numerous conclusions and generalizations, which your sect have already, in the very infancy of observation on the subject, thought themselves entitled to form.”

This latter statement is entirely incorrect, for a period of thirty years intervened between the time when Dr. Gall first observed the concomitance of verbal memory and prominent eyes, and the date of his first lecture on the physiology of the brain, during which time he, at an immense cost, made thousands of physiognomical observations. His method was threefold—namely: to compare extraordinary talent with cranial configuration. 2.—Unusual development with mental characteristics; and 3rd.—Deficient development with mental manifestation. Thus, both positive and negative evidence were duly estimated.

Dr. Spurzheim also closely examined all the propositions and was not a man to accept any statement or theory unless he was fully satisfied as to its correctness. Mr. Combe, to whom this letter was addressed, at first ridiculed the idea that the skull could be an index of the mind. He was a lawyer of keen perception, well acquainted with the writings of the different schools of philosophy, and was prepared to attack



the new theories of Gall and Spurzheim, until he heard the latter lecture on the subject, and saw the new and superior method for dissecting the brain. He afterwards became its greatest defender.

In 1857 (thirty-seven years after above) Combe was asked by Professor Laycock if he would write an article for the new edition of the *Encyclopædia Britannica* which was to take the place of the previous one written by Dr. P. M. Roget, which had been before the public for forty years; but, as Professor Laycock announced his intention to bring out a new psychology of his own, and to avail himself of phrenology in so far as it was true, Mr. Combe declined; "for," said he, "I expect your estimate to differ widely from mine, and I should be precluded from endeavouring to do in your case what I did in Dr. Roget's, namely:—shew reason for disputing the soundness of your judgment, as well as your competency, in your present state of knowledge, to decide on the question."

The science met with very different treatment at the hands of Messrs. W. & R. Chambers, where an outline of phrenology is given in Nos. 59 and 60 of their "Information for the People," prepared for them by Mr. James Simpson. The editor in referring to the practice adopted by the conductors of encyclopædias of giving articles on phrenology written by men who did not believe in it, said "We have resolved to eschew this practical absurdity by presenting a view of phrenology *by one who believes it to be the true system of mind.*" The editor says, this we conceive to be a course the more necessary, that phrenology overlooking altogether the organological basis presents a far more intelligible view of the faculties of the human mind and the phenomena of their working, *than any of the metaphysical systems.* It is eminently, we think, the system of mental philosophy for the unlearned man, because it is much less abstract than any other."

Mr. J. Abernethy says: "I see no mode by which we can, with propriety, admit or reject the assertions of Drs. Gall and Spurzheim, except by pursuing the same course of investigations, which they themselves have followed; a task of great labour and difficulty, and one which, for many reasons, I should feel great repugnance to undertake."

For a long time, I have been perusing every phrenological work that has come before my notice, to see what objections have been proposed, and how answered; and I have, also, gone carefully through the article on phrenology in the *Encyclopædia Britannica*, for the same purpose, for this still seems to be the chief text book of the anti-phrenologist. I consider the whole article to be written entirely from a one-

sided and biased stand-point. The main principles are, in part, set forth at the commencement of the article, and with all the reasoning and criticisms and extracts from various authors antagonistic to the science, I find nothing that is really in opposition to its truths.

The article says : " The principles upon which phrenology is based, are four :—

1st. The brain is the organ of the mind.

2nd. The mental powers of the mind can be analyzed into a definite principle of independent faculties.

3rd. These faculties are innate, and each has its seat in a definite region of the brain.

4th. The size of each of these regions, is the measure of the power of manifesting the faculty associated with it."

This is so far correct, but the writer has failed to state, what every phrenologist does state, the qualifying condition, viz. : " other things being equal."

" While phrenology is thus on one hand, a system of mental philosophy, it has a second, or popular aspect, as a method whereby the disposition and character of the individual may be ascertained. These two sides of the subject are distinct from each other ; for, while it can only serve as a reliable guide for reading character on the assumption of its truth as a philosophical system, yet, the possibility of its practical application, does not necessarily follow from the establishment of the truth of its theoretic side." These are mere statements, and not proofs, or even arguments against the science ; yet, they mislead the reader of the article.

It is admitted that from the earliest time man became the subject of special consideration. Until the days of Dr. Gall, however, nothing definitely was known of the functions of the brain or mind.

One great point against the objectors to this science is, that they have no other system which can supersede it, neither is any theory suggested in the article in question which would explain the science of mind, as clearly and philosophically as that proposed by phrenology. The critics of phrenology look upon the great antagonism which the science met at its infancy, based upon the imperfect knowledge which existed at that time. Articles against the science were written for the leading magazines by men who were often even candid enough to admit their non-aquaintance with the full details of the science, although, at the same time, they did not fail to ridicule and condemn in a wholesale manner, both the explanations of the system, and the doctrines they taught.

The philosophy of phrenology is so entirely opposed to all

previous systems that it is scarcely to be wondered that opposition should be stirred up. If true, it promised to overturn, and in time uproot the many false notions in regard to education, religion, politics, metaphysics. Professors would have to admit their teachings had, to a great extent, been wrong, and would have to be re-constructed. Doctors and ministers were each equally opposed to the new theories, and the common people were not so well able to think and judge for themselves as they are to-day. By accepting the teachings, it was supposed there was little to gain and very much to lose; and to-day persons who try to oppose the science do nothing more than rake up some of the old objections, or follow the teachings of some particular doctrine without seeking to investigate the truth for themselves.

The master of a large Board School was raising objections, the chief of which was that Professor Huxley and many other scientists were opposed to phrenology, and, said he, "if it were true they would have studied it," and as a schoolmaster his time was too fully taken up to undertake the study of any new subject. Yet I went through the school with him, and in the different classes pointed out the boys who would be the quickest in the different subjects he named. In the infant gallery class he said "there is one boy in this class that excels all the others." I pointed the boy out, and then walking to another part of the room, and placing my hand upon the head of one of the boys, said "and this is the dullest boy in the class," the master replied "it is so, he has been here nearly three years, and I cannot get him forward a bit; here he remains while the others are being removed into higher classes."

Dr. North, of York, objected to phrenology, yet he said "I believe you can read character, you judge by physiology." Both physiology, the temperament and organic quality, and physiognomy, are each taken into account in estimating character, yet the main deductions and the shadings of character are not based on either.

All phrenologists will admit there are difficulties in regard to the reading of some heads, yet the difficulties in certain cases do not disprove the truth of the inferences which are based on the examinations of tens of thousands of healthy heads. Nineteen out of twenty of the objections which are raised are against phrenology as an art rather than as a science—indeed, myself, I cannot see one real objection to the main principles, as set forth in an earlier portion of this paper.

If all the objections that could be strung together were presented me, I should consider they would have little weight

in the face of the fact that during the past eight weeks—forty-eight days—1,311 persons have been phrenologically examined by me in Newcastle. Men and women of all shades of opinion, rich and poor, educated and uneducated; and scarcely in a single case has any one disputed my statement. Fathers have come and said “You hit off my child so well I thought I would like to hear what you have to say about me.” I have touched upon their religious and political views, and from the heads of the children have often delineated the character of one of the parents. The question of hereditary descent is firmly established in my mind—established from the fact that from the form of the skull the character, and religion, and political views of the father, or idiosyncrasies of the mother are very often seen on the head of the child. Shrewd, commercial, and mercantile men will come sometimes alone, sometimes accompanied by three or four friends, and then return again with others. A company of twelve business ladies all came together; these closely noticing each other’s character and testifying to the accuracy of the examination: the only conclusions to come to is that the science is true, and founded in nature, or else these 1,311 persons are fools, and I possess a gift and power far beyond any that is required in a true and accurate expounder of an established science.

The following is a specimen of the loose manner in which the subject has been treated by men who should rather have approached the new doctrines with an inquiring spirit. In 1815, Dr. John Gordon wrote a long article in the *Edinburgh Review* in which he speaks of Dr. Gall as the “Man of Skulls.” The following are two quotations from the article: “We look upon the whole doctrines by these two modern peripatetics, anatomical, physiological, and physiognomical, as a piece of thorough quackery from beginning to end.” The *Review*, concludes with these words: “The writings of Drs. Gall and Spurzheim have not added one fact to the stock of our knowledge respecting either the structure or the functions of man, but consist of such a mixture of gross errors, extravagant absurdities, downright misstatements and unmeaning quotations from scripture, as can leave no doubt, we apprehend, in the minds of honest and intelligent men as to the real ignorance, the real hypocrisy, and the real empiricism of the authors.” What a false impression such talk must make upon the minds of the people. This is a libel both on the founders and their doctrines. About sixty years afterwards we find Dr. Wilkes, of Guy’s Hospital, in his large work on physiology and pathology, says “There is no doubt

our present knowledge of the physiology and pathology of the nervous system owes its development to the method adopted by Gall and Spurzheim in their efforts to prove the truth of phrenology."

Dr. H. S. Drayton in his "Brain and Mind" says "The advocates of phrenology to-day have some reason for thanking Sir William Hamilton for his zeal in endeavouring to refute the doctrines of Gall and Spurzheim. His examination and arrayal of the old anatomists against the German philosophers but brought into strong relief some of the anatomical facts which the latter had personally ascertained in the course of their study of brain structure, and as science now recognises these facts, Hamilton stands in the position of a witness unconsciously awarding the credit of their discovery to those two great apostles of phrenology."

One of the chief points which drew forth much opposition by Sir William Hamilton and of the anti-phrenologists who take up his position is the Frontal Sinus, that *opprobrium phrenologicum*. This is one of the difficulties I have adverted to which concerns phrenology as an art, yet its presence is usually easily detected by the skilful phrenologist. This objection has been answered in every work I have seen on phrenology, and does not need to be dwelt on but briefly here. It is a small cavity formed between the two tables of the bone at the root of the nose, either by the outer table swelling out or by the inner table sinking in a little. When large its presence is usually indicated by an abrupt ridge which is easily detected from the even swell of a phrenological organ. Its presence does not usually cover more than two or three organs, and there are several methods for estimating the size of the different organs likely to be affected by it, and although at times it may, in the adult, present some slight difficulties, it in no way interferes with the truth of the science.

Mr. Combe says "Below the ages of 12 and 14 the sinus, if it exists at all, rarely extends so high as the base of the frontal lobe of the brain." There are other bony protuberances that make it difficult for the tyro in the science to judge accurately the size of some of the organs, but the position and signs are usually the same, and only require experience to become acquainted with them and to enable the manipulator to estimate correctly the size of all the mental organs.

The objections in the *Encyclopædia Britannica* are also pressed. The writer says, "The centres of ossification of the frontal and parietal bones, the muscular crests of these and

of the occipital bones also differ in their prominence in different skulls. Premature synostoses of sutures mould the brain without doing much injury to its parts. Artificial malformations alter the apparent skull shape considerably, and affect the relative development of the brain but little." And "Even though no fault could be found with the physiology and psychology of phrenology, it would not necessarily follow that the theory could be utilized as a practical method of character reading, for although the inner surface of the skull is moulded on the brain and the outer surface approximates to parallelism thereto to render conclusions therefrom uncertain. The spongy layer or diploe, which separates the two tables may vary conspicuously in amount in different parts of the same skull as in the cases described by Professor Humphrey."

Each of these objections have been answered in every standard work on phrenology, and it is not necessary for me to dwell upon them. Concerning the latter paragraph, I may quote from the article "Cranium" in the *Encyclopædia of Anatomy and Physiology*, which says a comparison of the internal and external surfaces of the cranium establishes the fact that there is a general correspondence of the two. So far as regards those parts which are in contact with the periphery of the brain.\*

Magendie, Sir Charles Bell, Cuvier, and many others distinctly state "the only way of estimating the volume of the brain in a living person is to measure the dimensions of the skull."

Dr. Mayo, late professor of anatomy and surgery to the Royal College of Surgeons, in his work on human physiology, after considering the relation between the mind and brain, says "then it is certain that the skull is formed after the brain, and moulded upon it, and that very moderate attention will enable an anatomist for the most part to distinguish those prominences which are caused from inequalities of the bone from those which mark the proportions of the brain so philosophical in its conception, was the theory of Gall, which proposed to determine character by reference to the height and breadth and prominence of different parts of the skull."

The method of correctly estimating the organological developments is here indicated. The erroneous ideas of many that the phrenologist looks for bumps is entirely false. Dr. Spurzheim distinctly taught "the length of an organ to be its distance from the *medulla oblongata*," and that its peri-

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\* The Brain and Physiology, pp. 17 and 18.

pherial expansion was in proportion to the length of the white fibres.

“An objection has been raised that although the brain was destroyed, dissolved, or disorganized by water, the manifestations have continued unimpaired.”

“Sir Everard Home seems to maintain that there is a certain quantity of water in all brains.” Dr. Spurzheim replies “it is certainly true that the cavities in the brain vary in size according to the quantity of collected water. They are, however, very different in the natural state when quite free of fluid, but the accumulation of water is incontestibly the effect of disease, for in animals which are killed, or in men who die a sudden and violent death, no water is found in the ventricles of the brain.”

Many physiologists are of opinion that the cerebellum is the centre for the co-ordination of muscular movements, and many experiments seem to corroborate these views; yet, it has been known for the cerebellum to be entirely removed, and after a short period, the power of motion to be again restored.

It is objected that portions of the cerebrum have been removed without it having any material effect upon the patient, and that all the functions have been performed intact.

If true, there is a complete objection to the theory, that the brain, as a whole, is the organ of the mind; but to phrenology it is no objection, for the organs of the mental faculties are double, or even the partial loss of mental power may not have been observed.

There is not time to even touch upon the questions of materialism, and fatalism; they do not in any way affect the truth of the science. The *Encyclopædia Britannica* does not even mention them, yet these objections were the first great cause of the opposition to phrenology.

Phrenology does not support either, and I am inclined to believe there is more fatalism in the life of a man without a knowledge of phrenology than there is with it, for in his ignorance he blindly follows the blind impulses of his nature, whilst by a correct knowledge of the mental powers he is able to guide and control them.

As a practical objection the question is often asked, how is it that men with a certain conformation of head do not always follow out the natural bent of the mind, or act in the direction of the largest organ? I reply, if it were so, man would not be a free agent, he would be on a level with the brute, and in fact they too have some understanding. It is his intellect that prevents him from following mere impulse; man is a

social being as well as an individual. The faculties do occasionally spring into activity of themselves, yet external circumstances greatly excite and modify them, so that a man often acts from expediency, and may be said to deny himself on the one hand, or by the aid of reason exerts himself in a special direction on the other. Further we cannot deny Divine influence upon the minds of mankind, for as each animal and intellectual faculty has its external object, so also have the higher moral and religious sentiments, and it is by these God reveals Himself to those who walk uprightly.

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## THE COMING MAN.

BY L. N. FOWLER.

### PART I.

VERY much has been said about the Coming Man for ages past. Many opinions have been expressed as to his nationality, character, and appearance, action and influence. He may be born in almost any country, but he must come from a good stock on both sides.

The Coming Man was looked for before the Flood, and to past ages he has come, and he has done his mission and gone. So Noah proved to be as connected with the Flood. So thought the Greeks about Socrates and Pericles; and the Macedonians of King Philip; the Spartans of Lycurgus; the Chinese of Confucius; the Hebrews of Abraham; the Egyptians of Joseph; the Israelites of Moses; the Hindoos of Buddha; the Arabs of Mahomet. Joshua, Gideon, Samuel, Alfred the Great, Oberlin, Howard, Mathew, Washington, Lincoln, and a host of others have fulfilled their mission as prominent men, and passed away from the stage of action.

The Coming Man will not be perfect in his infancy, for nothing is perfect until something is done with it. That thought means a great deal. It means that if parents would take care of their children properly, we might have many more coming men and women than we have. If they would give such attention to their children as they give to worldly things, to things that only gratify pride or selfishness, their children would be of much more value to society. There are very few perfect diamonds, and nearly half of one has to be cut away to give it proper shape. There is dross and foreign matter of some kind in all sorts of metals; everything has to be refined and purified.

The Coming Man, when fully developed, will be "every inch a man"; but he will have to be purified; a great deal



will need to be done to him to make him like the perfect diamond that has to be cut and set. There will be nothing in excess and nothing deficient. All his powers of body and mind will be fully called out and rightly directed. In labouring for his own good he will be equally interested in the welfare of others. He will differ from the people of the present day, for the majority look after Number One, and say that they must look after themselves. We can just as well look after other people while looking after ourselves, as neglect others to feather our own nest.

The Coming Man will stand erect and carry his head straight above his shoulders, and appear as if conscious that he was lord of creation, and equal to the task of subduing it and overcoming all the impediments to his progress to perfection and humanity. He will be well proportioned, and have balance of power and good outline of organisation, and probably be about six feet tall. His temperaments will be well blended, with a slight predominance of the mental. His coronal brain, that is, the top part of the head, will be larger than the basilar portion. The thoracic portion of his body will be larger than the abdominal. There will be a gradual tapering of the limbs, with not large clumsy hands and feet. The limbs will be models of strength and beauty; and his feet will be natural in shape and not warped by tight boots and high heels. He will not walk like a dandy but like a man who respects himself, with firmness, ease, and grace. His frame will be erect and his spine will be strong and free from lumbago. His head will measure about 23 inches, and his brain will weigh about 60 ounces, and he will have 100 cubic inches of brain. The convolutions of his brain will be deep and numerous, and his head will be well proportioned in length, height, and width.

The face of the coming man will be full of expression and truthfulness, representing the tone of his mind. He will measure 47 inches round the shoulders, at least 40 inches round the chest; and will weigh about 160 lbs., or 13 stone. His eyes will be blue, clear, and full of light and love. His complexion and colour of skin will be fresh and fair; and his hair will be brown, bordering upon the sandy. His forehead will be full, high, and broad, indicating thought, understanding, knowledge, observation, arrangement and calculation. He will have a good memory, with good conversational talent, and be willing to tell what he knows by way of instructing others.

There is a man in Lancashire, who is a good model of a man; who has a clean, clear record all the way through. He

has a large company of boys, and they are all being educated in the best manner ; and they all show unusual ability to sustain themselves. This man has a brain nearly 24 inches in circumference, and his body is in every way adapted to it. He has never been ill in his life ; he has never been intoxicated in his life ; he has never loved but one woman, and that his wife ; and he gives his entire energies in favour of truth and virtue. I might mention several who are that way disposed.

We have but one man on record, who can pass the closest criticism without any fault being found with him, and his name was Jesus. Publius Lentulus, in his letter to the Roman Senate, describes Jesus as being of full stature, rather tall, with hair the colour of a chestnut, when fully ripe, smooth to the ears, and then curling, and flowing down over the shoulders ; in the midst of the forehead a stream, or partition of the hair. His beard was of the same colour, and very full, but not long. His eyes grey and clear. His nose and mouth of a form such as no description on earth could represent them. His forehead was without a wrinkle, or a spot ; his posture, one of gracefulness, and symmetry beyond description. This is the portraiture of Jesus.

Henry Ward Beecher says—"Jesus Christ was man at his climax." If that be so, then it is our privilege and perhaps it is our duty to come as near to that description as possible. Man at his climax is man perfected physically and mentally. Jesus had in full development all that belongs to the human organism. This world will have to be much older than it is now before we shall find out that we possess much more in our natures than is developed. We are liable to think that we have used all the strength we have when we have raised 300 or 400 lbs ; while if we use our strength to the best advantage, by cultivating it properly, we could lift 1000 or 1200 lb. about as easily. It is in knowing how to use our strength that enables us to be strong. So it is in cultivating all the powers of our minds and our bodies. We need to know of what our minds are composed, need to know the different powers of our minds, and use our minds fully in every phase of development, in order to know how much mind we have, and how much thinking we can do.

The Coming Man will probably find more useful ways for exercise than to chase the fox and jump fences in a steeplechase, raising rabbits to shoot and deer to hunt, and hounds to eat what poor people's children need ; yet he will take enough of that kind of exercise that will enable him to present his body in an acceptable manner. Well organised

men have much more power than they are aware of; and this world will not come to an end until man has been able to measure himself and know how much there is of him and what he really can do. If they could come into matured strength, without any waste or perversion of power, retaining all the virtue of their constitutions, they would astonish the world with their power of body and mind.

There are some men who succeed in everything, do not fail in anything. Those are men who have studied themselves. General Washington was one of that class of men. He never made an important failure in his life. He did what many men have tried to do and could not do. He was most perfect in his limbs; most perfect in his health; most perfect in his presence of mind in times of danger; had full command of himself. And yet General Washington was not ashamed nor backward to ask God to assist him when he had a battle to fight. He is one of the model men of the earth, and America has no one that she can look back to as a more perfect man in every respect than General Washington.

The Coming Man will not form injurious habits and continue to practice them until breaking off will do no good. There is a time when it is not of much use to break off a bad habit, because it has got such power that the breaking off will not save the individual. He will not waste his best energies in fast living and then join the church and try to serve his Creator and obey the laws of his being with the crippled energies he has left. A man ought to be thoroughly ashamed of himself to give all his best strength and power of body and mind to evil, and then try to serve God with what there is left. Why not give our youthful strength and vigour and virtue to doing right, rather than our crippled energies. Nor will he work so hard one day that he cannot work the next. He will not be careless of his health and break a powerful constitution, and then try to patch it up. How many men and women there are trying to patch up their constitutions. They had first rate constitutions to begin with, but they have broken them, and now they are living on medicines and resorting to all sorts of empirical treatment to keep body and soul together. Nature did well enough by them, but they have done poorly by themselves.

The Coming Man will not sell his birth-right for a mess of pottage, nor his master for 30 pieces of silver, nor his vote for a glass of beer. What kind of a man is that who will sell his vote for a glass of beer? Why, he is not a man; he is a thing; he is a glass of beer, that is just what he is! He will not tell a lie for gain, nor act the part of a hypocrite to hide his faults.

More or less, we are all inclined to hide our faults. I do not say much against that, but to pretend to be better than we are, that is where the wrong comes in. Christ never spoke of the evils of society so vehemently as he did of hypocrites, who pretended to be, and were not—those who would say their prayers in the street; and cheat when they had an old woman to deal with. He will have all public places of resort as free for ladies as for gentlemen. He will have days of rest and recreation; days set apart for moral, as well as social and intellectual culture; will encourage, especially, opportunities for young people of both sexes to meet together, and to make acquaintance with each other.

Now many a time a young man has got to steal his interview with his young lady, and they have to do their courting in an entry, or gateway, or going home from church, or something of that kind, because no opportunities are given to young people to meet together. When a young man wants to find his sweetheart he has got to do it in the best way he can—stealing an interview frequently. It should not be so. It is natural to love and to wed, and young people ought to have a chance to become acquainted with each other. Many a man has got the wife he would not have got, but he was only acquainted with "Susan," and had to take her rather than not have anybody, while if he had had liberty and a little more daring, he would have seen more acquaintances and have made his selection accordingly.

The Coming Man will not be a slave to any vice, passion or hobby. How many hobbies there are in society! He will be as free as love, truth and liberty can make him. He will be temperate, honest, true, pure, manly, and honorable in all things. As a public functionary he will serve the people and labour for their good rather than his own. If he were a brewer and made Mayor of the town he would be very likely to do as brewers do—encourage as many licenses as possible. But the Coming Man will never be a brewer, never! He will not make his fortune by catering to the morbid appetites of others. I should think a man, a real man, would be ashamed of catering to the morbid appetites of people, and making himself rich out of their gratification. But there are those who do it, and go to church, and belong to a church, and flatter themselves that they are particularly pleasing to the Almighty because they pay a large subscription. They will find themselves mistaken!

The Coming Man will not encourage fashions that are foolish, immodest, inconvenient, and unhealthy. He will not be so unreasonable as to want the whole job or none of it, when he

can only do half of it. There are some men who won't take part of a job when it is all they can do, they want to monopolise the whole job. He will encourage public places of resort, such as museums, libraries, galleries of art, halls for lectures and debates, and places for varied exercise; he would have more of them and less public houses. He will encourage such acting and singing as will be a source of moral improvement and a healthy stimulus to noble action.

I am afraid we have a great deal of acting now that administers to a morbid appetite. So long as men encourage this, there is an evil abroad in society.

He will have plenty of wholesome refreshments, but there will be no narcotics or irritants upon his table. He will not be wedded to a habit—now listen to this—of public indulgence which would be a nuisance to others, or an injury and disgrace to himself. A public habit that is a nuisance to others! I wonder if any of you can take the hint of what that means. (A voice—"Tobacco.") Yes, smoking and spitting, and all that kind of thing. The man who smokes does not care what becomes of his smoke. If other persons by his side were made sick with the smoke, the smoker would smoke on, and let them take the consequences of it.

The smoker makes his wife ill, and she may be dying by inhaling his tobacco breath; but he doesn't care. O yes, I knew one who did, but I never knew more than one who would not smoke anyhow. He would not do as that young man did who was coming down in the tram to-night. He was waiting on a splendid young lady with a cigar in his mouth; the lady went inside the car and he went outside to finish his cigar. Why, if he had loved the lady, or thought less of himself, he would have thrown away his cigar and sat down by her side.

The Coming Man will not only have control of his passions and appetites, but he will be able to regulate his pride, his sympathy, his friendship, and his love. The Coming Man will encourage every proper means to prevent disease, as well as to cure it; to prevent vice, crime, and immorality, as well as to punish the guilty; will publicly encourage honesty, industry, and faithfulness. I am afraid, sometimes, young men and women do not have really enough encouragement in the right way. There seem to be ways open for them to get off the track, rather than aid to keep on it. The Coming Man will try every fair means to reform the wayward before he punishes them, and will only punish them when nothing else can be done. As a farmer, he will make the most of, and the best use of, his land to furnish food, shelter, and clothing

for man and beast ; and not allow it to be used to grow crops to gratify a morbid appetite, or an artificial one. He will not change the nature of that which is food for a rotting process to produce a poison for men to drink.

As a physician, the Coming Man will be so eclectic as to use every art or remedy that will relieve or cure. There are a great many doctors now who use only certain kinds of medicine ; and if they do not cure, why they may kill ! They will not use another "pathy" remedy because it is not exactly their own. There is more sectarianism among doctors than anywhere else in this world. The art of healing should be altogether eclectic. As an Editor, the Coming Man will encourage lectures and entertainments having an educational and a moral bearing. He will look particularly after those editors who are more for money than anything else, who give long columns to theatres, sporting news, and football matches, and nothing to lectures on moral subjects. He will not cater to morbid curiosity and publish the depraved actions of men and sensational news only, but he will try to do good and to encourage good. In London they publish in the newspapers all that is said of the bad actions of the most depraved people that come into the courts. It is one of the most wicked things that publishers of newspapers could do. These bad actions of depraved men and women ought not to be put into print ; they should be kept as silent as possible. But no, everybody reads and becomes acquainted with all the chicanery, and manœuverings, and wickedness, and licentiousness there is amongst the depraved classes of society. This does not help to make people more virtuous, but more vicious.

The Coming Man will discountenance everything that legitimately has a bad and immoral tendency ; and where there is any doubt, he will give the doubt in favour of virtue and truth. He will not, for the sake of the revenue, encourage the making and vending, by a license, of a poison to be drunk that fills the poorhouses, asylums, and prisons with victims, and greatly demoralises society ; and increases the taxation far beyond the income, or revenue, to benefit only one class of society. There is one class of society particularly benefitted, and the government and the public make pets of them ; and they have more liberty than anybody else ; and they are the publicans, those who manufacture and sell spirits ; they have the monopoly in society, more especially in politics, and it should not be so. We see chances for reform where you do not see them. Looking from our standpoint we see more clearly what does society harm than you do, because you do

not make a business of it ; and we are more acquainted with what tends to evil than you are, because we are continually coming in contact with those who have got off the track, and we find out how they got off. We therefore speak more plainly, and so plainly that you think we are impudent ; but you would speak more plainly if you were as conscious as I am of the evils that exist in society. I have restrained myself as much as I can.

The Coming Man will not, for the sake of the revenue, import into the country any article for consumption that will do more harm than good and cost the Government, from injuries done by its use, more than the income from the revenue. We import brandy into this country that does more damage to society than the revenue does good to the Government. That is where there is bad figuring and bad calculation. He will not export in the same ship to other countries missionaries, bibles, tracts, alcohol, spirits, opium, soldiers, and implements of war, and then ask God to bless the lot ! Some people put very indigestible food on the table and then ask God to bless what He cannot bless. He cannot bless that which does the stomach a damage ; and He don't, and He won't. You may ask a blessing from the beginning to the end, but He won't do it.

The Coming Man will not become rich by omitting to pay those who labour for him. I know of a very liberal man, he pays ten pounds every year to the building of some church—it does not make much difference to him—but he will beat a man down who wants to saw a load of wood for him, and then he will not pay him after all ; but he will pay to build a church, as if he did not know the difference whether he paid his debts or paid to build a church. There are pious men like that. The Coming Man will not let his family suffer in order to keep in the good graces of the parson. He will not neglect his own family to entertain other men's families, nor be more polite and gallant to other men's wives than to his own.

*To be continued.*

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## COMMON SENSE ESSAYS ON COMMON PLACE SUBJECTS.

### WOMAN'S RIGHTS.

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THERE are few greater advocates for woman's rights than myself, but they must justly be the rights of a woman.

I have no wish to depreciate my sex, but unfortunately

there are many who mix man's rights with woman's, and get so puzzled, that they often appropriate the rights pertaining to man, and thus confound them with the liberty and freedom due to their own sex. To woman belongs all that is mild, gentle, and effeminate. A woman's right is consideration and respect of the deepest kind from man. She cannot exact too much politeness, attention and deference; or too just an appreciation of her mind and intellectual capacities. Equality of mind is the chief right that women ought to stand up for. Physically, women are differently constructed to men. Their frames are not formed to bear the toil, rough wear, and hardships that those of the sterner sex have to endure. What contempt we feel for a man of the milk sop species! and what admiration for an athlete! Pursuits which only pertain to the mind, woman can engage in quite as well as man; but physical and manly pursuits unsex women entirely. A woman never looks to better advantage than when engaged in some feminine or graceful occupation. If we were not formed for different duties, why should we be differently constructed? Why should a woman's skin be soft and white, her bones roundly covered with flesh, her limbs slight and graceful? Let her go out in all winds and weathers, hamper her mind with thoughts of daily labour, put her on the jury, sit her on the bench, let her make speeches in the House. Where then are all her feminine looks, and graceful manner; that manner which constitutes her fascination, and causes her to be so admired, and sought after by the opposite sex? I fancy I hear my readers say: "What care we for admiration? What are the opposite sex to us? We want to live for ourselves as women, and show the men that we can do without them." Well, my dear friends, suppose you do; will that benefit you or the men? Will it improve society for women to tear asunder all its poetry, all its refinement? Women are as necessary to the cultivation of men, as men are to women; and social gatherings are never so pleasant as when the number is equally divided with both sexes.

Science is a part of woman's rights. Her opinions are equal to men's though few men will admit this. They certainly mix more with the world, and thus gain more experience and judgment of its ways; but then, women, as a rule, are more observant, and what they lack in experience they often make up for in penetration. Nothing shows a man in a more despicable light than to hear him speak disparagingly of women and underrating their capacities. A crude and wise remark loses none of its value by emanating from the brain of a woman. When women go out of their sphere, then they



deserve the just contempt and derision of the world, and lay themselves bare to all kinds of indignities that an acknowledgment of their sex would protect them from.

A woman's right is to keep her dignity and not only remember herself that she is a woman, but impress the fact upon others by her modesty, gentleness, and yet firmness of character and stability of mind. A woman of sense will always be respected by the same of the other sex, and by acting up to the name of woman will, I am sure, never have occasion to complain of her share of rights.

ANNIE ISABELLA OPPENHEIM.

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## THE SLEEPING MAN.

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THE sleeping Frenchman at the hotel in Soho, of whom we give a fuller account to-day, is a far more genuine sensation than any of the fasting Italians who have lately exhibited their talent in going without their dinners, at so much a head. He, too, in a sense, sleeps for money, but not for money taken at the doors. He has lost thirty-two pounds, how it is not exactly known, but apparently by foul play, and the anguish of it has brought on an old and well-known nervous affection of which one of the symptoms is a profound sleep. *Chauffat*, for that is his name, has been in a kind of trance for nine days, and he may continue in it for weeks to come. It is not, even in semblance, a sleep of death, for the breathing is regular; but, at first, the occasional mutterings showed that it was, with slight exceptions, one long dream of mental pain. He muttered about his thirty-two pounds; about a cabman who robbed him, and whose number he knew; about a lady who was kind; about his determination to commit suicide if he did not get his money back. The doctors do what they like with him. They lift his arm, and it remains quite stiff, in any position in which it is placed; they make it fall limp on the bed by gently stroking it with the hand. They use their power over him chiefly in administering nourishment; but, for this purpose, he has to be wakened by a beam of light, of intense brilliancy, directed upon his closed eyes. The eyes then open with a glassy stare; the patient leaves off muttering; takes his milk, or beef tea, then instantly falls asleep again, and perhaps resumes his soliloquy about the lady, and the cabman, and the thirty-two pounds. One name is on his lips, and it explains a good deal; it is the name of *Dr. Charcot*, the famous Parisian professor who, with *Dr. Braid*, has told us so much about the science of *neurypnology*, or nerve sleep.

Dr. Charcot has been communicated with, and has apparently recognised Chauffat as one of the many cataleptic patients whose affliction has been the study of his life.

It is a pity that the poor fellow has fallen asleep in London instead of Paris, for to Dr. Charcot alone, perhaps, would the case present no mystery. He has carried his researches in hypnotism astonishingly far, and his patients at the Salpêtrière seem to order their lives but by his will. That great hospital for women, a town in itself, is devoted mainly to the treatment of epilepsy and kindred maladies, and it is not too much to say that it witnesses a new miracle, quite equalling the miracles of fable or of faith, every day. Dr. Charcot is the miracle worker. His latest discovery is the application of hypnotism to the cure of disease. He has found it perfectly practicable to transmit dumbness, and paralysis, and acute pains, when they have a nervous origin, from one person to another, and finally to make them pass away from the patient in whom they have been artificially induced. The subjects are seated back to back, in contact, or merely in close proximity to each other, and a magnet is held to the side of the sufferer. They are then hypnotised, or, to put it in the old fashioned way, thrown into the mesmeric sleep, and the symptoms of the malady pass freely from the one near whom the magnet has been placed to her companion. In some instances, where neither is really affected, the symptoms of an artificial malady can be produced freely by simple "suggestion," and as easily removed. In another experiment, with patients suffering from hysteria in two different forms, one was made to take the other's complaint. She was then relieved by suggestion, that is to say, persuaded that the malady was gone; and, when this had been repeated a sufficient number of times, the malady, real or induced, had left both herself and her companion. She had become a sort of disease conductor to the patient, whose peculiar form of the affliction was the subject of experiment. The relief comes by a series of successive attenuations, very much like those of Dr. Pasteur's system in another field of research. It is more or less permanent, and in two cases mentioned there was a complete cure of hysteric dumbness, one of eight days and the other of two months' standing. In another case, hysteric paralysis, which had lasted for more than a year, was removed in the same way. It is needless to repeat that only diseases of hysteric origin can be treated in this manner. The mechanism of transmission is at present unknown. The will-power of the operator may have something to do with it; and as Dr. Charcot is largely endowed in this way, his assistants, who

have conducted some of the experiments, may have been selected for the same quality. To judge by a late enthusiastic description of him, he appears to be a kind of Napoleon of science, and he is said to bear a striking resemblance to the great Emperor. We hear of the coal black hair that sets off to advantage the marble brow, and descends nearly to the shoulders; of a nose prominent and aquiline, which, by the way, Napoleon's was not; a mouth firm and compressed, and eagle eyes. But when the Doctor smiles all his sternness disappears in an instant, and when he speaks, his voice is musical and soft. Everything about him suggests influence, occult or other. He lives in one of the finest houses in Paris, all hung with paintings and tapestries of price, and his splendid ante-chambers are filled day by day with an afflicted crowd waiting to be relieved of the most distressing of all diseases by his almost miraculous touch.

Hypnotism, according to Dr. Charcot, has its medico-legal as well as its purely therapeutical aspect, and it may be applied to the detection of crime. It may even be applied to the promotion of crime, for perfectly blameless persons may be effected with moral as easily as with physical disease, always supposing, of course, that they are subject to hysteria. Dr. Charcot succeeded in making a young woman try to poison a person against whom she had no ill-feeling. The intended victim was one of the surgeons at the Salpêtrière, and he was naturally let into the secret of the grim comedy in which he was to play a principal part. The murder was "suggested" to the patient when she was in a cataleptic condition, and various methods were discussed, until it was decided that next day she should offer the surgeon a glass of poisoned beer. Dr. Charcot handed her the beer, as she thought, duly prepared, and soon after she came out of her trance. On the next day, at the hour appointed, and when she was in full possession of her senses, she duly offered her victim the beer, first pretending to taste it herself to re-assure him. As he was drinking it, she turned deadly pale. He fell as if a corpse, and a mock magistrate next appeared on the scene and examined her as to the cause of his death. She professed absolute ignorance of it, and made the most of her own pretended tasting of the beer. All this shows that a hysterically disposed person, duly hypnotised, may receive orders for a crime and carry them out afterwards in a conscious state with unquestioning obedience, and with a secrecy that will defy all ordinary means of detection. The legal examiner is powerless, but, for Dr. Charcot, it is as easy to hypnotise into confession as to hypnotise into crime. The latest fad in Paris is that the

latest murderer, Pranzini, may be the victim of some proceeding of this sort, and that he has only to be examined in the proper way to prove his innocence, and the guilt of some other of whom he has been the involuntary agent from first to last. It will serve to amuse Paris for nine days. Our own cataleptic sensation in Soho, as we have seen, may last much longer, and for a full avowal of all the mysterious circumstances that have led to it we seem to be doomed to wait until the sleeper has at length opened his eyes of his own accord.—*Daily News*.

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### THE RAREE SHOW.

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PERADVENTURE there be those still living who have never seen a Raree Show (*i.e.*, Rarity Show, for we must go to beginnings in these days if we would have a reputation for depth, even though it lead us to the aboriginal monkey), and who, moreover, do not know what the Raree Show is. Or ought I not rather to say 'was'? For it is years since I came across one, and I do not know but the institution has altogether ceased to exist—possibly, swept off the face of the earth by the "march of intellect." Or, are there still out-of-the-way nooks and corners of the land where one may yet see and enjoy the Raree Show—nooks and corners where the "march of intellect" has not yet set its foot, where men still mark as red-letter days the visit of the itinerant showman.

But let me narrate my first experience of the Raree Show. I was of tender years, still, as it were, under the shadow of the maternal wing, or, to put it less figuratively, under the shield of the matronly apron. From that point of view, with what large-eyed wonder I looked out into the world about me I can well imagine. There was nothing in the wide earth, from the bird capping the spire of the old village church to the windmill on the distant hill-top that did not exercise my infant fancy; and in the endeavour to conceive how and why it all was, what a strange cosmogony I fashioned. Take that very spire-bird and the high-perch'd windmill. The first explanation of these phenomena that commended itself to my budding sense was that the windmill was a giant with four arms, which he kept swinging round and round in order to drive away the fearsome creatures of the air that would otherwise devour little people like myself; and the bird, I conjectured, was somehow in league with the windmill, and kept the busy giant informed of the whereabouts of the enemy. None so watchful as that bright golden bird. What alertness he showed, now turning this way and now that, so seldom restful! And the more

alert he was, the busier the giant—or so it seemed to me. I noticed, too, early in my investigations, that the golden bird—called by the villagers, the storm-cock—was often radiant with light after the village street was in gloom; and I thought in consequence that he must know much more than other mortals could. I long wondered if he stopped up there all the night, and when to my infant inquiries the answer was given that he did, I conceived an unbounded admiration for his courage. Nay, my feeling amounted to positive awe: and when, in the talk about the fireside, I heard of Providence and its attributes, knowing nothing else that tallied so nearly with those powers, I concluded that the golden bird was Providence.

I know not how long I lived in that apprehension—a child's years are so long; perhaps it was not many days, but it appeared much longer because the impression was so deep.

We count our age by heart beats, not by years, says Festus.

It was a rude shock when knowledge came; for lo, looking up one day, I saw an apparatus of ropes upon the church-spire and the storm-cock gone. Troubled and confused, I turned to go home; when, behold, as I passed Bill Sykes' gate, I saw the missing bird fixed upon a tressle and Bill Sykes giving him a new coat of gilt. For several days succeeding that discovery I weltered in a very slough of disbelief. If Bill Sykes had put his ladder against the sky and brought down Very God of Very God and all his angels and archangels he could not have made a profounder impression upon my mind. It mattered nothing that the next day the storm-cock was in its place again and turning hither and thither as of yore; my illusion was clean gone—my cosmogony altogether broken up.

Nor was this the only misfortune of that time. It so happened that this event—the dethronement of my moral Providence, so to speak—was coincident with the first experience I had of the Raree Showman. I was in the garden, contemplating the tuber of a rare dahlia which I had pulled up to see what made it grow, when I was called into the house—the maid said for instruction: I thought surely it was for a dose of catechism, with the concomitant birch, from the twigs of which has bloomed so much that I now hold most dear. I was conducted into the large kitchen, where my first impression was that we were going to have a funeral, because the room was darkened by the shutters of the street window being closed and the others partially so; while leaning against the table, and facing the one beam of light that was allowed

to fall into the place, was a long box like a coffin, and beside it a tall, lank man, with a long threadbare black coat buttoned close up to the chin, long, limp, black hair, and long bony hands, funereally dyed in grain ;—an undertaker by birth, one would have said, if ever there was one. His eyes, I remember, gave me the impression of new screw-heads, not over large, set on each side of an architectural scroll, whose lower end was bossed and reddened to the resemblance of a St. Anthony's tear. The pomettes of his cheeks also were of an equal redness, so that to this day wherever I read of a comet I think of my first raree showman.

When we were all assembled—father, mother, brothers, and sisters, the servants, and one or two neighbours—this portentous figure began to address us like a veritable professor of history or a one-idead antiquary. It was then I learned that he had got in the box before us one of the wonders of the ages—an object which Solomon in all his glory had not seen, that Nebuchadnezzar in vain offered his throne to behold, and for the possession of which the Queen of Psammeticus, King of Egypt, had died of grief. He had got no less than a mermaid—a stuffed one of course.

Now, young as I was, I knew the mermaid—pictorially, that is ; and instantly my curiosity was all alive to behold the object that poets had dreamed of and painters had feigned in pigment. I verily believe the man was momentarily taken in by his own fiction, and that for the time being he felt himself to be the great original discoverer of the mermaid, a kind of second Bruce or Du Challu. I can see his majestic pose now, as with nose in air, he surveyed the little wondering group about him, solemnly waiting, some of us agape, to see this marvel of the ages—for whom the Queen of Psammeticus, King of Egypt, had pined to death. Or was it the 'him' of the species for whom the poor lady died ? I confess I know not ?

There is nothing in this strange world so sublime as a charlatan—if he can only keep it up ; and for a moment this wayside Cagliostro was sublime. But I must say that he dwindled greatly in my estimation when he displayed his fishy Venus. It was certainly girl above and fish below ; but at the point where girl became fish, my lynx-like eyes discovered a haulm of straw sticking through the seam.

O, that bit of straw ! How often have I not seen it since then ! It has protruded itself to the detriment of ideals in every phase of life.

The others I believe did not see the straw. Many people never do ; they go through life seeing nothing of its seams ;

they look at the hinder side of no picture : and I do not know but it is the best way. Methinks I should have been far happier if I could have done the same.

I have seen a good many Raree Shows since my first mermaid ; but I liked none that pleased me so well as that of the Battle of Waterloo, because it was so instructive. Therein you saw Wellington and Napoleon true as it were to the life : it is possible that Prussian Blucher was there too, but I am inclined to think that, from patriotic motives, he was left out. In the German peepshows of the battle they leave Wellington out. History is writ in much the same way.

There is one sort of show I could never abide : I mean the monstrosity show. I was once carried to see a 'fat woman,' and I shall never forget the experience. The maid who took me, I remember, made me, at the invitation of her obeseship, poke my finger into the soft flesh of her arm, which caused me to shudder so much that I thought the poor rotund lady would have eaten me up alive. I have ever since had a perfect horror of feminine obesity. As for six-legged lambs, one-eyed pigs, etc., etc., they never attracted me, and it has ever been impossible for me to understand how they were able to interest others. As for human monstrosities, I shudder at the mention of them ; like B—— I would have them put of existence as soon as born ; to say the least, it would be a mercy to them. I used to know at Geneva a most amiable lady, who sang like a perfect syren ; but she always stood with her back to her audience, because she had the face of a horse, and so conscious was she of this imperfection, especially when engaged in singing, which seemed to heighten the contrast, that she never exercised her voice but her cheeks were bathed in tears. I never knew anyone capable of enjoying life so much, and yet, poor lady, her days were a continual penance.

I was once required to write something about the Two-headed Nightingale, who was visiting our town, and I am happy to say that I was able to perfectly satisfy my editor, although I never saw the creature about whom I wrote. I indited my article in the quiet corner of a wheatfield with some tall poppies nodding by, and near at hand a coppice, where, earlier in the year, real nightingales were wont to sing.

What I liked most about the Raree Show was that it was, as it were, brought to your very door, sometimes even, as in the case of the mermaid, into your parlour or kitchen, and you paid your penny or not, as you thought fit, and so an end. You took your pleasure at a dose and had done with it. But now-a-days how changed is all that ! You absolutely have

to make a day of it, or go without. The pleasure that you have to take a day's journey to find—thank Heaven, it is a pleasure to be able to say "I can do without it." Hence it is that I regret the decay of the raree-showman. As for the beggarly article that has taken his place, the impressario, so called, the dandified manager, who has eschewed the quid and taken to large cigars, he is as abhorrent to me as the huge caravansary, with its jumble of Noah's Ark and the lumber room for contents, that has taken the place of his once portable show. It is customary now to give him honours and even titles; yet I never set eyes on him but I see in imagination his box upon his back or dragging at his heels. He has only changed his coat, not his skin; and there is as much conscience under the hat of the one as of the other. You see the tell-tale haulm of straw in all he does, only in the more modern instance it has too often grown to a whole sheaf.

I could write much more about the Raree Show, but it is needless; still, I would not close the chapter without record of the fact that I owe my chief Raree Shows and the much curious science I have got therefrom, to the bounty of the Misses C——. How they revelled, poor ladies, in the wonders of nature and of art. No rare discoverer (like him of the mermaid), no counterfeiter of Nature's works—supposed or real, no artist in the depiction of horrors appealed to your beneficence or curiosity in vain. You had ever abundance of pence and wonder in store for the enjoyment of these delights; and methinks I can hear you now, dear Miss Mary in especial, in your thin piping voice, expatiating to me on the goodness and greatness of the Creator as displayed in His marvellous works, and though I have seen the straw in the mermaid, I thankfully take the lesson and am glad.

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## A PROBLEM AND ITS SOLUTION.

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MODERN civilization is full of devices. Men are amazed as well as delighted with their own discoveries and inventions. The talk runs loud and fast on the beneficence of labour-saving machines. What with steam to do our railroading, and grinding, and washing, and manufacturing in a thousand different directions; what with telephones to save our weary feet in carrying messages, or going from one street to another to communicate with individuals; and elevators to lift us up to the topmost storey; what with elegant cars floating us seemingly through the air in our cities; and with reapers, and mowers, and threshers in the country; it would appear that



nothing much was left for man to do ; and that he might go through life no longer, to speak figuratively, jolted and thumped about in a lumber waggon, but conveyed in a luxuriously-upholstered carriage, noiselessly, and on the gentlest of springs, from which he will be permitted to alight at the journey's end without fatigue, and hardly a sense of age, or any other ill to which flesh is heir. But this fancied situation is far, very far, from the reality. While the wheels of machinery seem to be doing everything for the race, the cords on those wheels are human nerves, the oil that lubricates the axle is human life-blood, and along with the shining fabrics produced are interwoven disease and death. Overwork of both brain and body is slaughtering multitudes—and these the choicest specimens of mankind. As, according to legend, the ancient sphinx used to snatch every night from the palaces of Greece some young scion of nobility as a penalty for her unsolved riddle, so the modern sphinx, Nervous Prostration, walks abroad not only by night but by day ready to devour the finest intellects of the community, because they cannot solve the mysterious problem how to keep abreast of the new progress in thought and society without injury to body and mind.

No one—not even the wisest among us—has yet discovered the way to do our work and meet the demands of the hour without breaking down. Neither the philosopher nor the scientist ; nay, not even the physician, whose business it is to guess the riddle and send the sphinx of Nervous Prostration over the abyss, is an exception. Herbert Spencer, the philosopher, is “down with Nervous Prostration” ; so is John Tyndall, the scientist ; so, too, is Huxley. The victims of Nervous Prostration are in all classes of the social and literary world as well. An ex-president of a college—one of the most successful and honoured of our public men—was forced not long ago to go abroad, because, as he himself expressed it, he “had gone all to pieces with general debility.” He was not allowed to write more than one little note in twenty-four hours, and was watched over by his wife and family as tenderly as if he had been a new-born and helpless infant. One of the foremost and most eloquent ministers of this metropolis was only recently wandering—a fugitive from his pulpit—over sea and land in search of a few hours' blessed sleep, and in vain ; another, a leader of a Chicago congregation, and an honour to the entire American church, furnishes the latest, most conspicuous example of physical exhaustion resulting from an undue strain of mental and moral excitement. Others, among whom are distinguished members of

the medical profession, might be mentioned who are to-day afflicted with insomnia, with restlessness, with irritability, with indescribable and unendurable lassitude, with horrible dyspepsia, and dissatisfaction of life and all its surroundings.

What's the matter? Why the sphinx of Nervous Prostration is after them, filling them with vague fears, and trembling anxieties, and despair, and often with longing for a suicidal death.

And the question comes up, how shall we do our work with such a wise regulation of hours, of rest, repose, recreation, and with such proper food and exercise and general care of the stomach, liver and brain, as to produce the *sana mens in corpore sano*? How shall we manage so to live as to keep abreast of the times without dying suddenly? how can we do the best work without breaking down under it, and so be enabled to drink the cup of life's joy without reaching the poisonous dregs at the bottom, and with no flavour of bitterness remaining to the taste?

To answer this inquiry is to solve the problem of right living, and might well take up the compass of a volume. But, among other things, let us say that the reader might take a lesson from the Germans, the French, the English; none of which peoples rush to their business by early train to the city, returning at a late hour at night, catching sight of the children only with their eyes closed, or possibly on Sunday with their eyes wide awake. Or they might take a lesson from the physicians, who tell us it is *pace* that is killing Americans—that this fevered haste is only another plague sending its victims in hot haste to yawning graves. Or better yet, they might take a lesson from the Master, who rested when tired; they might catch the solution from his words uttered by Galilee, as he taught the folly of a man filling great storehouses and barns when the summons had already gone forth for his soul to appear before God. "Let your moderation be known of all men";—that concerns dollars as well as speech; "not slothful in business, *serviſing the Lord*;" that, too, means moderation; "a man's life consisteth not in the abundance of the things that he possesseth":—here again moderation—the adjustment of limits to our desires and our endeavors for satisfying them—is declared. Whether we shall learn the lesson and interweave it in our own lives is a problem which each has to solve for himself. But the end is the same—not alone for every idle word, but for every grasping after vast fortunes too unwieldly to be utilized, for every superfluous dollar, to get which the precious moments of life and health, and the

joys and opportunities of Christian fellowship are sacrificed—for all these as for all other “deeds done in the body,” man must give an account when the books are opened at the Great Assize!

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## Hygienic and Home Department.

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### RIGHTS OF CHILDREN.

BY MRS. EMMA C. BASCOM.

CHILDREN are the germ-life of the future. It is through our children that our most effective and permanent work must be accomplished for the continuous enlargement of the kingdom of knowledge and virtue in the world. It is, therefore, a matter of vital importance that the claims of children be well understood and fully met.

Children, in the first instance, have the sacred right to be well-born. We do not mean born into wealth or rank—which is often to be ill-born—but born of parents of good health, good habits, and just convictions; and so born into conditions favourable in some good degree to sound physical, mental and moral development. Entailed evils, if overcome at all, are overcome with the utmost difficulty. The physical and moral deformities of vicious parentage sweep down the ages with ever-increasing power, filling our prisons, reform schools and asylums, and corrupting the home, the church and the State. Indeed, there would be no redemption for men under this law of increase were it not that families, nations and races break down utterly under the entail of crime, and so fall off with the wreck of departing years. In view of the appalling vices entailed by bad parentage, and the tendency of these vices to perpetually renew and increase themselves, it is not too much to hope that the time may come when it will be considered the wisest policy for the interests of the State—the most beneficent for the welfare of humanity, certainly—to enforce sentiments, possibly to adopt measures, that will secure in some larger proportion this first and most fundamental claim of every child—*good birth*. In our public schools one-half of the time now given to merely formal knowledge might, with great gain, be displaced by instruction concerning laws of heredity, and, later, by a faithful and impressive presentation of the responsibilities involved in parentage. When these things are more plainly and more generally understood, we may hope that the relations of marriage and

parentage will be assumed more thoughtfully, and in more accordance with the laws of our highest being. Fathers will then less often blast the lives of their offspring by the entail of vicious habits and uncontrollable appetites. The time must surely come when deformed and diseased children will no longer curse humanity, and when our advancement in the truly *fine art* of right living will be measured by the health and purity of our youth.

By these same laws of inheritance virtues are transmitted which equally tend to increase and perpetuate themselves. Parents may endow their children with sound physical qualities and high spiritual tendencies. Such inheritance is the richest legacy a child can receive, and for the lack of it, no future gifts or opportunities can at all atone. The well-born child may safely suffer many wrongs and privations; may, all unharmed, meet many temptations; while against coarse, low habits and degrading vices he is inwardly fortified. Such inheritance is largely independent of wealth and position, and is chiefly derived from character. The lives of parents while rearing their offspring tell with great power, but the habits, aims, and opportunities of their *whole* lives tell with immeasurably more power. These sacred laws of heredity furnish the highest incentives that could be given to human beings, to seek ever the largest, noblest, and purest life possible. By these laws virtues may be enlarged, vices may be eliminated, and righteousness made to prevail in our children and children's children. It is along these very lines of law that God visits either the vices or the virtues of the parents on the third and fourth generations. Well are we taught by our Divine Master to make much of the children, for through them the kingdom of Heaven finds entrance.

The questions of the hour wait solution, and our great reforms move slowly on, because the good and wise endowed by noble ancestry are so few. No grander legacy can parents leave the State than well-born children; and in no more effective manner can they obey the injunction, "Prepare ye the way of the Lord." It was partly, at least, in this spirit, that the Israelites attached such importance to children born and trained within their national and spiritual life.

Good birth makes good training comparatively easy. The first requisite in parents for good training is a knowledge of the general laws of physical health and of moral and mental growth. Ignorance here is the source of the yearly slaughter of many innocents, of much life-long invalidism, and of much mental and moral weakness, for which no after repentance of parents can make amends. Laws preside over all normal

development, and these laws must be known and obeyed, or serious losses must follow.

Parents and children enter together into the labours, the sufferings, the enjoyments and the hopes of life. Life has for them one law and one solution, and this law is the moral law, and this solution religion. The best powers, the highest wisdom, the profoundest faith of parents will be called into requisition. Their own education must needs advance while fulfilling their responsibilities to their children, guiding them into beneficent purposes and labours for the world. Time, thought, sympathy, and companionship must father and mother give to their offspring, or suffer irreparable loss, both for them and for themselves. No duties will bring richer reward. Wisdom and patience are as potent, certainly, in the rearing of children as in the rearing of domestic animals ; and "of how much more value is a man than a sheep !"

It is in part because of this strict community in spiritual life in the household, its reciprocal ministrations and collective strength, that we would insist so strongly on the true position of the wife and mother. She must claim it for the sake of her children as well as for her own sake. The ideal mother can be no mere household drudge, ministering to the physical wants only of her family, and sacrificing herself on the altar of wifeness and motherhood, to be weaker and less regarded for this very self-abnegation. As the father can not wisely devote his *entire* time and energies to his business or profession, but needs the companionship and duties of the home to sweeten and make symmetrical his character, so the mother requires outside interests and activities to broaden her knowledge, deepen her sympathies, and enlarge her mental vision. Not otherwise can she meet fully the demands of the ideal home with its claims on all spiritual wealth. She must seek and obtain influence and authority in school, church and State, that her counsel may command the respect of her children, and her love win their love. The richest ministrations of affection need the support of intelligence for their full influence. Affection may aid, but it can not displace, the word of wisdom. The welfare of the home and her own individual growth, alike, call for this enlarged social and political power for the mother, or her weakness will in some direction betray the interests committed to her. If it be thought that herein we are laying new burdens on physical powers already too weak for those which are being borne, we answer that many trivial, health-destroying things, are useless, wearisome tasks which fashion and society now assign to unoccupied powers, are to be escaped ; and that the

strength for full and varied service will spring up with the service itself. As in the history of the world women have not shown themselves unable to bear even the most degrading, unrequiting and irksome toil so, certainly, they will not fail of the power required for noble labour.

Together, parents and children build up the ideal home, full of love and kindness, full of wisdom and discipline, the centre of all divine beneficence, the perpetual revelation of divine love. This common integrity is conditioned on the fullness of each life within itself, on the fairness with which it unfolds towards every other life, and on the scope, largeness, and community of sentiment that call it out. The law of the household must be a perfect moral law, and its inspiration a divine inspiration.

When manly purity and womanly strength thus pervade the home, not only collectively but individually as well, in all the varied combination of symmetrical character, it becomes the porch of *that* temple, the primordial of *that* kingdom which is built of God and unto God in the world.

LET it be specially noted by young men who are, or intend to get, married that the hereditary effects of the use of tobacco manifest themselves in debiliating both body and mind and become manifest in the children of the tobacco slave. The earlier offspring of the smoker may be tolerably healthy, but gradually the children become more puny and delicate in body and intellect. The next generation are still less vigorous and so on until the power of reproduction is nearly or altogether lost. An idiot boy or girl often indicates the utter extinction of the power of continuing the race. All asylums for idiots should first, and at once, be filled with confirmed and inveterate smokers and chewers, in order thus to prevent the reproduction of idiots. It has been observed that the first-born of a family, if a male child, will greatly resemble the build and character of the mother or her family, while on the other hand, if the firstborn be a female, she will resemble the father or his family. This propensity is specially observable in the first-born of a family, but most marked in cases in which the parents and families are of dark and fair complexion. Succeeding children are seldom thus distinctively marked in their heredity. During several years' observation on this subject we have found only one marked exception to the rule; and in our inquiries in conversation with the subject himself we are given to understand that he was the heredity marking on the maternal side, or in other words, the mother's mental marking, which caused him to resemble his father. Undoubtedly if the father used tobacco and the mother did not,

the oldest child, if a girl, would show more the marking effects of tobacco than in the case of the first-born being a male.—*The Health Monthly*.

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## Poetry.

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### THE MODERN ICARUS.

JOHN Ambler, O John Ambler! you have had your little fly;  
Now put your silly wings aside and lay your folly by,  
And see if you, like other folk, can be content to go  
Upon the ground on your two feet a-plodding to and fro.

Ha! ha! John Ambler! rare old John! you thought you'd done the  
trick,

And so you have, for spite of wings, i' th' dirt you're sure to stick,  
Unless we come and pull you out, as I suppose we must,  
But not before we've had our laugh at pride brought to the dust.

Nay Johnny, boy, why don't you speak? you us'd not be so tame  
When folks jeered at your goings on and thought you much to  
For all your vainsome tinkerings, neglecting of your home, [blame  
To make those blessed pinions to fly to Kingdom Come.

And thankful 'tis you ought to be you lit just where you did,  
For if you'd flown another rod we'd had a case to bid  
The crowner sit upon your corpse to see how 'twas you died,—  
Whether 'twas purely accident, or flagrant suicide.

What ails the man? he's pale as death! can't be that he is dead?  
Come neighbours give a helping hand to get him home to bed.  
Ah, no; he moves! but he is hurt: thank heaven it is no worse!  
Won't Martha just be happy with a cherubim to nurse?

Nay, poor old John! we won't be rough, we'll free you in a trice  
From these here windmill sails that hold you tighter than a vice;  
And then we'll patch you up again, and you will feel as bless'd  
As if you'd ta'en a long, long flight and found some eagle's nest.

For that was your ambition, John: you told us many a time  
How you would like to emulate the eagle and to climb,  
Like it, above the highest peaks and cross the ocean wide:  
You did not see why bird-like flight should be to man denied.

What tears! Nay, one who ventures forth on treacherous wings to fly  
Should be of tougher stuff than for a broken arm to cry!  
He should be fit to meet his death at any time, or place,  
And all the greatest dangers undauntedly to face.

“And so I am,” quoth poor old John, with effort made to rise :  
 “It is not for my broken limb you see these tearful eyes ;  
 Nor is it for your flaunts and jeers, them count I little on ;  
 It is because my wings are broke and I am seventy-one.

“For these two wings had taken me five years and more to build,  
 And ere another five years’ span my life’s day will be filled ;  
 Then what will come of all my work, and what will people do  
 But crawl upon the earth as they have done the ages through ?

“That’s why the tears would force their way ; for I had thought to  
 The secret of the bird’s free flight and prove mankind akin [win  
 To angels and archangels that cleave the upper air ;  
 And now my dream is over and vain my toil and care.”

So plained he as they laid him down upon his humble couch,  
 So plained he as they bound his wounds, and sad he did avouch  
 He cared no more to live since his ambition lay so low,  
 And on the winds of Heaven he had no living hope to flow.

They left him in his workroom with his rent wings by his side,  
 To brood upon his downfall and lament his lowered pride.  
 He mused on all the years he’d spent upon his daring thought ;  
 He called back all the weary nights he silently had wrought.

Once more thro’ disappointment, through failure to success,  
 He lived, and then, his wings achieved, he felt the wind’s caress ;  
 Again he felt the glow of pride, again bid doubters come  
 And see how the idle dreamer would fly to Kingdom Come.

That was his little jest : it seemed such happiness to soar  
 Upon the wings of morning and to skirt heaven’s golden floor ;  
 It was so like o’ercoming death—transcending mortal flaw—  
 To get right up above the earth and heaven’s free breath to draw.

But now his dream was over : and there all bruised and lame  
 He lay with the wreck about him, the evidence of his shame ;  
 For he knew the world was pitiless and gave no breath of praise  
 To him who failed of the goal he sought, though his finger should  
 it graze.

And as he sighed, the poor old man, to think how near he’d come  
 To solving the great problem, yet how far he was therefrom,  
 He heard the folk without his door discuss the great event,  
 And it seemed as though from out his grave to hear their talk he leant.

They told how he had spent his days, his substance, and his wit  
 Upon an idle fancy condemned by Holy Writ ;  
 Because, when on the sacred page it said thus far—no more,  
 It meant that he should not on wings like eagles try to soar

Then they laughed at all his boastings and rejoiced that he did fail,  
 It was so fine a lesson to all those who would sail



Their little boats on larger ponds than that their village owned,  
Or fain would venture further than the narrow parish bound.

Said the glib wit of the village, the one whose tongue was loose,  
“ His flight was just as lengthy as might fly a clip-winged goose—  
Nine feet, no more nor less—I measured it exact :  
For this result he spent his life and fortune all compact.”

“ Nay ten ! ” cried John—“ ten if an inch, why stint me of my due ?  
I worked not for myself alone—I wrought for all of you ;  
And all the world had profited if I'd succeeded right,  
As still I think with five more years' of steady work I might.”

“ But someone else will follow me and put another ten  
To the ten that I have flown to-day in sight of all, and then  
A third will cap the lot and cleave the air like yonder bird—  
See ! see ! it mounts ! that is the sight that ever me has stirred.

“ To get up higher—higher !—that was my constant aim,  
And though I fail, God help me ! I have no cause for shame.  
You call me mad—a simpleton : well, well, I did my best,  
And the man that does that ever has done somewhat for the rest.”

“ But let it be remembered 'twas ten feet that I flew ? ”

“ Nay nine ! ” they cried ; “ he measured it, from where we forth you  
drew  
To the pigstye whence you started with your flippers spreading wide,”  
And they laughed as he slammed the window and turned away in  
pride.

“ Ten, ten ! ” he murmured, “ well I caught the distance with my eye,  
And I will prove it ten good feet, or more, before I die ;  
They shall not rob me of my due—won by hard years of toil ;  
There's yet enough of life in me their jealous spite to spoil.”

So when the laugh was ended and the street was silent quite,  
John raised him from his couch with pain and went into the night ;  
And in the morn they found him on the dunghill with his line—  
Dead ! but, lo, his finger marked a foot beyond the nine !

S.

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#### A SONNET FROM THE NORSE.

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You ask me how the play went. I know not.  
I saw one figure at the footlights stand,  
A sylph in satin with a golden band  
Running athwart her dark hair, and I wot  
Something within my bosom, like a knot,  
Started and stopped my breathing : was't her eyes,  
Dark and soul-moving like the midnight skies,

With bright stars in the zenith palely shot?  
 Or her sweet lips that in such harp-tones spoke?  
     I know not: but I sat and dreamed and dreamed,  
     And all the world went past me, as it seemed,—  
 Its sorrows and its sadness, flame and smoke—  
     And then a vision soothing that did pass,  
     And I did wish me dead beneath the grass.

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### Facts and Gossip.

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THE January and February numbers of THE PHRENOLOGICAL MAGAZINES have been re-printed and may now be had by those who failed to secure them before. Intending purchasers had better not delay too long, as it is expected that there will be a great run on these two numbers.

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Members of the British Phrenological Association will do well to watch the notices respecting the Association at the top of the inside of the back page of this cover. All advertisements respecting the Association will appear in that position.

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*The Echo* of April 5th says—Yesterday, in commenting on the trial of Currell, we noticed the fact that Mr. Justice Grantham remarked on his “wayward life,” adding that he seemed to be “in an irrational state of mind at the time when the murder was committed.” We remarked that cold-blooded and heartless as was the Hoxton murder, it might be that Currell is not so responsible for his actions as men of larger brain and more active conscience. A specialist in lunacy goes further. He has been watching the case in Court day by day, and has come to the conclusion that he was irresponsible for his act, not only from the prisoner’s utterly indifferent manner, but from the peculiar shape of his cranium, and the generally strange appearance of his head and face. He also urges that, after the remarks of the Judge as to Currell’s ostensible want of motive, and his condition of mind at the time when the murder was committed, the authorities are bound to carefully investigate into the condition of mind of the condemned man both before and about the time when the crime was perpetrated. This modest request should certainly be granted. Cynics may protest that it matters little to a criminal, if he is a lunatic, whether he is hanged or is sent to Broadmoor; but there is a frightful difference in the eyes of those to whom a criminal is allied by ties of blood.

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MR. ABLETT desired the other day to have the use of the Reading Room, Haughley, Suffolk, for the purpose of giving a lecture on

Phrenology, the proceeds to be given to the Bury and West Suffolk Hospital. He applied to the Incumbent of the Parish (Mr. E. E. Ward) for the necessary permission, which was refused; the 'reverend' gentleman also declined to grant the use of the schoolroom. We should like to know on what grounds he refused. If Mr. Ablett had been one of the "charlatan band" of phrenologists going about the country we could have understood the clergyman's objections; but Mr. Ablett is a member of the British Phrenological Association, and therefore above suspicion.

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A HIGHLY interesting lecture on Phrenology was given in the Free Methodist Chapel, Yaxley, Eye, Suffolk, on Tuesday, March 22nd, by Mr. Ablett. The proceeds were for the reduction of the chapel debt. At the close Mr. C. W. Ablett read several heads, and proved himself well up in the study of Phrenology.

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WE would direct our readers' attention to Mr. Coates's advertisement in another part of the Magazine.

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THE Sleeper, referred to in the article "The Sleeping Man," has since returned to his normal condition.

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IT will be seen from the report of the last meeting of the British Phrenological Association that the Honorary Organising Secretary is of opinion that Currell's motive for murdering the girl Green arose out of the fact that after twelve years keeping company with her, he saw the impossibility of ever being able to support her as a wife, and he was resolved that if he could not marry her no one else should; in other words he was stimulated to this act by diseased organ of union for life or conjugality.

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Mr. Story wrote to Mr. Henry Matthews, the Home Secretary, making these representations to him, and asking to be allowed permission to examine the head of the murderer, but the Home Secretary did not have the ordinary courtesy to reply to his communication. We shall probably get more enlightenment in our rulers one of these days; it is to be hoped at least that we shall. It would be greatly to the interest of science to have put this theory to the test. It is one of the scandals of English administration that everything is put in the way of research as applied to human science in a case of such interest as that of Currell's. A man like Dr. Ferrier, or one of equal eminence as an anatomist of the brain, should be asked to make a post-mortem of his brain.

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WE can heartily recommend "New Wine," a religious monthly published at Brisbane, Queensland, by Mr. Theodore Wright, who is an enthusiastic phrenologist. An advertisement of the work will be seen in another page.

## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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HARRY WHITE.—The character as indicated by the photograph is as follows :—There is a strong tendency to reason, to think, and philosophise; is characterised for having many ideas of his own, in some things should be noted for sound sense and judgment. He has fair perception of men and things, but not a good memory of common occurrences, and is not well up in free, easy, copious conversation; is characterised more for high intellectual and moral gifts than for qualities of a worldly, speculative, selfish nature. A heavier base to the brain would be well in order to succeed as a business man. He is best adapted for some sphere of life where judgment is required, more especially in affairs connected with teaching, or intellectual and philosophical pursuits. He has no great power to acquire, save, and economise in money matters; he would readily spare his money for a good library, or for carrying out some project where he could do good to other people. He is liable to have a hobby of some kind; also in danger of being absent-minded, and rather far-fetched in his ideas. For a man of this world to succeed he needs more force, push, tact, management, and selfishness. He would do excellently well in some place where it required thought, judgment, and understanding.

V. B.—The organization of the young lady indicates a practical talent, able to use what knowledge and experience she has to a good advantage; will readily learn from experience; be shrewd in comparing and criticising, very correct in her judgment of persons; has an intuitive perception of truth; not much given to abstract reasoning; more mirthful and social than witty; will be more given to an intuitive practical life, than one connected with imagination. She has a fair share of energy, and general force of character; may be reticent among strangers, but usually will be friendly and communicative. If she is at all deceptive it will be because of some peculiar circumstances brought to bear at the time, and not because she is naturally hypocritical. There appears to be no physiological, or phrenological reason why she may not make a suitable wife, especially if love exists spontaneously on both sides. She is easily influenced by sympathy or by the affections, and kind and affectionate treatment will be all that is necessary to enable her to adapt herself in an agreeable manner. She has a favourable condition of body for health, long life, and fruitfulness. She will be successful in making friends rather than enemies.

THE  
Phrenological Magazine.

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JUNE, 1887.

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MR. JOHN R. WHITLEY.

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**T**HE photograph of this gentleman indicates several strong points of character. He is well sustained by a high degree of vital temperament, and has an ample amount of blood, breathing power, and digestive



apparatus. He is full of animal life, is warm and ardent, if not impulsive and excitable, throws a great amount of

feeling into everything he does, and cannot be a half-and-half kind of man. The entire base of his brain is large and has a strong hold on life, and he believes in living as he goes along. He has great executive power, is in his element when he is pushing business, or business is pushing him. He does not mind opposition and ordinary obstacles; they only nerve him to greater work.

He possesses great perceptive power, is a practical man governed by observation and experience, he soon surveys the whole field, knows what is going on around him, and keeps the run of the affairs of the day. He is a good judge of stock and of the quality of things, he lays his plans quickly, is able to make the most of his situation, and if necessary could put much in a small space.

He has the power to organise, systematise, and arrange matters. He makes correct calculations as to profit, loss, cost, and so forth. Possesses a high order of ingenuity or versatility of talent and can do many different things equally well; he is not much given to abstract thought, but readily takes an idea and applies it in some tangible form. He is characterised for intuition, is a quick discerner of character, motives, truth, and the most practical way of coming at a subject, has strong imagination, much general scope of mind, and is liable to take liberal if not extravagant views of things.

He is versatile in his manner, and far from being awkward or odd. He is lively, wide awake and sympathetic, is easily interested in what is taking place, at once becomes in sympathy with other persons, and has the power of exerting quite a distinct influence over others. He has great magnetic power, has all the indications of ambition and desire to excel, has also the indications of hope and enterprise, but none too much fear and restraint. His danger is in going too far rather than not far enough, of attempting to do too much rather than the reverse. His power lies in his brain and nervous system as well as in a high order of lung and heart power, which aid greatly in sustaining the brain in its efforts.

He has fair conversational gifts and is youthful and easy in his manners and address, and draws people to him rather than repels them from him.

The gentleman whose portrait we give this month has suddenly sprung into promise through the opening of the American Exhibition, although we have known him as a man of great powers and exceptional enterprise for many years. But first, a word about the good undertaking with which he is connected.

The American Exhibition, between Earl's Court, West

Kensington and West Brompton, is an undertaking of as much novelty as of imposing magnitude. It is the first exhibition devoted exclusively to the arts, inventions, manufactures, products, and resources of one nation held on the soil of another country. It covers a space of twenty-four acres, in the heart of residential London. The Exhibition may be divided into three great departments. There is, first, the main building, in itself a novelty in architecture, around which, together with the art-gallery adjoining, centres the serious interest of the Exhibition. Secondly, there are Buffalo Bill's "Wild West" grounds, which have an historical interest, as a pictorial representation of a phase of life now almost, if not quite, vanished, and as showing the methods by which the enterprising people of the United States have reclaimed to civilisation that vast space of the North American Continent, which, twenty or thirty years ago, was designated upon the maps as unexplored. Thirdly, there are the horticultural and pleasure gardens, nearly twelve acres in extent, showing the flora of North America as completely as climatic conditions will allow, and furnishing outdoor amusement for the vast numbers of people who are confined to London in the summer season, and must seek their recreation within the metropolitan boundaries.

It is always a matter of interest to know something of the appearance, history, and characteristics of the men who initiate and carry to completion gigantic enterprises. In this case, the chief of these persons is Mr. John Robinson Whitley, of London, the Director-General. The idea of holding such an Exhibition in London impressed him, from the English standpoint, as a brilliant one; and he entered upon the colossal work, in face of what seemed almost insurmountable obstacles to carry it through to a successful completion, with all the energy, enthusiasm, and untiring industry which are characteristic of the man. He brought to the work a peculiar fitness, acquired by previous experience in the great International Exhibitions which had preceded this, and in which he had participated as an exhibitor; especially at Paris, in 1878, where he represented some fifty firms. This experience, together with his business as a merchant and manufacturer, and his wide knowledge acquired from travel all over the world, made him fully alive to the fact that in America there was enough, of which nothing was known to the European world, to make an interesting, popular, and valuable Exhibition. He has from the beginning taken entire charge of the work in England; and, in addition, has spent twelve months in visiting every part of the United States, in the interests of

the great work he has undertaken, and which has now become, from what seemed almost a chimerical idea, a substantial reality.

It is a fact worthy of note that the subject of these remarks, although not perhaps a phrenologist, has so much faith in the science that on one occasion, when commencing a great undertaking he obtained a careful phrenological estimate of all the chief men who were to hold responsible positions in relation to it.

L. N. FOWLER.

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## THE BRITISH PHRENOLOGICAL ASSOCIATION.

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### MONTHLY MEETING.

THE usual monthly meeting of the Association took place on Tuesday, the 10th of May, in the Memorial Hall, Farringdon Street, the President, Mr. Fowler, in the Chair. Among those present were Mr. Donovan, Mr. Webb, Mr. Story, Mr. Cox, Mr. Warren, Mr. Dillon, Mr. Piercy, Mrs. Piercy, Miss J. Fowler, Miss Oppenheim, etc.

The first half-hour was devoted to the subject of the measurement of the head, which was opened by the President. Mr. Fowler said: In taking measurements, it is first necessary to look at the general formation, at the organization from a distance. Take in a general idea of the man or woman as soon as possible from a distance and more minutely on coming closer; then pay special attention to the upper storey, that part of the organization which tells us most: the brain and face. In order that we may get at the character of an individual, we need not only take into account the quality of the organization and the quantity, but also to measure the person's various capacities by the shape of the head, as the shape of the head indicates the general character. This can be done by the eye, to a certain extent. The practiced eye can measure almost as well as instruments can, as far as practical purposes are concerned, yet the mathematics of phrenology are very important. It is desirable to take actual measurements wherever we can, although it is very inconvenient to do so while examining a lady or gentleman. It is generally inconvenient to measure mathematically, so that we are not always so thoroughly mathematically correct as we would perhaps be if we had more time and the individuals had more patience, and were willing to be subjected to them. There are various measurements which can be taken, but the individual, as a



whole, must be measured first to estimate the power of the brain. If the individual is small, the brain is small. If the brain is prominently developed, the body should be able to support it. These conditions need to be taken into account. Is there vitality enough to support? Is there brain power enough to give strength and comprehensiveness of mind? We must then take the different parts of the brain into account. Is it weak at the base and prominent at the top? Is it deficient in the frontal and prominent in the lateral portion? It is astonishing, when we measure the head properly, to find how weakly organised some are. They may have high firmness, and yet be weak in the moral brain, because the lower and middle lobe may be large, and so that throws the brain up and practically indicates a good deal of moral power, while there may not be a great deal of it there. The height in that case is given by the brain below; but if the brain is small below and the middle not large, and the head is largely developed in the superior, then it is more correct to draw the inference that the moral faculties have the ascendancy.

One of the best ways of measuring the head is to use the tape and place it round the head in this manner (the tape was placed round the head over the perceptives, and philoprogenitiveness). That generally satisfies. Some measure, also, from individuality to the occipital bone, which gives the length over. Some measure from the ear upwards over firmness, which gives still another point, while there are measurements to indicate the basilar lobes and the frontal lobes. Measurements of this kind may be taken with the tape so as to give general proportions of the head in five or six departments. There are, also, several kinds of instruments which are useful in measuring the head. Callipers of this description (exhibited), marked so as to indicate the width of opening when applied to the different parts of the head as the case may require, and various other instruments of different make; all more or less useful to guide a person in getting the proportions. Some have a very complicated piece of machinery (Bridge's instrument exhibited), I consider it rather barbarous than otherwise. This will measure different parts, as you may desire, with considerable accuracy; but it is clumsy and not quite reliable. Its weight alone, is likely to make it shift quite half-an-inch while in use. Any way, the mathematics of phrenology should receive more attention, and more should be published about them so as to make phrenology as exact as possible to those who are anxious to study it as a mathematical science. We must recognise phrenology as a science, and having its foundation in nature; there are as regular and

established rules with reference to phrenology as there are with reference to any other science, only there is this difficulty : we cannot see the brain.

It is a matter of some importance that we should see the brain, and see its workings and understand its qualities more definitely than we can, but now we have the hair and scalp and the skull, and the dura-mater and the pia-mater all in the way. But we can take into account the general shape of the skull by the eye, and by feeling and by measurement, so that we are not without some definite knowledge upon the subject. But we want it more definite than we can have it. We cannot see the front when we can get at the back of the brain, and we cannot see the back when we can get at the front. We cannot see definitely and positively the various faculties which manifest themselves through the different parts of the brain. We can infer, however. I once saw a young girl who had a part of the skull taken away from over approbateness. The workings of the brain in that part could be seen. When she was praised there was a considerable agitation created in the organ of approbateness. The brain could be seen to throb most distinctly, but on ceasing to praise her and to appeal to her vanity, and talking to her on some intellectual subject which arrested the brain in that direction, it became quiet at once. How it was with reference to the intellectual part when excited we could not tell because the skull was in the way ; we could only infer that there was the same agitation in that part as there was in the back when the brain was agitated there. We must take into account the quality, quantity, and the shape.

Now we begin low down in the animal kingdom and the lower down we go the more inferior is the general shape of the skull. The rabbit has not a great deal of capacity ; but it has two capacities. One of them is, it is a great feeder. It enjoys eating, eating, eating ; and it propagates very rapidly. These are the two main points. The dog, especially the pet dog, is a higher animal, shewing almost human shape. It begins to have almost a forehead and a well developed social and domestic brain ; and the brain begins to develop into the middle and almost into the superior ; but the middle brain is large, giving prudential behaviour. It is equal to and superior to the uncultivated monkey. But this (taking up a skull) is a low, grovelling, inferior, if it were not a demoralised, monkey, never getting up above the savage life so far as it has a savage nature. There is a very limited power to do anything, but to eat. It is inferior to the chimpanzee, which is altogether an indication of something more human ;

and yet, coming to measure that head, there are only two parts of it fairly developed. One is the central portion down through the middle of the brain and the lateral portion. You will see in Bridges' book that he has measured that skull, and you will perceive the measurement of it to indicate great inferiority in all the parts excepting those two: middle and lateral. The intellectual and moral are defective. It looks very fair to look at. When you measure it however, it does not measure high. It is a chimpanzee. While the head is so sloping you cannot do much in the way of education. While it is so strongly developed in the lateral portion it may yield to social training; but cannot be educated to tricks. If the head is broad, there is a selfish organization; but if the head happen to be narrow, it is an indication that it is wanting in the selfish, which I do not often find in an animal. It is supposed to be broad at the side in proportion as it is an animal. But there is a great difference in animals; some are more selfish than others; some are more greedy than others, while some are more social or more intellectual.

Some discussion followed. Mr. Donovan referred to some of the more generally accepted rules of measurement. The average circumferential measurement of the head of a man was from 21 to 22½ inches. Exceptional heads extended to 24 and 25 inches. The average breadth through from destructiveness to destructiveness was six inches, and the length from individuality to philoprogenitiveness was two inches more than the breadth. Mr. Donovan thought the subject wanted investigation. Mr. Webb said he was taking careful measurement of all the children in his school, and hoped one day to give the Association the results he arrived at. Mr. Story remarked on the fact that Mr. Fowler, while speaking of the measurement of the head, had given the meeting no actual basis to work upon in taking measurements. Mr. Webb also had told them that he was making careful measurement of the children of his school; but he had carefully refrained from telling them what the specific measurements were that he was taking. For his own part he (Mr. Story) thought the question of measurement was one that required to be begun from the beginning. With the exception of a few such measurements as those indicated by Mr. Donovan, all our measurements of the head were little better than rule-of-thumb. The mathematics of phrenology had yet to be founded, and there was a grand field for some one. The instruments hitherto invented and used for head measurement were to his mind utterly useless. Mr. Story suggested that, as the time had come for Miss Fowler to

read her paper, they should continue the discussion on the subject of measurement, along with the subject of the paper Miss Fowler was about to read—

#### PHRENOLOGY IN THE HOME.

MISS FOWLER said:—Phrenology in the Home is one of the subjects before us to-night.

How can Phrenology be made of practical and scientific use in our Homes?

How can we best consider the influences at work between body and mind, especially in the development of children? and

What elements and conditions are necessary to make home-life complete?

are some of the first queries that pressed for answers in my own mind when I consented to occupy this position to-night.

The difficulty in dealing with an important subject like the present one, is through the endless number of thoughts that claim an introduction.

In order to have a scientific basis to our home life, we must have one or two elements or characteristics as component parts.

Home life is the kernel of society, and provided there is a proper union of these essential elements, there will be power to carry out all the necessary scientific principles which not only throw a charm about our homes, but make them Homes in the truest and fullest sense. Without a scientific basis, home-making is not so easy an art to accomplish successfully as is sometimes supposed. Yet many attempt to establish one without any thought about the ground-work or design they are likely or fitted to weave. Therefore do we find many stitches dropped by the way, and many patches in the garment of life, which render the web less perfect and enduring than would have been the case if the phrenological scientific basis had been first established.

You probably all know that in *Evolution*, there are two main factors: the nature of the *organism* and the nature of the *conditions*.

Now these two points are exactly what we have to take into account in getting at the core of home-life under Phrenological principles. "The nature of organism" teaches us the true character of man and the inmates of his family. While "the nature of the conditions" enables us to take into account the multitudinous circumstances that go to mould, develop, and enlarge that character. A thought here suggests itself, which is this: that for ages, prior to the budding of this

character in our 19th century home, forces and influences have been at work, which the biologist calls heredity, and the biographer calls parental influences ; but whatever is involved in the action of external circumstances the naturalist calls environment.

These two, Heredity and Environment, are the master influences of the organic world, and help us to understand more clearly the issues of organism and the nature of conditions. These have made us all what we are. We resist the temptation to dwell longer on the former, Heredity ; but will confine our attention to the last, Environment, as we have to deal now with the present and not the past. Though these forces are still ceaselessly playing upon our lives, and he who understands them and can regulate new influences as they arise, or adjust them to the old, making them at one moment co-operate, at another counteract, understands the rationale of personal development.

“No man,” as Drummond wisely remarks, “can select his own parents,” but every man to some extent can choose his own environment, and in proportion as he takes phrenology along with him as a guide will he be successful in using all his talents appropriately.

Now what is the nature of the organism or character that exists and goes to make up the elements of a home. By character we do not mean reputation. Many an one has a reputation who has not a corresponding character. Character is what a man is ; reputation what he is thought to be. Character is within ; reputation is without. Character is real ; reputation may be false. Character is substantial ; reputation is changeable. Character is at home ; reputation is abroad. Character is a man’s own soul ; reputation is in the minds of others. Character is the solid food of life ; reputation the dessert. Character is the real worth ; reputation is his market price. It is essential therefore, that, especially for our home purposes, we study character before reputation. Character is not easily mistaken, an estimate of a man’s reputation may be ; the former is indicated by every mental and physical development. *Not so is his reputation.*

Having found in the abstract what character is, let us apply it to our present subject. As parents learn the value of phrenology in regard to their own characters, is it not their privilege as well as their duty to study the dispositions of their children and their servants ? The need for self-government and restraint in their own case makes them desirous of equally helping their dependents. But the character of each needs special development. In the elements that go to make up

home-life, there is a marked difference in mental and physical qualities. We need to have differences, contrasts, opposites, that we may have harmonies, for likes do not always harmonize. Throughout Nature we find the same endless variety. Difference adds to knowledge, for every new difference is a revelation of a new quality. Not so with similarities, as they become monotonous.

Spurzheim aptly said on this point: "There is a natural difference between the two principle elements in a home. Not in their number but in their degrees. Some are stronger in women, others stronger in men. Let each be cultivated and employed in those things for which they are fit. The claims of justice and merit are equal in man and woman. Women are not destined to be mere patient drudges, nor are their duties limited to those of wives and good managers of their families only. Women are required also to direct the education of their children, and to be agreeable and intelligent companions to their husbands." He adds: "let their understandings be cultivated by useful knowledge, by the study of the human mind, and the principles of education, and of the duties in the direction of their families; let their intellect be improved by the study of history and of arts and sciences. They commonly only learn objects of secondary importance, mere accomplishments, hence many do not know how to guide themselves and still less their children, their servants, and household affairs. Indeed if the women of to-day go on as they have done hitherto, they cannot repine that they have no share in political concerns. If their minds do not take a more serious and solid turn, they may govern in drawing rooms, where delicate feelings and polite manners are required, but they will have no permanent influence on the laws of society."

Some think, I believe, that any quality of brain is sufficiently good to educate children at home and regulate a household. Be that as it may, we leave the argument for history to prove, and simply say, we like the ring of Spurzheim's words though written many years ago. We find that a well-known anti-phrenologist says, "That unless men and women have normally developed brains, the scale and tone of the nation will decrease." He must have studied home elements closely, for we find he makes this bold assertion, "as good a brain is necessary to govern a household as to command a ship, to guide a family aright as to guide a congress aright; to do the least and the greatest of women's work, as to do the least and the greatest of man's work. Moreover, in both sexes the brain is the conservator of strength and prolonger of life. It is not only the organ of intellection, volition, and spiritual power, but

the force evolved from it, more than the force evolved from any other organ, enables men and women to bear the burdens and perform the duties of life; and with its aid, better than with any surgery, can they overcome the ills that flesh are heir to." Thus says Dr. Richardson, who is one of our foremost scientific doctors. He may be mistaken, but whether he is or not, I think you will find that where the organic quality is good in both parents, and normally developed, there you will find a better regulated family, and a better blending of the elements that make a home what it should be.

The question "why must we consider the correspondence of brain and body in the development of children?" is a query which should be answered before we can properly reply to our first question. Mental and bodily labour give balance of power to a child. But we often find that his mind is prematurely developed at comparatively an early stage, and but little attention is paid to his physique. It is of little use to have a mind bejewelled with talents if the counterpart, the body, is poorly clad. What can a lad do who has weak circulation, weak lung power, and imperfect digestion, soft muscles, bones that need more strength, and blood that needs more iron and steel? We recognize that the bodily routine of his daily life is the counterpart of his mental routine. A healthy child awakens in the morning with a flush of spirits and energy, his first meal reinforces his condition. His mental powers are then at their maximum; as the nutrition is taken up in the system they fade, but may be renewed once and again by refreshment, and brief remission of work. Towards the end of the day lassitude sets in, and fades into the deep unconsciousness of sleep. We are all conscious that bodily changes effect mental operations through our feelings; our moods upon hunger, fatigue and rest, pure and impure air, cold and warmth, drugs and stimulants, bodily injuries, disease and sleep. These affect the lower as well as the higher faculties of the mind. Alexander Bain clearly points out that two distinct natures, like body and mind, can hardly exist in such intimate relation and be indifferent to each other; and the more we study the nature of each the more we find a kind of mutual co-operation and sympathy between them.

When I dissected the human brain and the surrounding nerves, and saw others around me dissecting the various limbs of the body, I gained a clearer insight into the structural elements of body and brain, but such study is insufficient without a corresponding knowledge of physiology, and without giving a keen observation to the external senses and external structure, as it corresponds with the internal. By

using this joint knowledge as a key, we may, possibly, unlock the secret of every individual power of the mind. No organ is active without a good supply of arterial blood. Therefore we can understand why the brain receives one fifth of the entire circulation to meet the demand made upon it. Whenever there is great mental excitement, there is always an unusual cerebral circulation; the feelings are aroused, the thoughts are more rapid; the intellectual power more acute, the memory more accurate. As wholesome nourishment supplies the first condition of nervous and mental activity, inanition or starvation enfeeble it; and hence the latter militates against the exercise of the mental functions. The home supply of proper food again introduces a branch subject and recommends the idea that our knowledge of each other should be based on science, not on imagination.

And now we come to consider the influence of mental changes on the body, and the practical uses of phrenology in teaching the young, and in understanding each faculty by itself and in combination with others, or in other words "the nature of the conditions" under which our characters are developed. As we find, the body has some influence over the mind, we cannot be far wrong in supposing that the mental changes effect the body. We are guided into this supposition by the knowledge that during any sudden excitement or through any abnormal development of any group of faculties, the body for a time becomes unbalanced in the exercise of its functions. Fear and anxiety paralyze the digestion, and great depression of mind effects the activity of all the organs of the body; while prolonged depression brings on disease. On the other hand, happy outward circumstances are favourable to health and longevity. Children have possibilities either for balance of power, elaboration of talents, or degeneration or waste of abilities. The great principle of growth impresses upon us that we cannot stand still and live. If we do not develop mentally and physically we are degenerating or dying by slow degrees. If we do not take phrenology as a guide, "we may work by the help of iron bars and perspiration, but alas," says Ruskin, "we shall do nothing that way but lose some pounds of our own weight;" in other words, unless we have an aptitude for what we do we may be working very hard, but at the same time, wasting energy that might be better applied to other kinds of work. Many a man can stand up to day and say, "I have worked all my life at my wrong calling simply because my parents did not understand me and did not start me in the right groove, and I have never been able to get out of my present one." One important aid



to parents in guiding the minds of their children is to know the order development of the faculties, because by attempting to force into activity those faculties, the organs of which are not yet fully developed, and by neglecting those which are, their labour is not only lost, but positively baneful to the child.

Parents educate the intellectual and moral powers of children, and neglect the selfish and social group. Whereas, they should pay special attention to the latter, because depravity arises more from the want of proper control of the passions and propensities, and the wrong direction of the social feelings, than from any other. Parents particularly should make a point of educating the latter, even if they leave the intellectual faculties to the Day-teacher and the moral faculties to the Sunday School teacher to educate.

The reflective faculties, or those which trace abstract relations and consequences, are the last in development. But the knowing faculties, or perceptive powers, though small are active especially in children, hence children can be taught much easier through illustration than by explanation alone.

Dissect a bullock's eye, a pig's heart, a sheep's lung; and you fasten the knowledge of the functions of those parts indelibly in the child's mind. The same may be done with a sheep's or calf's head; take the brain carefully out yourself, and show the nerves as you cut them, before you explain the brain itself.

All the faculties that are stimulated by external objects are thus pleurably excited. And children are by this means taught a vast amount of useful knowledge without becoming weary.

By degrees, children are made familiar with a large number of objects, their qualities and relations and nature, and their intellects are stimulated and exercised before they are aware that their education has begun. Phrenology can and should be taught them as a branch of mental science. In Williams School in Edinburgh phrenology was taught by Mr. Combe and Mr. Simpson most successfully. The children first mentioned the anatomy and functions of the spinal cord, the separate origins and uses of the nerves of motion and feeling, and the connection of these structures with the brain. They next answered on the functions of the brain, and pointed out the situations of the organs. An unmarked skull was then presented to them, and when Mr. Combe touched one part of it after another at random, they named the cerebral organ which lay under that part, and never once failed to do so correctly. They also explained, in answer to questions, the uses and abuses of the faculties. There is hardly anything I

should like so well as to have a class of children and teach them phrenology.

Sympathy is a great factor in stimulating the minor characteristics in children. By first showing them the natural language in your own countenance, voice, and language, you will almost immediately awaken the activity in the faculty. Further, if you teach a child to express the natural language of a faculty, the very act of doing so will call up the emotion. By way of illustration, if your child is ill-tempered and cross, and you persuade him to utter some kind word to one of his mates expressive of benevolence, and use the natural language of that faculty by a smile and a tender tone of voice, you will find that temper cannot co-exist with this effort—if successful. Try it and see. This plan arouses kindness and sympathy, and for the moment he becomes what he seems. If the action is often repeated the emotion will become permanent. Thus we advise the wise expression of the natural language of the faculties in children, for it rouses them to act. Many illustrations which have come under my own notice might be added, but I want to mention how beneficial this method has been in America in teaching deaf and dumb children, especially in the case of Laura Bridgman by Dr. Howe. Other successful cases have been treated at Hartford at the Deaf and Dumb Institution, and at Worcester; at the latter Asylum Dr. Woodward says, "It is impossible to treat successfully the insane without the aid of phrenology." What a wide field of work we have still before us, to introduce this subject to the notice of those who have under their care the insane, the idiotic, the deaf and dumb.

A few words in conclusion on the nature of the conditions under which phrenology may be of use in the home, with a hint or two on the judicious treatment of such faculties as Alimentiveness, Acquisitiveness, Cautiousness, Secretiveness, Combativeness, and Approbativeness.

Sometimes parents are too strict, sometimes too lenient. Sometimes one parent alone has control over the children, while I have known cases where the management of parents was diametrically opposed to each other, hence the discipline of the one was never permanent on the child when he was left in the charge of the other.

But such a case would rarely happen if both parents understood phrenology.

Corporeal punishment is so often the first instead of the last resort, that the moral feelings, the judgment, and the affections, become stunted, and an appeal to reason is out of the question. Alimentiveness, when abnormally developed, makes a child

greedy to have whatever it sees that is good to eat, and needs special care, and should, especially, have the help of Benevolence in keeping it under control. Cautiousness, when large and active, has great restraining power over body and mind. It is often in the child's way, and prevents him from showing his talents to a good advantage. When Veneration is also large, and Combativeness and Self-esteem small, the result will be that the child will be too timid to attempt to do even what he has talent for, unless he is particularly encouraged and stimulated. Such a character needs special correction, but never punishment by threats. Secretiveness, when large, joined to large Approbativeness, is a very difficult faculty to manage. When a child gratifies his large Acquisitiveness, and seeks through Secretiveness to hide the act, deception and lying often result, unless the higher faculties are also exercised. Some who have small Secretiveness will act worse than they really are, while others will manage to hide their real character. Some children, when with people who suspect them, will unconsciously exercise this faculty; but when with those who have full confidence in them, the activity is not excited.

Combativeness is often looked upon as the quarrelsome organ and, when perverted, it is; but if not excited in the wrong way, it is most necessary to help a child to overcome the difficulties that rise in his way. So if you knew nothing about the action of the faculties, we might take up each one in the same way, and stop to illustrate all; but I feel that is unnecessary, that a hint is sufficient to indicate how phrenology can be of service in the controlling of abnormally large organs, and how it can stimulate the abnormally small ones. Surely no one can say there is a home that is not freighted with some responsibility. In some cases more, in some less. Yet no one can get away from his, or her, responsibility in moulding and influencing their own and others' characters. For the home is the spot for heart-growth, brain-growth, and soul-growth.

The poet has beautifully woven around it a charm which is re-echoed by the fibres of our own social faculties, but the poetic side of the subject I have entirely left in the hands of those who can so ably call upon their imagination, while I have tried to deal with the bricks and mortar. Let us, as home builders, encourage a ground-plan of work in others as well as in ourselves, so that we may not only gain, but hold a solidity of character, by enlarging our faculties, and teach phrenological principles by every word we utter.

After Miss Fowler had finished the reading of her paper,

Mr. Fowler left, and Mr. Story took the chair. An interesting discussion ensued, opened by Mr. Donovan. He remarked on the special need there is in families of cultivating the organs of caution and philoprogenitiveness. In particular, he instanced the case of a boy whose father, speaking to him in a commanding tone, seemed to paralyse him through fear; but when shown the evil of this habit, and the command was communicated through the mother, the lad obeyed with alacrity. Mr. Story remarked on the excessive cultivation, or rather, stimulation, given to the organ of philoprogenitiveness in the case of girls, and the lack of it in the case of boys. The girl's whole life was given up to the tending of and caring for dolls; the boy was taught to look upon the playing with a doll as weak and girlish, and so all the thought he gave to dolls was to smash them. There ought to be some moderation and uniformity in the cultivation of this faculty. He also gave an instance of a boy who was made to contradict himself through fear, and so laid himself open to the accusation of lying; but who, when freed from the stimulation of cautiousness, and encouraged to give an explanation, frankly explained everything, which showed that he had not only acted honestly, but in a straightforward, manly way.

The discussion was continued by Mr. Webb, Mr. Warren, Mr. Cox, Mr. Brownson, and others. The meeting closed with a vote of thanks to Miss Fowler for her admirable paper.

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## THE COMING MAN.

BY L. N. FOWLER.

### PART II.

THE Coming Man will rouse the sleepy, and set the idle to work. He will encourage the manly qualities of the vagabond, and employ the loose ends of society. That is what will benefit society more than anything else. The mayor should send out his agents and hunt up those unemployed idle men who hang around the corners of the streets and encourage them to go to work and earn their own living. There is enough for them to do, if only some genius would set them at it and relieve society from a great deal of the vagabond spirit there is in it.

The Coming Man will encourage industry among the rich as well as among the poor. That is where there is another great evil in society. Rich men hang around, doing nothing; young men with plenty of money, and cigars in their mouths, or betting. I do not mean all young men, but a great many

do set that bad example, because they have nothing else to do. Being rich and above work, they must do something.

He will do away as much as possible with antagonisms between the employer and the employed, and bring the two extreme ends of society nearer together by elevating the lower ; not pulling the higher down, but raising the lower. How many a man thinks he is superior to another man because he employs that other man ; whereas the man he employs is the superior, because he can do what his employer cannot do : has more sense and more judgment, only he has not money in his pocket. Yet the man who employs others is very liable to feel that he is a great man because he is able to employ other men. The real difference is that he has not the sense to do what he wants done.

He will give every man an opportunity to make a gentleman of himself by his behaviour, rather than be contented to be born into the ranks. How many born gentlemen there are ; how few there are who have made gentlemen of themselves by their right living !

The Coming Man will be tolerant towards others. He will think for himself and give others the same liberty. His effort will be to present fundamental principles and truths so as to be understood, and let others draw their own conclusions, and have opinions of their own and take the consequences of them, thus increasing personal strength and independence of mind. If I believe a thing because you say it, I am not very strong ; if I think a thing out for myself and know it is true, I am stronger. In proportion as you encourage men to think for themselves and have a reason for their opinions they become stronger than if there was one man leading the whole community. Let a whole community go to the polls and vote as one man tells them, and it will be very different to the effect of every man recording his vote according to his own judgment.

When he goes courting, he will not insist on the lady loving him, and complying with his wishes, and trying hard to woo and win her whether or no ; but he will give her the same liberty to decide that he took when he decided for her. Some young men think that a young woman ought to love them because they love the young woman. She ought to do nothing of the kind. If she wants to love, she ought ; and if not, she ought not. A woman ought to be allowed to have a mind of her own, and have the privilege of saying "No," without his cutting her throat for it. He will recognise her individuality as well as his own and account all his happiness as connected with her happiness. There are a great many

young men who make mistakes in love matters because they only consult their own feelings. They think if they can only get the woman they want they will be happy ; but they will not unless the woman is happy ; and they had better consult her wishes rather than their own independently of hers.

The Coming Man will marry, of course, or he will not be much of a man. But he will not spend a large sum of money on the wedding and flowers that will fade the next day, nor encourage presents that will place him and his wife under deep obligations to the donors when they get married, whether able to make them presents or not.

The Coming Man will try to select a partner who will have a true instinct of a wife and a mother, and who will not for personal pleasure, shirk the responsibility of a true mother.

He will select a wife who will be interested in his business, and who will live within his income. He will select her with reference to quality and health of organisation, rather than dress and property. Many a dress has got married. Many a cheque on the bank, or great deposits in the bank, has got a young lady a husband, only to spend that money in betting, horse racing, or something worse.

He will not only be a true lover and devoted to his wife, but he will be a true friend to woman in general. He will not monopolise her time and strength as an inferior, but he will treat her as one half of the race, and as important in her place as a man is in his place. He will pay a working woman according to what she does, and not less because she is a woman. How many women are paid less for their work because they are women, though they do their work just as well as men and a little better. I tell you that woman is not placed by the side of man as she ought to be. She is not valued as she ought to be ; she is not respected as she ought to be. She does not have her due. If she had she could earn her own living, and would not be dependent upon others.

His wife will be a model of a woman, acquainted with all parts of the house, its furniture, and the utensils of the kitchen, as well as the piano. She will manage to keep herself foremost in the eyes of her sex and try to retain their affections until it is time to give their love to their husbands. There are some such mothers. I knew a mother who had seven sons, and she never had anything on her table but what her sons could eat and drink and get no harm from it. She so managed her table that all her family grew up healthy. She so managed the social circle as to bring young ladies to the house, such young ladies as she would be willing that they should make wives of. She invited and selected them on

purpose. "Boys, I want you to be home to night. I am going to have some young ladies here." Of course, there will always be some playing and kissing going on when boys and girls get together. "Mother, John kissed Lucy with an appetite!" "You will be doing the same if you dont take care!" That was what she wanted—to kiss a girl with an appetite, and stick to her. And she got them all married and settled around her.

Mothers ought to look after their boys and young men, and see who they are going after, and what company they keep, and so forth. You let young men go after their own company, and they do not let their parents know where they go, returning home late, after all the rest of the family have gone to bed. I tell you it is a bad system, and a sign that there is something wrong somewhere. A wise father will so occupy his sons that they will have no time or disposition to sow wild oats, or to live a dissipated life, spending all their best strength and virtue, and then trying to do something better afterwards.

He will put his wife at his side, as the other half of himself, and give her the opportunity to see and enjoy along with him. Some husbands will go and enjoy themselves and say nothing about it when they go home, and if their wives want to find out how they have been enjoying themselves they have to pump them. These men think it is enough that they should know what they do; they say or think, "she should not know, she is a woman."

He will place his daughters by the side of their brothers, and give them equal opportunities for enjoyment, improvement, and education.

What a change there has been going on in regard to the treatment of young women. Twenty-seven years ago, when I came to this country, one young man in a family absorbed more money for his education than four of the daughters. I have heard fathers say "O my daughters do not need an education, or only a common education; but my son is going into business, and he needs a good education." That was the way they reasoned. The fact is that the daughters ought to have an education rather than the sons, because they have to educate their children, and if they are not educated they cannot educate and entertain their children.

He will not give his daughters only a fashionable education with accomplishments, but he will give them a practical and a substantial education, with a trade or calling as well, so that they would not be obliged to marry to be supported. O, what an unenviable condition is that of a young lady who

has no trade. If her father is poor she is almost living in poverty, and should she have the chance to marry a man who has some property, she may accept his offer in order to be supported. I am sorry for any young woman who is obliged to marry under such circumstances. If she had received a good education she would be able to say—"No sir, thank you, I can take care of myself. If I marry you I shall marry you because I love you, and not because I love your money." That would be showing a right spirit of independence.

He will see to it that his daughters shall have money to pay their own way, so as not to be under obligations to the gentlemen who wait on them and take them to places of entertainment. When a young man pays at the door, she feels under an obligation, and he tries to make her feel it; and some young men are not slow to take advantage of those obligations. Always give your daughters money enough to pay their own way, so that they may be independent of the young men, if they want to be.

He will not allow the sewers to become stopped, and the gutters to be filled full of filth, and then blame Providence for sending cholera and yellow fever into the village where he lives. He will not violate the laws of digestion, and then expect God to give him a good appetite and healthy digestion because he asks Him.

I cannot say whether he will be a church member or not, but he will live so true and honest a life that the records of the church need not be searched to find out that his love to his Creator is the climax love, or that he is a good, moral man whose piety is seen along with his every day life. Of some men you do not need to ask whether they belong to a church or not; they live the life of piety.

As a legislator he will not act upon the principle of "I tickle you, and you tickle me;" creating titles and receiving them; spending weeks in deciding what hour on Sunday would be the right one to have public houses open. Parliament was a week, a few years ago, deciding that point—what hour of the Sabbath would be the least sinful to have the bars open for selling liquors, and how long they should be open; just as if it was less of a sin to sell the poison in one part of the day than in another part of the day.

He will not engage in a disreputable business to enrich himself at the expense of other men. He will not be a loafer and live on the earnings of his wife. How many who call themselves men let their wives take in work and make slaves of themselves to earn money for their lazy husbands to live on, who are "gentlemen" about in society, or think they



are. A man is not much of a gentleman when his wife earns his bread and butter for him, if he can earn it for himself.

He will encourage the wearing of clothing that is comfortable, convenient, and healthy; that are easy to walk and to work in, without much regard to fashion or the remarks of others. The fashions of society have such a power now-a-days that few people have moral courage enough to dress in such a way as to be comfortable. People think they must follow the fashion in dress, and many fashions are decidedly inconvenient and unhealthy. Some female fashions are so cramping, that a mother so dressed could not carry her baby up stairs; she has got to go up stairs and take off her dress, and then come down after baby, because the dress must be carried up with its long train as well as herself.

He will have children educated and qualified to learn some trade, calling, or profession suitable to their natural abilities.

He will encourage farming and stock-growing and fruit-culture, so that young men will be more inclined to take to those employments than go into shops and sell trinkets. Think of a young man six feet tall, weighing 170 lbs., hiring himself to go into a little shop to sell trinkets! There are enough young ladies who can do that, and it is more their place. He thinks he is a man, yet he is usurping the woman's place. Men with their families are moving into town and leaving their farms, so that the land is not half cultivated, and they are trying to get rich honestly by competition in trade, but they cannot. No; young men, go on to the farms; raise your own produce, and send to market what you don't want yourself. Make men of yourselves. Be free; don't spend your time and strength in selling trinkets.

He will utilise the feminine talent as well as the masculine talent; and when he knows that there are many thousand more women than men in the country, who are anxious to make an honest and a virtuous living, he will be disposed to legislate in her favour, and give her equal chances in lucrative professions for which she is naturally adapted, especially the medical profession, and pay her the same as the other sex.

As a judge, he will deal with the causes of crime as well as the crime and the criminal. He will not only condemn the drunken murderer, but those who were the cause of his being drunk. Thus he will go back to the real cause of crime. The guilty man who is imperfectly organized, and has a strong hereditary bias to crime will fare more leniently at his hands than those better organized and better educated. He will make a distinction between the imperfectly and badly educated and those who are well organized and well educated.

As a moral teacher he will present laws to be obeyed and obligations to be recognised; and will encourage virtue, honesty, and a temperate life rather than forms, creeds, and sectarian prejudices. How we do cling to our forms and ceremonies! Now why do we do it? It is because we do not understand who God is? Many men will pray to God in the most extravagant language they can find, as if they were tickling His vanity! God does not want anything of that kind. He is not that kind of Being. When we understand God we shall find that what God wants of us is to love and obey Him without any ceremony about it. That is what He wants.

His example will be his most powerful argument. As an author he will not gratify a morbid imagination by writing sensational fiction; but he will read to strengthen the intellect, purify the imagination, and elevate the standard of thought and feeling and sources of innocent enjoyment.

As a teacher he will not be so anxious to fill the mind with book learning as he will to call out the latent powers of the mind. Now, there is an important thought. We are liable to think that the object of education is to put ideas and facts into the minds of children; but that boy has got the best education who has been taught to think and to use his own powers, to become acquainted with his own talents and capacities. That boy is more of a man who has been thrown upon his own resources to work out his powers, than the one who has been to college, learned languages, and got posted up in literature. We do not need to cram thoughts into the heads of our children; but we need to bring out those that are in; to develop the mind; to teach them to use their own powers; then they become strong and wise, otherwise not.

He will not hesitate to open all the books of nature, and make himself thoroughly acquainted with their principles, laws, and conditions, and make the best use of them for his improvement and enjoyment.

He will encourage such lectures, entertainments, and publications as have a moral bearing, and a good, intellectual, and social influence. Selfishness teaches us to improve the animal kingdom; our pride and moral sense ought to stimulate us to improve and to perfect the human race. Every man in a well ordered family and society ought to be a "Coming Man" in his sphere of action, and leave his place better than he found it.

It is very desirable that the number of perfect men and women should be increased; but to secure a race of them, correct judgment is necessary in selecting companions, and children need to be properly born, fed, and cared for, as well

as guided into the ways of life, and work for which their organization and capacities indicate them to be best fitted.

Such a Coming Man as I have described will command respect, inspire confidence, awaken love, and be a power in society. His existence will be the result of many previous good fathers and mothers in the same line, and of severe discipline and labour on his own part. This will be a glorious world when it becomes filled with such men and women as I have described.

The Coming Man is very much needed where society is so much out of balance; where property, education, and favouritism are unequally distributed; where sects and fashion rule instead of honesty and modesty; where habits abound leading to demoralization, vice, and crime; where disease, deformity, imbecility, and crime are filling all the asylums and prisons; where from carelessness hundreds of lives are lost every week, the brain being addled by the alcohol of beer, wine, or brandy; the nervous system being thrown out of balance by continual smoking, and chewing, and snuffing;—these evil habits and practises prepare many a man to make mistakes that we know nothing about. A man who is clear, and true, and temperate in his life, does not make these mistakes. The captain of a steamboat who drinks his bottle or two of wine at dinner, and then goes on deck to pilot the ship, cannot regulate her movements as wisely as he would if he had drunk water. We do not know how many lives are sacrificed by brains that are thrown out of order by wrong living.

Amongst other evils that abound are strikes and lock-outs. Many of these strikes are caused by a few men who want to show their power, and compel others to follow their judgment. When they say "Strike!" the men strike, and their families are deprived of work and the means of education while the strike lasts, which has been caused by these tyrannical men. I wish society would expose these men, and put them in their proper places.

The Coming Man is needed where misery and disorganisation are the rule and not the exception; where discord, jealousy, and distrust prevail; where antagonisms and war are popular; where novelties, extravagances and fashions are preferred to true usefulness; where there are so many failures in business, disappointments and suspicions; where there are so many dying in hospitals, on battle fields, and for the want of the comforts of life in the midst of plenty, and in a Gospel land—one having so much and another having so little; where there are so few who are a law unto themselves,

or who are in their right places, happy and contented ; or who are equally true to themselves and to others ; or who are a safe guide to the weak and the wandering, and so few who reflect the image of their Creator.

A Coming Man is wanted in society to rectify these evils. Great and good men appear at long intervals. Noah, Abraham, Joseph, Moses, and David were far apart. Other nations have had their good and great men, such as Confucius, Buddha and Mahomet.

Do you ask when the Coming Man is coming ? Please remember it took forty-two generations from David to prepare the way for the coming of Jesus, and He could not possibly have come one generation sooner than He did ; and when He did come, He was as much superior to David as the purifying influences of forty-two generations could make him.

It was two thousand years from David to the birth of Jesus. If it takes as long to produce another Coming Man like Jesus, it will require about 125 years before he makes his appearance. When he does come, he will disappoint many, especially the titled and aristocratic members of society. The greatest men the world has produced were shepherds and farmers and artisans. The ancestors of David were shepherds ; the ancestors of Jesus were tent makers ; and the Coming Man cannot be looked for in a higher or a different sphere of society to Noah, Abraham, Joseph, David, and Jesus. Do not look too high. He may be in society now, or he may come and we not know it, because we look for him in too high a place. Great men are not born in aristocratic families so much as they are in ordinary families. The greatest men we have ever had came from a good homely stock, of an honest type, earning their living, and living on what they earned themselves.

Now, ladies and gentlemen, I have given you this lecture for a purpose. I could not very well say many things I wanted to say in my lectures generally. There are certain evils in society that ought to be checked and ought to be exposed, and under this name of the "Coming Man" I have been able to say a great many things that I could not easily have worked into an ordinary lecture. I know I have been a little bold in saying some things to you ; but can I tell the truth and not be bold ? Truth is right, and right is right, and wrong is wrong, and wrong ought to be exposed ; because it is better to do right than it is to do wrong. It is better to be true than it is to be false. It is better to be virtuous than to be licentious. It is better to be healthy than to be filled with disease.

What we should struggle for is the manhood that Christ presented to us. He lived the highest climax of a man, morally, socially, intellectually, physically. He gave us an example, and it is our business to live that example. I don't care how old we are, or how much we know; we all need encouragement in living aright, and we ought to be discouraged if we are living in a wrong way. Evil ought to be exposed whenever it can be exposed, and good ought to be encouraged whenever it can be encouraged. If you choose to be worldly men and women, and not to be particularly moral or true, be so at your own expense and your own cost. If you choose to live without any religion, do so, but do not complain if you find in the other world you are in a dark place, and cannot see your way. I tell you that a great many of those men who think they are going to a bright place, will find themselves in darkness.

There is the punishment of a man in the other world when he has not used his moral brain, encouraged morality, and lit up the candle of truth in this world. If he has not governed himself in this world, he goes to the other world without the lamp of truth to light his way. Oh! if we could look on the other side, we should see many who are respectable here, groping their way and trying to find the light. Here they would not take the finger of a little Sabbath-school girl to guide them to the light, and there they will be in darkness, and how long they will remain there the Lord only knows. Let us try to do right when we can, and live as we ought, every day as we go along. "O, I am going to repent," says the young man "before I die." You ought to be ashamed of yourself, to serve evil until the last minute, and then repent, and try to slip into the best part of heaven. I tell you, you will find a dark spot there. I did not mean to preach, you know, but I could not help it.

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## NOTES ON THE IRISH MEMBERS.

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It is interesting to note, in view of the persistent attempts to brand the Nationalists with crime, the fact that, in regard to their phrenological developments, they compare favourably with the members sitting in other parts of the House of Commons. So far as one may judge from the bird's-eye view obtained from the Press Gallery, I should say they present the most unselfish type in the House. Some of the best specimens, including Mr. Parnell and Mr. Dillon, have the long, high, narrow head of the enthusiast. In fact one may

say that, with different variations, this is the predominant form among the Parnellite party. All the more prominent men of the party have very large benevolence. This development is particularly striking in the leader, in Mr. Dillon, Mr. Sexton, Mr. Molloy, Mr. Clancey, Mr. T. D. Sullivan (Lord Mayor of Dublin), and Mr. Justin McCarthy. It can be fearlessly affirmed that no section of the House of Commons presents such a large proportion to numbers of gentlemen remarkable for the development of the organ of benevolence.

The organ of conscientiousness is also generally well-represented, indicating that the Irish party, as a whole, are influenced by conscientious convictions. Another marked feature in the Irish heads in Parliament is the general good development of veneration. Taking the average, it is larger in development than in the English or Scotch members. One of the exceptions to the rule is Mr. T. M. Healy, and it is perhaps to this deficiency that we must attribute his frequent truculent behaviour. He is, among the leaders of the party, one of the hardest-tongued and roughest-handed of the Nationalists. In some respects he is the most remarkable of a remarkable body of men. His sympathies are not so wide as those of some of the others; he does not possess a superabundance of domestic feeling, and he has no particular desire to shine socially. Hence he can give the more thought and attention to intellectual subjects. He is, indeed, nearly all intellect; and his faults are those that are inseparable from a somewhat cold, critical cast of mind. Next to Mr. Healy comes Mr. Dillon, the "Bayard of the Home Rule Party," as he has been called, a man of warm, wide sympathies, great affection and social feeling, and the keen, sensitive imagination of a bard. His faults arise from the vehement intensity of his emotions, his sombre imagination, a keen sense of wrong, and rather low hope. In the latter respect he differs from the generality of his party, in whom the organ of hope is very large.

Firmness, self-esteem, approbateness, are well-represented in the party, although these qualities do not particularly distinguish them from other members of the House. Caution and secretiveness are somewhat less developed than in the English and Scotch members; and there is, as a whole, less of the more purely business developments. In other words there is more of the critical, speculative, imaginative, artistic, cast of mind among them than of the purely matter-of-fact developments; there is less of the purely oratorical gift than would be generally supposed. The party comprises several fine speakers; but, as a body, the Nationalists are not

remarkable for the power of free and fluent utterance. In many instances their speech is hard and halting, even when their matter is good. Perhaps the undoubtedly greatest orator of the party is Mr. Sexton, and Mr. T. P. O'Connor is undoubtedly the next for freedom, force, and vigour of speech. Both these gentlemen have a full development of language. In Mr. Dillon it is less in development, and he is not so spontaneous in utterance; but what he says is burthened with thought and feeling, and comes straight from heart and brain. There is little attempt at ornamentation or rhetorical display. The same is true, to a certain extent, with Mr. Parnell; although he is more cultured in his style, and his matter is more frequently enlivened with sallies of wit and humour. Mr. Dillon's humour is generally somewhat grim. If he were not the Camille Desmoulin of the Irish party, he would be the Dante of its cause.

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## THE POSITIVE PHILOSOPHY OF THE MIND.

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WHEN Aristotle said: "there is no power of the mind which has not been derived from the external senses," we are not surprised, but when we hear 2000 years later Doctor Johnson remark "the true genius is a mind of large general powers, accidentally determined to a particular direction," we feel naturally inclined to inquire into the cause, why the philosophy of the mind has not advanced during a period of twenty centuries. The answer is a simple one. No system or theory of the mind could be more than a speculation as long as mind was thought to be a substance independent of matter. Only in the present century, when it became "*positive*," that the seat of the mind is in the brain, could science deal with it. Men of intellect directed their researches towards this organ of the human body, they observed and experimented, and furnished the material for philosophy. The fanciful hypotheses of former times vanished the nearer the state of certainty, the positive state, was approached, that state in which the principles no longer admit of any doubt, and even the most scrupulous re-examination cannot effect any alteration.

Is it possible to speak, like Dr. Johnson, of man's mind at the outset of his experience as a *tabula rasa*? Is it true that every man starts in life with the same advantages and disadvantages? Is it all the same whether the parents were intelligent, or not? Certainly not! Have not children often the same faults as their parents, the same virtues? If a man can inherit weak or strong lungs, little or powerful limbs, why

should the brain be made an exception? Just as positive as that the mind is dependent on the brain, and each faculty on each organ (whether as yet discovered or not) it is indisputable that we inherit certain aptitudes from our parents, their temper and moral disposition—even more than that, as a distinguished physiologist has put it: “we inherit certain forms of thought, which our fathers have not made for themselves, but which are the crystallised results of experience throughout the line of human life.”

Kant declared: “all knowledge grew out of experience, but yet that not all was due to experience,” thus admitting some *à priori* conditions of knowledge. He did not believe the human mind to be a *tabula rasa*, upon which experience has to write its characters. Everybody brings with him into the world certain tendencies and characteristics derived from his parents and ancestors, and, says Morell: “every individual possesses vital substrata which operate prior to consciousness altogether, exhibits the working of inward teleological forces, which bear the stamp of individuality before the conscious reason is awakened, and imposes that stamp thus early upon an organism framed to correspond exactly to the soul of which it is the instrument and the habitation.”

It is positive that life is, “to a certain extent,” predetermined by the innate faculties; I repeat “to a certain extent” because Human Nature can be modified and is modified principally by three factors:

- 1st, by external circumstances, as the surroundings, soil, climate, wealth, and the society in which man lives;
- 2nd, by education, that is the training of the mind; and
- 3rd, by experience.

“Fatalism” is one extreme and “perfect liberty” another. The fact is: to a certain limit we are free, to a certain limit we can modify our temperaments, our organisation, but to what extent this process can be carried we are unable as yet to define. A man may be so constituted as to be predisposed to crime and yet need not necessarily become a criminal, because the constitutional predisposition is only one of a number of conditions; a man may be predisposed to consumption on account of weak lungs, but no physician would predict that such a man would actually become consumptive, because so many other conditions have to be taken into account.

There could not be a better proof of the alliance between mind and body as in the demonstration of Will.

One of the first elements of voluntary action is a surplus activity of the bodily system. In every temperament there



is a different surplus activity, a stimulation of another kind. In the vital temperament there is a surplus activity of the nutritious organs ; a person of this temperament experiences a greater tendency to animal pleasures : eating, drinking, etc. A man of the motive temperament has muscles and bones in predominance ; he is very much inclined to set them into action ; there is a surplus muscular power giving a natural stimulus for gymnastics, rowing, etc. The mental or nervous temperament signifies a greater activity of the nerves over the muscles and vital organs ; people with the nervous system in predominance think and feel intensely.

Surplus power gives us pleasure ; thus a person of the vital temperament feels delight in feeding himself, and the man of the motive temperament is pleased to discharge his muscular energy. A person, again, with a predominance of nervous power will not feel the same delight in setting his masticating organs into action as one of the vital temperament, because he possesses no surplus energy of the vital organs, which is the cause of finding pleasure in nutrition ; he has only as much energy as is necessary to sustain him.

As we shall see later on, the faculties of the mind can be localised ; that is to say, that the primitive elements of our character have their seat in some parts of the brain. Take the instinct of saving and acquiring, which we calculate to be situated in a certain convolution, and let us presume that this part of grey matter is in quantity and quality superior to the other parts, this faculty, then, will be more inclined to action than others, there will be an over-activity, an over-desire to acquire, the accomplishment of which causes pleasure.

An objection is brought against this doctrine that man is not free and not being free, he is not responsible. Let us consider this question of liberty.

The first necessary requirement for liberty is the power to resist our inclinations and impulses ; the second requirement is will. Voltaire says : " To be free, does not mean only to be able to wish for what we will, but to be able to do what we will." But we have only a will when we are conscious and when we reflect. The more consciousness and the more reflecting power or intellect a man has, the freer he will be. Consciousness alone is not sufficient. It does not do to be only conscious of our actions, we must also be able to reflect on the causes which determine them, i.e., on the motives. Consciousness again depends, in the first instance, on a good physical organization. But not all men, who have an equally strong organisation, are equally free, because they have not all the same amount of reflecting power. On the other hand, will,

with little consciousness, is no good ; we have a will all the same, but a will which we have no power to use.

It is quite positive that will can be improved by education, because education improves the intellect, and intellect guides the will. Socrates said : "Man acts wickedly only from ignorance, even the villain who appears to act with consciousness. To choose between money, power, knowledge or virtue depends partly on the power of the propensities, partly on education, both however depend on the intelligence." Socrates shows thus that he knew the intellectual powers ought to be stronger than the propensities, because the will follows the strongest inclination, and although we may believe, before deciding, that we are quite free to choose, yet when we have chosen, we often repent. When for instance after a fit of anger we have cooled down and reflect, we cannot account for our action as we were at the time not sufficiently conscious, neither did we sufficiently consider ; thus we see how our liberty is restricted. I do not comprehend how even uneducated people can believe in an unrestricted free will. Only observe how many men are guided by their wives ; observe how many men are haunted by the memory of the unhappy past. Had we a perfectly free will, we should not allow ourselves to be troubled by our imagination day and night.

This consideration leads us to the question of morality, the power of apprehending moral worth.

Morality depends upon our motives. If all our motives were of equal value, there would be no question as to morality ; however there is a great difference in motives. We do not think as much of a man who publicly gives to some charity in order to gain notoriety, as of a man who gives solely from a feeling of benevolence. Two very important requirements for morality are reasoning power and will, as Epicurus said : "all virtue or vice in human action depends on man's knowing and willing, and we should therefore train our mind to judge accurately, and train the will to choose manfully."

Morality took its origin from the desire of mankind to live together. This wish to live in families, imposed upon man certain obligations and duties which varied according to the wants and habits of each community. Man had to act not solely for his own benefit, but had to take the welfare of his family or community into consideration. The great principle has always been : Do unto others as you would be done by, or the negative : Do not do to others, what you would not wish that they should do to you. However, there were always men who did not submit to the natural code of morality ; our forefathers agreed therefore to punish those who acted against

the welfare of the majority. But evils can only be punished when the culprit is found out; society had to protect itself against evil-doers who were cunning enough to escape detection, so they impressed upon man that a supernatural Being would punish the immoral after death, and thus morality has been combined with religion.

Brutes, there is no doubt, have a will and possess a certain amount of liberty, but it is rather questionable whether they have any morality. If a dog is hungry and sees a piece of meat at a butcher's shop, he will seize it; if you punish the animal, it may avoid in future to touch what is not his own, but not from conscientiousness but from cautiousness, remembering the past punishment.

It is certain that brutes have got some understanding—German: “*verstand*”—and that man is not without his instincts. Understanding and instinct are not opposites but identical. “Instinct,” says Morell, “is reason, but reason in its undeveloped, semi-unconscious, and wholly voluntary form.”

One can daily observe how easily some dogs find their way; we say, they do it by instinct. Now, take man in an uncivilised state, say the wild Indian in America; he finds his way and traces the European so well as no white man can do; this is also instinct. Why then has the civilised man not this instinct in such a developed degree? Simply because for generations he has helped himself by artificial means. He erected signposts at every corner of the road, and had, therefore, no need to use this power; it gradually decayed the more he applied artificial means, just as a man who had ceased to use his limbs and availed himself continually of artificial locomotion, will be unable to compete with a pedestrian in walking. Look at our ancestors what powerful teeth they had! They wanted them to masticate the raw meat and hard fruit, of which their food principally consisted; in consequence of the refined cookery, teeth decay now-a-days very early, and never attain that size and strength of former generations. Animals cannot put boards up, saying “way to London;” they are dependent for their existence on their instincts, which are therefore relatively stronger in them than in man, just as the reasoning faculties are better developed in the human species; the brain of either, however, is constructed on the same pattern.

I declared it to be indisputable, that the brain is the organ of the mind. The question now arises: were those old philosophers wrong who placed the seat of the soul in other bodily organs? They were wrong, but not entirely so, because

though the actual seat of the mind is in the brain, the whole body serves as an instrument. It is impossible to study the brain without possessing a knowledge of the influence other organs have upon it. Man's consciousness, for instance, depends very much on the heart, that is to say on the blood supply of the brain from the heart; let the supply become irregular, or the current become feeble, and man's power to control his actions will diminish accordingly, and propensities and intellectual organs will cease to work in harmony. It does not depend on circumstances alone, whether man becomes an optimist or pessimist, but in the first place upon his organization.

The brain has only risen in the last generation to such an immense importance, as the body lost in power. Man, in former days, lived by the sweat of his brow, his body and limbs were active; on the other hand the struggle for existence was not so great. Man did not worry himself so much, abuse the brain to such an extent, he was not so desirous of becoming rich. Now, man spends anxious days and sleepless nights, worries himself to death; the brain is used, the body is neglected, or physiologically expressed, the nervous temperament predominates, and this to such an extent as to make reflecting man anxious of the consequences to future generations.

Of course, if the mind were independent of the brain, one could do as one chose, but it is bound to matter. Without brain there is no intelligence, and just as the size and quality of the brain so will be the amount of vigour manifested. If the nervous substance be destroyed, regeneration by nutrition is necessary, and modern physiologists teach us, that with every mental action, whether intellectual, emotional, or volitional, an oxidation of material takes place in the brain, what Dr. Carpenter called "the physiological antecedents of mental phenomena." When once a wave passes through the nerve-structure it leaves a change behind, that makes it easier for a similar wave to follow the same course; the more frequently this occurs, the more perfect will be the work performed, and this is the reason that we are enabled to learn by heart what we constantly repeat, and this is also the reason why we should not concentrate our mental efforts too long upon any special line of thought, because we thus overwork certain brain-cells. The more used we become to a certain action, the easier the cells will become active, and sometimes they will work without our being conscious of it—they will perform automatically. Thus, physiologists explain why a pianist, who is playing the "Blue Danube" waltz by heart, may think all

the time of the charming damsel with whom he last danced at the Willis' Rooms, or why we, by adding a number of figures together twice in the same direction, are liable to repeat the same error, or why a man of experience arrives easily at conclusions, which inexperienced men take some time and feel conscious effort to reason out.

It is quite positive that not the whole brain is active when we think or feel, but a certain number of nerve-cells, a group of which is termed an organ, and performs a certain action entirely different from the other groups. Physiologists further agree that the frontal lobe of the brain is the seat of the intellect, because they find that when this part is injured or diseased, the balance is destroyed between the intellectual faculties and propensities, a man becomes childish in his reasoning, but remains as strong as before in his animal passions. It has also been proved of late years that the middle part of the brain is the seat of psychical action in a motor sense, and the posterior lobe the seat of sensations and feelings.

It has been tried since the time of Gall to localise the functions of the brain, but only latterly some POSITIVE success has been attained. That physiologists have not been more fortunate comes from the method that has been applied by most of them. The usual experiment is to apply galvanic shocks on animals, which have the effect of producing distinct convulsive movements. I doubt very much whether we shall ever be able by such a method to find the seat of any faculty, and, I am quite sure, if an electric shock were applied to my organ of sympathy—granted there be one,—I should not display much benevolent feeling, but would get fits like a brute. However physiologists deserve our credit for having discovered the "*motor area*," i.e., the seat of the movements of our limbs, and, we may hope, that pathologists will be more successful in their study of the local diseases of the surface of the brain, the same method by which Broca found the organ of "language" in the third frontal convolution.

Gall's labours could not have been more appreciated than they were by Comte. He made the first step towards a "positive philosophy of the mind," and, although many distinguished men have since worked at the same subject, we are still in the beginning—still waiting for that genius, who will point out "the functions of each nerve group, based upon exact anatomical and physiological enquiry in relation to exact psychological analysis."

BERNARD HOLLANDER.

## HOW TO READ A HEAD.

[Outline of remarks by A. T. Story, Esq., at the meeting of the British Phrenological Association, on Tuesday, April 12th, from my note book.]

THE first thing to be done is *not* to look at the head, but at the face and the physiology, that is to study the temperament. I prefer the term physiology to that of "temperament," as the latter is too vague. Is there compactness, density, intensity, or flabbiness of texture? Is there that which seems to give grip to the physiology? If so, that which gives grip to the physiology gives grip also to the mind.

In the character before us we have the opposite of flabbiness. There is no unnecessary adipose tissue; it is a muscular physiology. The bones are not necessarily large, or very strong, but they are tough. The physiology is a decidedly muscular one, and I do not hesitate to say, that at the back of the head there is a protuberance of the occipital spine, and that it is very marked. When this is so, there is always great activity and restlessness, great activity on the feet especially; a good muscular condition, and great physical endurance. This gentleman can do more on his feet than most men of larger build. He can do his thirty miles a day quite easily: three miles an hour, with a halt about every three or four hours for provisioning, and he can go along quite comfortably the twelve hours round. He does his thinking on his feet; and when he has his holidays, it is his pleasure to take a book and trudge away. In mental work, also, he can go through a great deal without fatigue. A little disinclined and possibly sleepy at the start; but let him get fairly into it, and he can keep right on.

After deciding on the physiology and its effects, the next thing is to decide in your own mind what is the predominant organ, and what the weight of it would be in the character; and this is often a difficult matter. I take first the top of the head to test the spire of it and to see where it is. For a good strong character, you must have a good amount of the steady quality, *i.e.*, firmness, and with it conscientiousness, and after that self-esteem. These are the three controlling organs that have more to do with a man's individuality *per se* than any other part of the mental anatomy; and if you should find good firmness, good conscientiousness, and a fair amount of self-esteem, you may be sure there is a good basis to work upon so far as individuality goes.

We come next to the sides of the head, to see what force the character has. In a paper which I read recently before the Association I referred to the fact that certain phrenological

developments invariably accompany certain physiological conditions. Here we find a good combativeness and executiveness. If there is none of the mental grip which comes of combativeness and executiveness, there is very little grip in the character. With small executiveness I never find a very strong muscular condition. Small executive faculties nearly always go along with a weakly condition of body.

The next thing is to see what generating power there is. The generating power of the organization is at the back of the head, behind the ears, that is, in the cerebellum. If that does not balance the intellect there is likely to be a break down. If force is wanting, ideas cannot be generated continuously through a long life.

Having decided these points, viz. :

1. The individuality from the top of the head.
2. The force from the side.
3. The generating power from the back. You next come to
4. The general development of the intellect. How much is there in front of the ears, and this you judge best from a short distance, taking a side view.

With these four general indications you get at the general leaning of the character. If the self-controlling faculties are very large you have a man who is positive, determined, and self-willed. If along with firmness you get self-esteem, you not only have positiveness, but a haughty disposition; with conscientiousness, regard for truth and right: the great controlling organ after all. With these organs large you get the man that will not be in the back ground. With small intellect, you get a very undesirable pompous character. If there is good intellect, you get a man that commands your respect, and if there is a good back head you get the social qualities and vital stamina.

After deciding these several merits, you can go on to the individual organs.

One peculiarity with this head is that all the central organs (excepting veneration which is slightly under the average), are large. The central ridge from the nose over to the back is full, while the organs at the side are subordinate. This is a condition worth noting because it is the practical type of head. Everything is subordinate to the intellect, and to the self-controlling faculties.

Examination in detail followed; with the result that the subject, Mr. Severn, said it was marvellously correct.

G. COX.

Wandsworth.

## Hygienic and Home Department.

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### WHAT IS CHILD-CULTURE ?

BY NELSON SIZER.

DURING the first two years of child life, we have pretty definite ideas of what is best for the young candidate for fame and fortune. We begin child-culture in earnest after the nurse is supposed to have finished her task. At two years of age the faculty of inquisitiveness, the hunger for knowledge, blossoms out and asks for the What, and then for the Why, of ten thousand things which belong to young life. The whole realm of knowledge, of good and of evil, of happiness and unhappiness which lie before it, is, of course, properly the field of child-culture.

Admitting that the young student has learned by that universal experience, which all are expected to go through, namely, that the lamp will burn the finger, the vast area of fact and experience, of knowledge and attainment, of joy and suffering, which are to combine in the discipline of the young life from two years of age until old enough to enter upon the higher career of school-culture, or into business for life, is at once the difficult, and yet desirable stage of guiding the unaccustomed steps in the path of experience, so that the future shall have fewer regrets, and all of joy and success, which the talents of the pupil and the circumstances of his life justly warrant.

In the field of knowledge the eye must be cultivated ; we must teach the child how to look, how to comprehend that which is seen. To some persons a field is only green grass ; to another it is a beautiful garden, while it is not less in the other respect. One who has been trained how to see, will see not merely the babbling brook running idly away, but will see "books in the running brooks, sermons in stones, and good in everything."

We train the eye in respect to color until every shade of color becomes a lesson of beauty and of pleasure. We train the eye in respect to form until an artistic sense is acquired, or a mechanical appreciation is reached. A middle-aged man was challenged in respect to his sense of color, and he was referred to a brilliant bouquet of flowers in a carpet in which crimson and scarlet predominated, and he looked wisely and anxiously at it for a moment and said : "That I should call a reddish, browning, greenish color." He was kindly told that he had done pretty well, and supposes to this day that he



gave a wise and correct answer. His eye had not been trained to the beauties and qualities of color.

We train the eye also to magnitude, real and relative, and give the idea of coarse and fine, rough and smooth.

After this, or simultaneously with it, we train the hand of childhood. Every person should learn to use the hands as skilfully and as definitely under the control of the judgment and the will as the watchmaker, or the dentist, or engraver uses his hands. Sometimes a child will take scissors and a piece of paper and cut it all up into chips; another child will make the figure of a house, a dog, or a lady, with all the indications of fashionable dress, in other words, will make something instead of chips; its hand will be guided by an idea, a thought; this should be cultured early.

We may frown upon a child for his awkwardness at the table, for his clumsy way of handling his fork or his spoon, but if his hand and his eye be trained to manipulations and to judgments which mean something, and are guided by tact and taste, and skill, it is a culture of the very fibre of his life; the very tone and muscle are at school. Pope says: "Those move easiest who have learned to dance," and we may say that those who have learned one mechanical trade or art can learn another art or trade with half the trouble.

A man whose hands have been trained all the way along in his early career would watch a shoemaker in the construction of a shoe without any further instructions; of course he would improve by experience, but he learns the trade through his eyes, and his hands having been trained to do something else can be compelled to do this. Every child should be taught some trade or art, so as to train the muscles to act in harmony with the mind; then, verily, the mind is master of the body, then the will can dominate the strength and guide the force.

We hardly need to say to mothers that children should be taught to walk gracefully and vigorously. It is largely true of children ten years of age, that they sprawl about and lounge and walk in a shuffling, shackling manner. Some years ago, we attended the exhibition of the pupils of the Adelphi Academy of Brooklyn. Girls and boys ten years of age, and upwards, were trained to "light gymnastics," in marching and in using wands and clubs and dumb-bells; we noted the wonderful development of the chest and of the whole carriage of the body. The spine seemed to be in its proper place and do its proper work; all the muscles had an easy, graceful, self-poised power. Having seen these performances at the school exhibition, we felt sure we could select every one of those pupils on the street in ordinary

dress, at their pastimes, and in their walking here and there ; there was such a self-poised, easy and vigorous carriage that little girls acted as they were going on an errand, and knew exactly how they were to carry themselves with ease and grace and vigor. Besides being a capital development of the body in obedience to the will, it was instructing the mind to control the body harmoniously and appropriately for the duty of labor or pleasure and recreation that belonged to life. Then the hand, the eye, the muscles of the body, and the will, the judgment and the skill are all trained together, and conspire to give us, in growing childhood, candidates for a better race and generation of men and women. Parents are sometimes so much occupied with achieving the duties and the daily bread of life, that their children are permitted to romp and squander their strength in untrained luxuriance, and many children in good families come up to fifteen years of age awkward in body, with astonished expressions, as if they never had seen good society or had a remark made to them tending to culture and refinement.

*(To be continued.)*

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### HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day ; so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we must not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can.
10. In all little pleasures which may occur, put self last.
11. Try for the soft answer that turneth away wrath.

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PROVIDENCE is like a curious piece of needlework, made up of a thousand shreds, which, singly, we know not what to make of, but put together in order they represent a beautiful history to the eye.—  
*Flavel.*

## Poetry.

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### THE DIVORCE.

#### A RABBINICAL STORY.

FULL many a hundred years ago,  
 In Judah's favoured land,  
 There went a couple happily  
 Ten summers hand in hand.

Ten summers and ten winters too  
 They lived in wedded joy,  
 Nor did the wife by word or act  
 One moment's peace destroy.

But she brought him nor chick, nor child  
 His sorrows to augment :  
 He held it for a grievous fault  
 And would not be content.

Now, by the old Rabbinic law,  
 Such grief was cause wherefore  
 The goodman might claim they should be  
 A wedded pair no more.

So, brooding on his lack of heirs,  
 The man became morose,  
 And finally, with much debate,  
 Resolved on a divorce.

Then, 'fore the Rabbi straight they went ;  
 Both told their piteous case ;  
 The judge looked grave ; but plain it was  
 He must the bond erase.

“ But,” said he, when decree was made—  
 “ Go home, and ere you part  
 Prepare a feast, as once you did  
 When you gave heart for heart.”

This did they : but right gruesomely  
 They gave them to the meal,  
 For he was sore, and she full sad  
 About the heart did feel.

Anon, howe'er, the luscious wine  
 'Gain melt his sombre mood,  
 And now one gracious thing to do,  
 Ere parting, seemed him good.

“ Dear heart,” said he, “ long have we dwelt  
 Together in good cheer,

If then there's ought here you would prize  
Take it as souvenir."

The good wife's eyes, they brightened up  
She thanked him with good zest,  
And then she urged him still to drink,  
And drink he did—his best.

Right merry was the wight I ween,  
He laughed and joked and sang,  
Till the rafters in that aged house,  
With his good humour rang.

For nothing makes the heart so glad  
As good things done and said :  
And loud he sang and laughed and quaffed  
Till down hung hands and head.

"Now is he fit," the good wife said,  
And bent her buxom form,  
And bore him to her father's house,  
And laid him soft and warm.

But when the morning's sun arose,  
Right 'stonishéd was he,  
And much it troubled him to think  
Wherever he could be.

Anon his erewhile wife he spied ;  
She blushed with winsome grace :  
"Tell me," he said, "how came I here—  
A stranger—in this place."

The good soul trembled as she said :  
"You know me leave you gave  
To take the thing I held most dear ;  
What 'fore you could I crave ?

"Take it not ill then that my heart  
Still fondly clings to thine ;  
For what were all you had to me,  
Could I not call you mine."

The man was moved : he kissed her straight,  
And hugged her with a will,  
And said : "The past, let it be past ;  
We'll pull together still."

So once again before the judge  
They went and said their say ;  
He tied the knot, erewhile he'd cut,  
And sent them blessed away.

## SONNET FROM THE NORSE.

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There be who say God is not. What care I?  
 Whether He live or not live, 'tis to me  
 The same, for I have joy as though He be;  
 And whiles I live the thought can never die:  
 Nay, He must live if I live, though the age,  
 With its fine mathematics, prove Him nil:  
 E'en if the world should in its grossness kill  
 Its God, and set up Moloch in its rage  
 To worship,—still for me He lives and moves,  
 Wrapping in beauty all His wondrous world,  
 And filling it full of goodness, all unseen  
 Of those who in their dreams of avarice furl'd  
 Know not how He the lowliest mostly loves,  
 And gives them glorious vision of His hidden sheen.

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## Notes and News of the Month.

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[A gentleman interested in phrenology sends us a copy of a letter from a lady friend, part of which we give below.]

“HAVING your permission to make a few comments on the MAGAZINE you so kindly lent, I feel quite safe in writing, as I am sure you will not consider it a breach of etiquette.

I have really enjoyed the MAGAZINE; its contents would help to lift any one out of their every day sphere of life, and make them feel that there is something nobler in this matter-of-fact world to live for, than mere animal inclinations. The article on “Friendship and Love,” interested me more than a little. I was sorry it did not finish.\* One thing however I do not believe, that women are so inferior to man. A woman's mind, in my humble opinion, is often—very often—superior instead of inferior. Many of the men that I have come in contact with are mere animals burdened with little or no brain power. Again, in reading the lives of great men, how often we find that they had noble mothers, perfect women, to whom they owe all their greatness.

Mr. J. G. Speed has a little of the Bedouin in his nature. To him a woman has little of mind or soul, he would estimate her in the same way as he would a favourite horse. Were he to read and think he would find that the world owes more of its good to the influence of noble women than to any of the “Lords of Creation,” I believe.

“Women have many faults;  
 Men but two;  
 Nothing right they say, and  
 Nothing right they do.

“Steps toward Perfection,” held my attention as much as the above

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\* Finished in February Number.

article. If the advice were only followed, it would act better than many of the religions at present practiced in this vale of tears. One would feel far nearer to God than if they prayed with their tongues in Church or Chapel for years.—Dr. Gall, then, was the founder of Phrenology. How dreadfully ignorant I have been! I had no idea of the founder, and was happy in the thought that phrenology had been introduced centuries ago.

M. C.

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THE Prince Imperial of Germany has commissioned Professor Virchow to examine the archives of the Hohenzollerns for the purpose of discovering whether any hereditary peculiarities can be discovered in their physique. We trust the inquiry will be fruitful in results. Many royal races have distinctive marks. The Stuarts are known by their noses, just as the Hapsburgs are by their nether lips, and in the case of some, like the present Austrian Emperor, by their foul and fetid breath. Massive foreheads, and small, delicate white hands are the pride of the Bonapartes. Count Walewski, who was Napoleon's ambassador in London at one time, though an illegitimate son of the great Emperor, was always pointing to his hands in proof of his illustrious lineage. Of course, the Third Emperor had no Bonapartist features; but then, everybody knows he was not a Bonaparte at all. A peculiarly low, retreating forehead has been, with corpulence, transmitted to the royal family of England. Even bastards of the royal house, such as the Earls of Munster, could not be saved from these marks of their ancestry by the blood of their mothers. Avarice and gluttony, again, either separate or combined, have been the badge of the Coburgs with rare exceptions, just as a tendency to congestion of the brain is the curse of the Romanoffs, and a Jewish nose and lips are the defects of the Battenbergs. But the Hohenzollerns have not yet had their birth-mark revealed.

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WE regret to record the death of Mr. Jas. Coates, which occurred on Tuesday week at his residence in Lonsdale Street, Belfast. The deceased was the son of Mr. James Coates, J.P., Longford, who on several occasions occupied the position of High Sheriff, of the county. In Belfast he was well-known and respected. He was the manager of the Lisburn Savings Bank, which flourished under his control; was for twenty-two years a water-rate collector; and fifteen years a collector of income-tax. He was also connected with the Masonic Brotherhood, and occupied the position at his death of Past Provincial Senior Warden, and for many years the Senior Past Master of the Province. He leaves three sons and a daughter—A. T. Coates, H.M.C.S., Glasgow; James Coates, Ph.D. F.A.S., Phrenologist, etc., Glasgow; C. V. Coates, M.A. (Cantab); and Eliza Robinson, wife of Mr. James Robinson, M.A., F.R.G.S., Dulwich College, Dulwich, London.

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MISHAPS seldom come alone, and this has proved the case with

Mr. Craig. He was recently certified by a medical man to be suffering from an unusually severe attack of bronchitis, consequent on his presence at the Hammersmith Industrial Exhibition. He had been taking a great interest in this exhibition, being placed on the executive, though rarely able to attend the meetings, but he had received a certificate of merit for ventilating apparatus and educational models, which had originally been prepared for another exhibition, and he had a severe attack of throat disease brought on by remaining in one of the exhibition rooms, subject to draught. Last Sunday, taking advantage of a genial sunny day, he went into the garden to look at the flowers and enjoy a temperature of "70 in the shade." He sat down for a moment on a lidless box which had been placed by his directions for the purpose of feeding birds with crumbs. The box had been placed on its end, and Mr. Craig making a temporary seat of it, it at once "canted over," with the open part upwards. Mr. Craig, thus taken by surprise, had nothing to grasp at, and fell backwards, his hip and lower part of the spinal column coming in contact with the two projecting bars of wood standing about an inch above the edges. When assistance was obtained, Mr. Craig was with difficulty led into the house, but he suffered excruciating agonies. It was impossible to remove him upstairs, and he has since remained in the room into which he was first taken.—*The Co-operative News.*

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PROFESSOR MCKEAN gave his popular phrenological entertainment on the 10th ult., at the Temperance Hall, Devonport, "What is man?" to a good audience. Dr. Rolston, who presided, spoke highly of the lecture, and hoped the hall would be crowded on the following Thursday, when the lecture would be for adults only, the subject being "Whom to marry." Votes of thanks were passed to the chairman and lecturer, which were acknowledged.

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MR. L. N. FOWLER is now daily at his rooms, Imperial Buildings, Ludgate Circus, and will remain in Town during the season. All desirous of taking the present opportunity of consulting Mr. Fowler, and of bringing their children, had better make early appointments to call on him.

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MR. HODGSON, a Melbourne correspondent and contributor, writes: "I read with great interest your excellent articles on 'Tramps,' 'The Street Musician,' 'The Ballad Singer,' &c. Articles like these cannot fail to be favourably received by your readers small and great; they are lively and entertaining, fresh and vivid, and at the same time combine quickness of perception with a humorous method of looking at character and incidents, and a certain quaintness of style in recording such impressions. After wading carefully, thoughtfully, and studiously through such articles as the 'Psychological Basis of Religion,' 'The Metaphysics of Phrenology,' (the face meanwhile growing longer and longer, till it assumes an outline similar to that of the Pharisee of old, while restraining his Alimentiveness), the mind

finds great relief as it cheerfully glides through such articles as that of 'Dolls,' 'Gardens,' &c. What a different aspect the face assumes! The mind, like the body, requires light and refreshing food, as well as solid and strength-giving nourishment. And all your readers, I am sure, must inwardly, if not outwardly, heartily thank you for the ample provision you have made for them in this respect. If you did not supply us with food of the 'Dolls,' 'Gardens,' and 'Tramps' nature, you would have us all suffering from indigestion or dyspepsia, mentally, of course!"

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### Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

J. Mc I. (Ayr).—You come from a family possessed of marked qualities of mind, if not of bodily strength. You are, constitutionally, a worker; are full of spirit, and a great planner; have good sound sense; are quite original, and have opinions of your own. Are more philosophical than scientific, and better qualified to take the lead than to be led. You have great perseverance, determination of mind, and presence of mind in times of danger. You are not a half and half woman about anything; you speak your mind freely without fear or favour. Are capable of sustaining yourself in the midst of severe trials. May not always be perfectly prudent in what you say and do, for you take strong ground. You are sincere, earnest, and devoted to your cause. Are not a trifler in any respect, would make a good nurse, or a good business woman, and your arrangement is to be relied upon. You need more language and memory of details, and perhaps more prudence in speech; but are able to exert a very extensive influence in the society in which you move.

ISAAC BARTER.—You have a predominance of the superior brain, giving will power, moral power, and capacity for reflection. Are high-minded, and very independent and aspiring. You do not take an inferior place; are rather rigid in your views, quite anxious to have the law fulfilled, and every duty discharged. Your intellectual power is not a leading one, although very active. You are very tenacious, positive, and persevering, and do not yield the point so long as you think you are right. Are more inclined to give advice and take responsibilities than to go at hard work yourself. Are not destructive or inclined to a low, coarse life; yet you are social, domestic, and fond of children and home. You will appear to the best advantage where you have responsibilities thrown upon you, and are called upon to give directions to others.

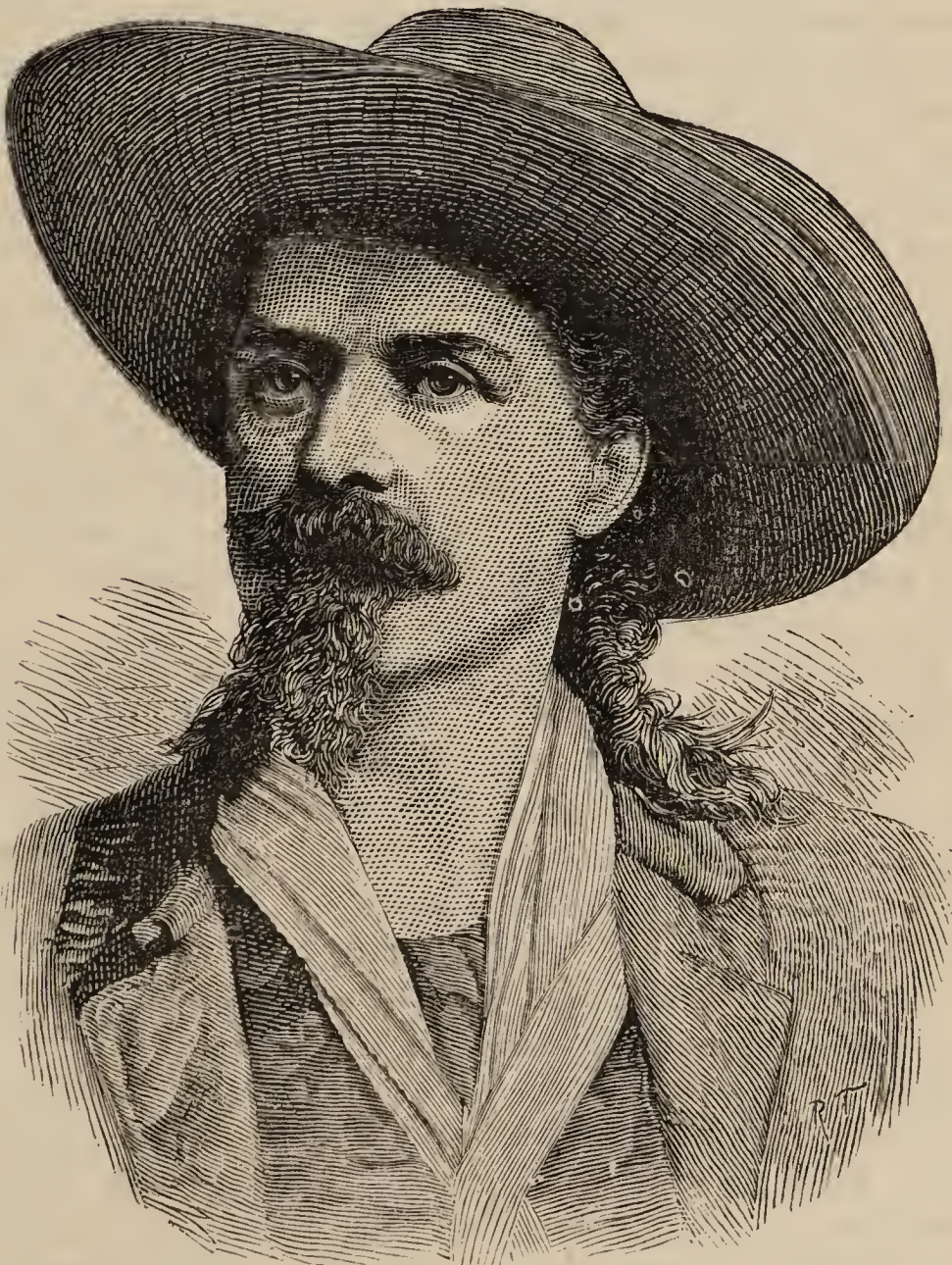


THE  
Phrenological Magazine.

JULY, 1887.

HON. W. F. CODY (BUFFALO BILL).

**T**HIS gentleman has a most marked physical organization, a very strong osseous frame, with powerful muscles. Few men are so well organized for physical endurance and exercise. His predominating bodily



powers are bone and muscle. He also has a high degree of the mental temperament, which, joined to his large brain,

gives strength and comprehensiveness of mind ; he is equally quick and clear in all his intellectual operations.

He was designed by nature for a powerful, efficient man in whatever sphere he may be placed, for he cannot be a half-and-half sort of man in anything ; nor can he be forced into doing things—he is the hero or he is the child. He must be free and master, take the lead and the responsibility, but he easily plays into the hands of those who are kind and gentle with him. A child, or a gentle wife, can lead and guide him when ten men could not drive him. Few men are so powerful on the one side, or so kind and gentle on the other. He is naturally proud, manly, positive, firm, and self-possessed in times of danger ; yet among strangers he is respectful, and conforms to circumstances. He loves to show his power, to command respect, and exert an influence over others ; yet he is not vain or affected in his manner, and cares but little for fashions, “fuss or feathers.” He blends great courage with great kindness. If he is out of danger, he will keep out if he can ; but when in danger, and he smells powder, he is in for a big fight. When in a fight, he is bound to conquer, even though he has to be severe ; yet he would prefer to conquer without taking life or shedding blood. He never strikes a man after he is down. He is not greedy or penurious, but he loves to make money, and is learning to take care of it. His appetite is strong, and may require some restraint. He knows how to keep his mind to himself, and does not confide in all he meets. He swears on his honour, yet he has sufficient sense of obligation to do as he agrees, but not enough to make him particularly penitent or conscious of being a great sinner.

His moral brain, which he inherited from his parentage, is very favourably developed ; and if he ever fully surrenders himself to the cause of religion he will be another General Booth, yet not an imitator of any one. He is a natural enthusiast, and must throw his whole soul into everything. He also takes extravagant views of everything, and has superior talents for an orator. He is fond of fun, sees the point of a joke at once, and can narrate anecdotes of himself with a gusto ; but he allows others to be the heroes of their own deeds. He is a great lover of physical beauty, of art, and all that is grand, sublime, and terrific. He would never run away from an earthquake, but would get as near to it as possible and be safe. He has the talents for an actor or imitator, either for tragedy or comedy. He has an available intellect, is quick of observation, and a good judge of things, their qualities and uses : for all the perceptive faculties are

large. Order is specially large, giving him method and power to arrange and plan. He would succeed as a pilot, surveyor, navigator, or explorer. He is quick to take a hint, to see the bearing of a subject, to make nice distinctions, to take advantage of circumstances, and to see the application of a principle. He has great powers of intuition, and is quick to discern character, or the difference between error and truth. His sphere of life, associations, and habits, must have had a powerful influence in calling into vigorous action some faculties at the expense of others naturally equally large.

L. N. F.

It is hardly necessary to say who "Buffalo Bill" is; his name having become through the American Exhibition, what it has long been in the United States, "a household word." The following biographical particulars, however, will be interesting, especially to those who may have seen him in his daring exploits at West Kensington, or intend to see him.

Hon. W. F. Cody was born in Scott County, Iowa, from whence his father, Isaac Cody, emigrated a few years afterwards to the distant frontier territory of Kansas, settling near Fort Leavenworth. While still a boy his father was killed in what is now known as the "Border War," and his youth was passed amid all the excitements and turmoil incident to the strife and discord of that unsettled community, where the embers of political contentions smouldered until they burst into the burning flame of civil war. This state of affairs among the white occupants of the territory, and the ingrained ferocity and hostility to encroachment from the native savage, created an atmosphere of adventure well calculated to educate one of his natural temperament to a familiarity with danger and self-reliance in the protective means for its avoidance.

From a child used to shooting and riding, he at an early age became a celebrated pony express rider, then the most dangerous occupation on the plains. He was known as a boy to be most fearless and ready for any mission of danger, and respected by such men then engaged in the express service as Old Jule and the terrible Slade, whose correct finale is truthfully told in Mark Twain's "Roughing It." He accompanied General Albert Sidney Johnston on his Utah expedition, guided trains overland, hunted for a living, and gained his sobriquet by wresting the laurels as a buffalo hunter from all claimants—notably Comstock, in a contest with whom he killed sixty-nine buffaloes in one day to Comstock's forty-six—became scout and guide for the now celebrated Fifth Cavalry (of which General E. A. Carr was major), and is thoroughly identified with that regiment's Western history; was chosen

by the Kansas Pacific Railroad to supply meat to the labourers while building the road, in one season killing 4,862 buffaloes, besides deer and antelope ; and was chief of scouts in the department that protected the building of the Union Pacific. In these various duties his encounters with the red men have been innumerable, and are well authenticated by army officers in every section of the country. In fact wherever you meet an army officer, there you meet an admirer and indorser of Buffalo Bill. He is, in fact, the representative man of the frontiersman of the past—that is, not the bar-room brawler or bully of the settlements, but a genuine specimen of Western manhood—a child of the plains, who was raised there, and familiar with the country previous to railroads, and when it was known on our maps as the “Great American Desert.” By the accident of birth and early association, a man who became insensibly inured to the hardships and dangers of primitive existence and possessed of those qualities that afterward enabled him to hold positions of trust and, without his knowing or intending it, made him nationally famous.

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## THE MISSION OF LOVE.

BY L. N. FOWLER.

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### PART I.

THERE are two attributes, most important and universal in their workings, as connected with creation ; and man’s happiness depends upon their proper application ; the one is Law, the other is Love.

In the action of the Creative Power, equity, consistency, justice or law are at the very foundation of everything. Law is at the foundation of all God’s works. Love is the climax of all God’s works.

Moses was commanded to place Mercy above Law in the tabernacle. Law and Mercy, or Law and Love sustain those relations to each other wherever there is any responsibility or clemency connected with action.

We might suppose that once on a time, a long time ago, there was a council meeting held at the great centre of all the natural and spiritual forces : for there is a centre for all these things. The Creator of the centre of all the forces was the chairman ; and, on opening the council, He said that the ultimate ends to be secured are balance of power, harmony, joy, perfection, universal sympathy, and disinterested love, all the foundations are laid and established, and everything is

ready for action. Now let us make man in our image, and in our likeness, and plant within him the elements of love and union, so that they may grow, and pass from one generation to another, and thus multiply themselves; and when the race becomes older, and man gets wiser, better, and less selfish, his love will become more true as well as more of it; and in the end there will be a great harvest of love that will swell the space of heaven, and increase all sources of enjoyment.

Something of that kind was at the beginning. It was a thought of the Divine Mind.

That same Creative Mind that planted the love element in the human mind on this earth, must have done the same thing in all the worlds He had made. If so, there is then a bond of union all around the entire universe, as well as between individuals and bodies of men in this world.

Man is moved by the forces of attraction, and it is hoped that in process of time the human race will act in harmony with each other, and for each other's good, without clash or conflict, as the heavenly bodies can move without disturbing each other. But it will be a long time first. The heavenly bodies can move without interfering with each other at all, and in perfect order; but love will have to have a perfect sway over the mind of man before human beings can do that.

The Force power is the same as Law; the Attractive power is the same as Love.

What, then, is Love? It is the same in the soul or spirit of God as it is in man, differing only in degree, purity and strength. Besides, man has to learn to love, while God is the essence of it, and from Him it all emanates.

We feel Love in our natures, but we do not see it with our eyes. In proportion as we possess Love, we give; and the more we give, the more we have, for Love does not exhaust itself.

It is as impossible to define Love in one sentence, as it is to define God in one sentence; for in the abstract they are one and the same.

Love is an attractive power between two or more objects of affinity. It is between minds or spirits what magnetic attractions are between physical objects, so far as they can be compared. We know there is an attraction between the magnet and certain objects. Here is a magnet, and there is an attraction between it and that box. It takes it up and holds it. Why does it do that? We cannot see the magnetic power; we can only see it does something. It takes up the box, skull and all. There is a skull of a human being, the smallest human skull you ever saw perfectly formed; and that

magnet takes up the skull, box and all. The magnet attracts a great many things when there is affinity between them, just as love draws a great many to it, where they are alike. The positive and the negative go together; not two positives or two negatives.

Love finds somebody or something to love. It is very quick to find its affinities, or to make an acquaintance. Some people in a circle form an abiding attachment on the spur of the moment. They see something in another that is in affinity with themselves, and there is an attachment that lasts for ever. Love is manifested on different objects in different ways. There is passionate love between the sexes, conjugal love between minds, parental love between the parent and the child; love of society, love of place; human love or sympathy, and spiritual love.

Love is at the temperature of blood heat without reference to climate. It is manifested by all ages and grades of society. No class can monopolise it, though kings and royalties wish they could control it, but they cannot. They can control mind, but they cannot control love. The beggar can have love; the tramp can have love; the lowest forms of humanity that are honest and true can have love. It may be in rapid growth and full bloom in the spring, summer, autumn, and winter.

Love has great freedom and is not confined to place, yet flourishes around the fireside, the nursery, and the sick chamber. It is wide awake at sunrise, mid-day, sunset, and midnight, and acts without the aid of fire, sun, or light.

Love is the best company in the world, for all its varied manifestations are agreeable, whether in looks, words, or deeds. Any one who is in love acts in an agreeable manner. Persons who hate act in a disagreeable manner, for that is the order, and that is the difference. It can be communicated from one to another by looks, by letters, telegraphs and telephones. Singular that love can be sent to America by telegraph. I wonder how it gets over the wires, but it does.

Perfect love casteth out all fear, and is a stranger to pride and to selfishness. Love and the Cross are intimate friends, and have been from the first until now. When united, they hunt up the wounded on the battle field, and look after the incurable and the insane. Love tolerates. Love and liberty dwell under the same roof, and have for their next door neighbours, friendship, gentleness, and tenderness, for they all go together.

Love is a great civiliser. It brings men up out of savagism and barbarism into civilisation, and leads them on the high

road to a spiritual life. Nothing but love does that. Nothing but love brings a savage man out of the savage state into a higher one. Love makes all the difference in the world with some people. It stimulates to industry and liberality; it sustains and guides reason. A man who is in love can reason. A man who hates cannot reason. Hate disturbs the order of the mind, and the man who hates is unable to construct a sensible argument. He denounces; he does not reason; but Love reasons.

Love in the family is a treasure; it is the greatest treasure and heirloom that a family can possess or transmit. Love in a neighbourhood is a fortification; it is almost all you need in a neighbourhood. You do not need brick, stone, and mortar to surround you, if you are all in love.

Love follows the loved one into the spirit world and holds communion with the unseen. There is much more communion between the spirits of this world and the next than we have any idea of. We do not know how much we are influenced by spirits in the other world, which is just close by. One hundred thousand are daily going from this world to the spirit world. Is there not some communication? Better believe there is, and a very intimate communication. There ought to be a more intimate communication, and would be if we only lived true lives.

Love is seen in the mellow, earnest, subdued, penetrating look of the eyes; in the gentle, modest, graceful walk. A person who has all at once got in love, at once walks gracefully. I do not care how clumsily he walked before, he is a graceful walker now.

Love is seen in the subdued smile, and radiant expression, in the easy movements of the head from the one side to the other. How easy, how natural it is when two lovers are sitting together for them to hold their heads towards each other. I can tell in the audience, as soon as I look, where there are two lovers sitting together; their heads will hang together as near as they can; and, if possible, they will get close up to each other. Love mellows all antagonisms, and lets the lion lie down with the lamb. It takes the starch out of vanity and the stiffness out of pride, and renders the will both elastic and tenacious. It is a powerful magnet, and draws from all directions all nations and kindred together. It is love that holds everything together, if you choose to call magnetism love also. Love is a tender nurse, and knows what to do without being told. Love is a very skilful doctor. What a difference love makes if you have got a friend to take care of you when you are ill, and not a hired nurse. The

most important cures that have ever been made have been made when Love took the place of the doctor and the nurse. It made one who was full of love say: "In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am, there ye may be also." Can you put more love into a sentence than that? Try. God's house is the universe, and His many mansions are the planets that belong to the different suns. No one ever manifested so much love, no one ever called out so much love with such good results as Jesus Christ. No one was ever made any worse by loving and imitating the character of Christ, and thousands have been made better. The reason why Jesus is superior to any other being that has ever been on the earth is because he had more love in His nature. There were other men of mark in His day. There was Apollonius who could do magnetic cures equal to Jesus, if not superior in some respects; but he is forgotten by the great majority; no one is following him, but they are following Jesus, because He had so much love, and infused so much of it and left so much of it in the world.

It is recorded that Jesus was kissed but twice while on earth, once by a man who betrayed Him and kissed Him on the cheek; once by a penitent woman who kissed Him on His feet, while she washed them with her tears and wiped them with the hair of her head. Kissing sometimes means one thing and sometimes it means another. Generally it means love, but sometimes it means death, as in the case of the Princess Alice who kissed her daughter when dying of diphtheria, and the kiss was the cause of her death.

Jesus once summed up the whole duty and labour of man, and put them into one word, which was *Love*; four letters—love to God and love to man. What did he mean by that word—love to God and love to man? We cannot find out by studying the dictionary; we cannot find out without feeling it within ourselves. Love takes a stranger in over night and gives him the best of the house and bids him God speed in the morning when he leaves, without any bill to pay. Love kills the fatted calf and makes merry on the return of the prodigal. It returns good for evil and loves its enemies. It is not satisfied until it has conquered all and rules over all; and that is the work of love. You may stand out against it as long as you please, but you cannot for ever resist, for love will conquer in the end.

Love is good company, is full of life and glee, and is a great talker; but it can be silent and mourn and weep for the loved one gone. Yet love makes death easy; it shortens time



and brings eternity near. Have you lost some one you loved? Love shortens the time: "I shall be there soon; I shall see my friend." That is what love does. It brings two together who are a great way apart. You are loving some one in America, some one in Australia, no matter where, no matter how far away, your love brings you together, and there you are in communion with each other in your own minds.

Love gives young women courage to go abroad to teach and to be missionaries, or to get married. Many a young woman has gone from this country to the Cape, and travelled up into the country 500 miles on an ox-cart in order to marry the young man there whom she loved, or to act as a missionary and teach those who do not know their letters.

Love, in a Christian community, visits the sick, feeds the hungry, clothes the naked, educates the ignorant, provides for the poor, reclaims the wanderer, builds hospitals for the insane, idiotic, and incurable. Love gives enterprise and aspiration in all these different branches of good to society. There have been many more hospitals and asylums, and resorts for the ill and unfortunate since Jesus was in the world than ever there were before. This world is inhabited on the principle of love. If love had not been introduced into the world, humanity would not have been so elevated as it is now. By Love man is civilised and developed into true manhood. If any young man or young woman is anxious to come up to the highest degree of manhood and womanhood, their quickest course is to secure the greatest degree of love; that will bring it about quicker than anything else. By Love man is redeemed and saved. Through love, heaven is a Paradise. The labours of Love are yet in their infancy in this world. Love could convert this world into a paradisaical home.

Love and happiness go together. Hatred and misery go together also. This world will not come to an end until Love shall have done its perfect work, and that in unison with law. Love and Law will yet unite the whole human race into one common brotherhood. What a glorious time that will be when all are united in one common brotherhood! How we turn away now from some individuals because they are ignorant, because they are poor, because they are black, or because their colour does not suit us! The time is coming, however, when love will overcome all preconceived prejudices. Love and Hatred are antagonistic to one another. Love draws and holds; Hate repels and scatters. Love is disinterestedness and Hate is selfishness. John, the Beloved, said: "A new commandment give I unto you."—They all

listen and wonder what has John got to say—"Love one another."

Love has its grades, its qualities and its first beginnings. A little three-year-old girl was brought to me for examination. My first remark was "A lump of love: you have brought me a lump of love." "Yes," said her mother, "when she hugs and kisses me, she says, 'I do love you, mother; do you love me?'" She was as full as she could hold of the element of love, and mother got it.

Love is so concentrated in some natures that they can love one at once and for ever. Love in others is a long time developing itself. There is a young lady in town who has got a lover, and she is holding on. She doesn't love anybody else, she doesn't want anybody else, she doesn't intend to marry anybody else, but she is afraid fairly to commit herself, and come right out and say "yes," and get married. Her cautiousness and secretiveness are immensely developed. I have given her fatherly admonition that she was doing wrong to herself and to the other by holding back like that. It was only timidity and reserve that kept her from acting true to her nature. Some keep their love to themselves, as though they were ashamed to let others know that they love. With others, love is on the surface, and is seen in every look, movement, and tone of voice.

Two young men came from California to the eastern states of America, and one object of their visit was to return with wives. One succeeded and was prepared to return the next day. The other had not succeeded, and he would have to return the next day. He made his cause known to a lady friend of mine, who introduced him to a young lady. He told his story to her and made a clean breast of it, saying he had been in love once, but was disappointed. That touched her mind. She said, "And so have I been in love and disappointed." They touched each other's heart, the flame of love was kindled at once, and in an hour they were married and off. She wrote back and said "All right!" That was getting into love very quickly.

Those who love want to be loved. Many pine away and die for the want of some one to love them. I know a young lady who wanted to marry a man who was in business. According to the customary order of things she should have married a gentleman, and her father forbade her marrying a merchant. She could not love anybody else, and he saw his daughter dying by inches, knowing that it was because she loved that man, and he forbade her marrying him. Some parents are governed by these foolish considerations, and

sacrifice their children rather than let them marry contrary to the etiquette of fashionable society.

Many persons fail to accomplish any good in life, or to develop their characters, because their love has been snubbed or perverted. When young people get off the track and pervert their love, their whole life is affected by it ; they are never the men and women they would have been if true to their love natures. How many half men and half women there are in society because of the sacrifice of their love. I pity those who have no one to love. Here is a young lady loving a man silently, quietly. That man did not know it and loved another, and wed her. Now this young lady does not know what to do. She came to me and asked what she should do to get over this feeling of love for him, as he was not for her. I said, you have one remedy. You can love your Creator more than anybody else, and live for Him, and do good in the world ; and you will gradually be weaned from this love, finding a higher object of love that will suit you better. She took my advice, and got over it.

*To be continued.*

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## ROUGH NOTES OF A PHRENOLOGIST,

MADE DURING A SHORT VISIT TO THE STATUARY DEPARTMENT OF THE ROYAL ACADEMY EXHIBITION FOR THIS YEAR.

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1782. *James Glaisher, Esq.* Marble bust, by Albert Toft. —This gentleman's forehead shows large Individuality, Eventuality and Comparison ; also large Locality. There appears to be a want of Congruity, or what some phrenologists call "wit." It is a sense of the fitness of things.

1782. *Lord Windsor.* Marble bust by William C. May. The reflectives are large, and there seems to be a very good development of the organ of Constructiveness.

1784. *Sister Dora.* Cast of statue, by Francis J. Williamson. This lady's forehead shows a wonderful development of the physiognomic faculty, called by some, Human Nature. It is the marked feature in her intellect. From this faculty Sister Dora had her innate knowledge of the diagnosis of disease, and with her large Sympathy made her a born physician. Such an intellect with her good perceptive faculties would have made her a wonderful doctor, and also a surgeon. It is to be regretted that the duties of a nurse were the only means she had of using her fine intellect, as she had probably, in many

cases, to obey the orders of those whom nature had not gifted with the intellect suitable for the medical profession.

Any man who can pass certain examinations, and "walk the hospital" is considered a fit and proper person to direct in cases of sickness; whilst women, who in many cases are born physicians, are practically debarred. It is all very well to say that the medical profession is thrown open to women. Theoretically it is, but practically it is not. From my experience of women I have found that they possess the medical faculty known as Human Nature or Physiognomy in a more marked degree than most men; also, they, as a rule, have the organ of Sympathy more largely developed than men. This gives them the power of putting themselves *en rapport* with the patient, to co-feel with, to sympathise with the patient. Hence, I predict that in the future, the consulting practice will fall into the hands of women. Whilst from the fact that men have larger perceptives—have larger Size, Weight, Color, and Order than women, they will retain the surgical practice to a great extent.

The greatest drawback that women have to suffer from is the treatment they receive in their own family circle, when they are young. If a girl of fifteen or sixteen were to express a wish to read medical books, would the parents and relations make any endeavour to gratify that wish? In ninety cases out of a hundred the female youthful aspirant would be quietly suppressed. Yet how pleased would the relations be to gratify the wishes of a male youth if he expressed the same desire. Is there one girl in ten thousand who would dare ask her father for a toy lathe. Yet how many boys in the middle classes have lathes given them only to spoil, and otherwise neglect, when the lathe fit is over. It is the same with carpenter's tools. I have met many girls who, with a little instruction, would take the greatest pleasure in carpentering work. Girls who have no talent for music or painting are made to play on, or punish, the piano, to daub sickly landscapes, and still sicklier fruit and flowers. The parents regret not the money wasted. Yet those same parents would think that ten or fifteen shillings a dreadful sum if their impertinent daughter asked for a box of tools. The girl would be laughed at, snubbed, and suppressed. Hence it is that this noble creature, this born physician, Sister Dora, in endeavouring to follow the occupation suited to her mental abilities, had to wander out into the world and seek the duties of an hospital drudge. I say she was a drudge, because she had an intellect which was wasted when her energies had to be expended in doing work that could well be done by one less talented.

I make bold to say that the proper employment of women has not yet commenced, people only talk about it.

I would recommend all students of phrenology who wish to see a good development of this organ of Physiognomy or Human Nature, coupled with large Sympathy, to go to the Royal Academy, and quietly stand in front of No. 1784, and look at the forehead of Sister Dora, and then go home and read the life of that woman written by some lady whose name I now forget.

1790. *Herr P. H.* Marble bust by Richard Kissling. A very powerful forehead, good perceptive and reflectives.

1796. *The late Earl of Eglington.* Marble bust by J. A. Racmackers. Shows a good general development of the reflective faculties. The perceptive faculties do not appear to have sufficient development to make what is called a practical intellect.

1799. *Portrait of a Lady.* Bust by Henrietta S. Montalba. A wonderful development of perceptive faculties for a lady. There is no art or business she could not succeed in. It is a head of great practical capacity. If I remember rightly, the upper part of the forehead is somewhat obscured by the draping of the hair, therefore my remarks about her must be confined to the perceptive region of her intellect. She would have made a most skilful surgeon, a good sculptor; as a painter she would have had great aptitude for detail, and fine work; as a pianist she would be a most brilliant executionist, and would have a most delicate touch. As I have said before, the artist has unwisely brought the hair over the upper part of the forehead. Women with good prominent brows do not want to hide the upper part of the forehead, the hair should be somewhat drawn back. Women with large upper foreheads have their appearance greatly improved by the hair being brought to the front, therefore, I trust the artist will remember this.

The only thing to fear is that this lady, whose portrait is numbered 1799, is rich, and most probably the purse has put chains on her intellect. At the same time, a lady with such a brow can never lead an idle life.

1802. *G. R. Bell, Esq., F.G.S.* Bronze bust by George G. Frampton. Large Locality, good reflective powers, and a marked development of the organ of Congruity. He is, I should say, critical and witty.

1803. *Marquis of Abergavenny.* Statue by H. S. H. Count Gleichen. As the statue is in military costume, I take the liberty of saying he has not sufficient perceptive faculties to make a good executive officer.

1804. *Peter Brotherhood*. Bronze bust by Emma C. Guild. Large perceptive faculties, and decidedly a practical type of intellect. The forehead shows marked wrinkles ; does this indicate an undue thickening of the skull ?

1806. *Edward Burton, Engraver*. Bust by T. Stuart Burnett. He ought to be a good engraver indeed, for he has a most marked development of the perceptive faculties. He has small Alimentiveness, and from a certain indication I should say he has a very weak Liver indeed. The indication I speak of is a marked depression in the temples. I should very much like to know if he is a martyr to liver.

1810. *George Wallace, Esq., F.S.A.* Terra Cotta bust by Albert Toft. A good practical intellect, for he has a fine development of the perceptive faculties. I fancy the sculptor has not paid sufficient attention to the shape of the upper part of the head, as the line from Comparison to Firmness appears to me to be somewhat unnatural.

1812. *The late Right Honble. Henry Fawcett, M.P.* Statue by H. Richard Pinker. This is a remarkable formation of forehead, especially in the central portion. Individuality, Locality, Eventuality, and Comparison all appear to be well developed. It is a formation of forehead that requires a good deal of study. There appears to be a falling off in the organs of Time and Tune, and a slight want in Congruity. Was the critical part of his reflective intellect wanting ?

1814. *The late Samuel Morley, Esq.* Bust by Walter Merrétt. This forehead is somewhat of the John Bright type. There is a general fullness of the reflective faculties, but the perceptive organs do not appear to take the lead in the mental parliament. It is a forehead that is good for planning and looking after the general broad principles of business, rather than attention to detail. The general shape of the head appears to be very good. Sympathy is very well developed, a leading feature in the moral region.

1815. *Progress*. Bust by Fred. Callcott. By making the forehead with a good prominent brow, the artist has made the intellect decidedly practical more than theoretical. Of course "Progress" should have large perceptive faculties, at the same time we cannot get "Progress" without Ideality, as that faculty may fairly be called the wings of the mind. If a phrenologist were to design a head to represent "Progress," he would have given the same brow that the artist has conceived, at the same time he would have so managed that the hair should have been brushed back off the forehead, and have given height to the upper corners. Sculptors are too fond of draping the forehead with the hair.

## LECTURE ROOM.

1826. *A Study*. Terra cotta bust, by Henrietta S. Montalba. This would have been a study for the phrenologist, had the sculptor let us see more of the shape of the forehead. Everything is hidden by the hair.

1830. *A Portrait Head*. By Rose Le Quesne. We can see the shape of the forehead here. It is a very fine literary type of intellect, with large Comparison.

1833. *The late very Rev. Henry Law*. Bust by William S. Frith. Large Veneration.

1834. *F. Seager Hunt, Esq., M.P.* Bronze bust by Emma C. Guild. If the shape of the head be true, S. Hunt ought to succeed as a politician. He has a remarkably good practical intellect. He does not appear to have large Language, hence he may pass through his parliamentary career unnoticed by the leading statesmen, for success now seems to depend on talk. He would make a very clever, sharp, hardworking cabinet minister. It is a great pity that a statesman's success should depend on his powers of oratory, as if that meant everything. There is no greater mistake. The power of oratory depends on the happy combination of two, or at the most three, mental faculties. A cabinet minister's success depends on many. Hence we have the fact that many eloquent men have failed in executive departments—John Bright to wit. I will certainly recommend S. Hunt to the notice of our leading statesmen, should they ever consult me. (?)

1835. *Sergeant Charles Fletcher*. Bust by Fountain Elwin. The sergeant is very likely a good rifle shot. He appears to have the organ of Number well developed. He is quick to carry out the orders of others, but nothing more.

1838. *The late Earl of Iddesleigh*. Marble bust by William Tyler. A sort of pass muster intellect, and in my opinion a great fraud as to intellectual abilities. I don't blame Lord Salisbury for having shunted him. I wonder why he kept him in his cabinet as long as he did.

1839. *Sir Henry W. Acland, K.C.B., F.R.S.* Marble bust by J. E. Boehm, R.A. Very powerful development of the reflective faculties, quite the physician's type of intellect, but not the surgical; he has not sufficient perceptive faculties, for great and skilful surgeons have, or must have, large Size, Weight, Color, Order, Locality, and Individuality. These faculties don't appear to be very marked here. He must have a very charming manner, for he has large Sympathy, an excellent thing in doctors.

1841. *A Study of a Head*. Bronze by Jessie Lipscombe.

This is a study of a face, but not of a head, for the shape of the head is entirely hidden by a mass of hair.

1842. *Her Majesty the Queen*. Marble bust, by Francis J. Williamson. There is nothing particular about the shape of this lady's forehead to lead a phrenologist to suppose that she is by any means the clever woman that newspaper writers try to make out. The sculptor has, of course, made the best of the eyes, nose, mouth, and chin, but what is that to us? we always take the liberty of looking for something above the facial features. There is a marked lack of sympathy; I mean, of course, the organ of Sympathy. I have also noticed this deficiency in painted portraits of Her Majesty, therefore I must conclude that there is that want in her character, let the newspapers praise her as they may. The shape of the head beyond Sympathy is hidden from sight, therefore I cannot say much of the general character.

1846. *Marquis of Salisbury*. Bust by A. Bruce Joy. Decidedly a good practical intellect, for there is a marked development of the perceptive faculties. There appears to be a want in Eventuality. The development of Sympathy and Veneration appear to be good. Certainly he has good Constructiveness, and must be of a mechanical turn of mind. The sculptor has made the head appear to have small Conscientiousness, this means a great deal more than one would like to say about a man who holds a responsible public position.

1850. *James Hughes, Esq.* Bust by E. Onslow Ford. This gentleman appears to have plenty of Casuality and Congruity. He is, I should say, rather critical and argumentative.

1857. *Henry M. Stanley, Esq.* Bust by J. A. Raemacker. This traveller appears to have a good broad forehead, and consequently a good general intellect. Locality does not appear to be a leading feature.

1866. *George Cowell, Esq.* Bust by Alfred Drury. Good development of the perceptive faculties.

1872. *His Eminence Cardinal Manning*. Bust, by A. Boyd Saunders. Moderate perceptive faculties, large reflectives. Ideality, Hope, and Faith all appear to be largely developed, consequently it is the philosophic and speculative type of intellect. I am inclined to think he became a Roman Catholic because that form of worship supplied him with his desires, that is, unbounded Faith, unlimited Hope, and plenty to worship and venerate. If there were a religion that could supply him with more food for his large organs of Hope and Faith, he would embrace it. Alimentiveness and Amativeness both appear to be small.



1880. *A study of a head.* By William H. Prosser. A female head with handsome brow and forehead.

1881. *A study of a head.* By Thomas Tyrrell. By no means a good study from a phrenological view point as the forehead is a mere blank.

1894. *Henry M. Stanley, Esq.* Bust by Conrad Dressler. This is decidedly a more correct representation of the shape of the forehead. Locality appears to be more prominent. From judging of both busts, I must come to the conclusion that Stanley has not sufficient Locality for a great traveller. Were I on the march in an unknown country I would not select him as a guide, especially if he had not compass, sextant and artificial horizon with the necessary tables, &c.

1896. *Dr. W. G. Grace.* Statuette by E. Roscoe Mullins. From what can be seen of this wonderful cricketer's forehead, the whole of the perceptive faculties appear to be well developed.

1899. *Lord Herschell.* Marble bust by George W. Cowell. Individuality and Eventuality appear to be large, also Locality ; large Sympathy, and a marked development of the organ of Veneration.

1900. *George Rawbone, Esq., F.R.C.S.* Marble bust by William Tyler. A powerful and well-proportioned forehead.

1901. *Professor John Marshall.* Bust by Thomas Brock, A. Another fine forehead with perhaps better perceptive.

1903. *The late General Gordon.* Hamo Thornycroft, A. A large head with certainly larger Locality than H. M. Stanley.

1905. *William Cholmeley, Esq., M.D.* C. B. Birch, A. This is a high nervous temperament with a fine practical intellect.

1906. *Portrait of a Lady.* By William Tyler. Fine development of the perceptive faculties.

1912. *Monsieur Chauffourier, President of the French Benevolent Society.* Terra Cotta bust by Edouard Lanteri. We should have liked to have seen something of the upper part of the head, in order to see how the faculty of Sympathy was developed, but the sculptor has covered it all over with an ugly scull cap. Shame ! C. D.

## PHRENOLOGY OF IRISH LEADERS.

THE following estimates of Irish leaders of the Home Rule party have been "going the round" of the Irish papers. We had no idea of the fact when we published the article by "S"

in the June number of the MAGAZINE. Mr. Webb, one of the vice-presidents of the British Phrenological Association, who is the author of the delineations, sent us a copy after seeing the MAGAZINE. We have great pleasure in publishing them.

MICHAEL DAVITT, like all the leaders of the Irish party, has a highly-developed moral brain. His frontal lobes are highly developed, indicating intelligence and sympathy. His coronal brain is also large, giving dignity and uprightness. I know Englishmen, like Lord Hartington and Joseph Chamberlain, who have immense coronal developments, but principally on self-esteem and ambition, with plenty of available dignity, but too much tinctured by selfishness and conceit. The animal propensities of Davitt are small. In virtue and chastity he is only an example of most Irishmen—I say most because there are exceptions. Englishmen cannot be compared with them. I could give examples that would surprise the ordinary English mind, but this I must leave. The highly benevolent disposition of Michael Davitt may well be contrasted with the time-serving and self-interested conduct of many English politicians. The English poor haven't a better friend outside Parliament than Davitt. Unlike the *Times*, he not only defends the oppressed of other nations, but those of his own. His conversation agrees with his phrenology.

T. D. SULLIVAN, M.P., Lord Mayor of Dublin, is nearly equal in sympathy to Davitt. He has the tenderest feelings for the poor and oppressed. He is highly intellectual and very modest. Landlord or tenant would secure his sympathy if wronged. He could not be unkind to any man. The first time I saw him I was moved to reverence by his highly-developed philanthropic brain. He is (what I have often said of Cardinal Manning in various numbers of the PHRENOLOGICAL MAGAZINE), eminently religious and philanthropic. He is a "Catholic" indeed.

T. M. HEALY, is almost wholly intellectual. His sensual organs are nearly "nil." He will bear comparison with Davitt in this particular. He is in every respect adapted for the law. He is fearless, bold, truthful, and transparent. Many lawyers are not adapted for their "vocation." They are too politic, time-serving, sly, dishonest. T. M. Healy is a modern Jeremy Bentham, with less keenness of perception no doubt, but with more reason and sympathy. I have sat in the coffee room of the House of Commons and appraised his cranial developments unknown to him. Any unprejudiced person could not but respect his intellectual capacity, his transparency of character, and his love of work.

JOHN DILLON has a highly religious organization. He is a firm friend. In these days of policy and cunning he is too frank and straightforward. He is determined, unswerving, and as firm as a rock.

PARNELL has a highly-wrought and powerful brain. He is more of an Englishman than any of the three before mentioned. He has more policy, reserve, and adaptability, but is possessed of immense courage and power of work. His brain makes sad havoc with his body. Only abstinence and sobriety can preserve him from involuntary suicide. By this I mean his immense anxiety to get through all kinds of work that come in his way, draws heavily on his constitution; still there is much vitality in him, and I should not be surprised to find him to live to a good age. The only thing that he ought to determine to guard against will be the effect of Home Rule on his health. When Home Rule is granted (and no Conservative wishes for separation less than Parnell), he will have earned rest for the remainder of his days, and if the change from the immense strain on him to sudden rest be indulged in, he will suffer for it. I would recommend less present anxiety. Of course this is next to impossible when he is attacked from all quarters. The frankness of his "lieutenants" amuses him, and they must at times consider him too slow and deliberate.

Compare the Nationalist leaders with George Sandes, of Listowel, Sam. Hussey and his son, with Leonard and other well-known Kerry magistrates and land agents. Compare them with many Irish landlords and magistrates who commit outrages and make innocent swains suffer for them! God grant that 1887 will be Ireland's Jubilee.

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## BEHIND THE SCENES.

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I HAVE always had a curious and never-to-be-satisfied desire to look at the inside and hinder side of things. In this I know I am not singular; I inherit the weakness from our good mother Eve, who likewise got it honestly enough. But I imagine that I am somewhat peculiar in that, so strongly has the habit of going to the back or the under side of things—that is, to the side not generally seen—grown upon me, that I can, as a rule, take no pleasure in the common view. There is a legend in the family that I once marred a cuckoo-clock in order to see whence the sound came. I believe I denied my culpability so strenuously, and with such persistency, that it has come to be an article of belief with me that it was another than I that

laid sacrilegious hands upon the horologic bird. Yet there is one circumstance which, if as I have said, I did not know otherwise, would almost persuade me that I perpetrated the Cain-like deed: 'tis that I never by any chance hear a cuckoo-clock but I feel, as it were, a bloodthirsty desire to be at its mechanical vitals. The feeling is but momentary—a brief cuckoo-cidal mania, so to speak—instantly followed by a feeling of compassion for the bird that I might have hurt; but on the theory that what we have once done we have an instinctive leaning to do again, and indeed to keep on doing, I am inclined to think that at some anterior, perhaps pre-natal, period, I may have picked out the note of a cuckoo's bill.

Perhaps it may arise from some such circumstance that the cry of the cuckoo has more significance to me than that of any other bird or beast, except it be, perhaps, that of the ass. The bray of the latter appears to me, as I believe I have said elsewhere, like the survival of the laugh of a degenerate world. I leave it to the clever disciples of Mr. Darwin to say whether this surmise can be sustained or not. For my own part I think it can. But as for that "wandering voice" of the cuckoo, I would like the said disciples to explain to me on any evolutionary theory, whence so strange a note arose. I am myself inclined to the belief that there was in the far distant past a pair who were so devotedly attached to each other, and so happy in the love the one of the other, that the gods became envious of an affection and a contentment that surpassed anything they knew, and therefore took away the female. Then, in pity of the disconsolate husband, they transformed him into a bird; and he has ever since gone flying about the world uttering the two notes of endearment with which he made his presence and his satisfaction known to his beloved mate. If any one can give me a more reasonable theory, I shall be glad to hear it.

But when I commenced to write this article it was not with any intention of trying to go behind the scenes of what we know as Nature, to lift the veil of Isis, in other words; but simply to draw aside the theatrical curtain and penetrate for a moment or two into the world of Thespian enchantment. But do not imagine, dear reader, that I am about to attempt to describe the penetralia of a theatre. No, I endeavoured to do so once, but with such huge and signal disaster that nothing would tempt me to essay it again.

It happened thus: The editor of the *Katzenjammerisch Herald* commanded me to go to the Superchic Theatre, and write it up from the behind-the-scenes point of view. He remarked that any fool could write a notice of a play as seen

from before the footlights ; it had been done so often that he had got sick of it, and he supposed the spoiled public were in the same state of mind ; wherefore he wanted a change. I mildly queried as to how he would like it done. He replied "quickly," and gave me a week in which to produce my copy. The lessee of the Superchic Theatre was very kind, and gave me the freedom of the place, I was going to add, in a golden casket ; but any way, he gave it me frankly and cordially, and I went in and out, up into the flies, down into the dressing rooms (the men's rooms that is), into the armoury and the wardrobe, and examined everything just as freely as the old tom-cat that was for ever brushing his organ of approbation against my calves.

Nothing escaped my eyes ; I saw, and, as the negro porter of the *K. H.* used to say, 'sampled' everything ; and in the course of the first four days drew up a pretty complete catalogue of everything there was to be seen, smelt, or handled. But in reading it over on the fifth day, I came to the conclusion that it was not what the *K. H.* wanted ; I therefore sat down and wrote something a little less of the nature of an auctioneer's inventory, throwing in a touch of fantasy here and there ; then, examining it again on the sixth day and, like the great stage-setter of the Pentateuch, finding it good, I handed it to the editor. The editor had moustaches like Lord Randolph, and he twiddled and bit them nervously as he read my effusion. Once he smiled, and once only. When he had finished he said I might take a holiday for six months, or longer, without salary. When I was going out of the door, he called me back and said : "That bit about the girl is good ; if it had all been like that I would have given you a hundred dollars for it."

When I got into a quiet corner I went carefully over my essay to see what was the sole point in it which had commended itself to the editor. I found that I had said of a girl, chance-met in one of the wings, whose duty it was to take some inferior part in the ensemble, that she was endowed with all the grace, and not a little of the beauty, of the fairest of Eve's daughters, but that through bad taste she had marred her good looks by indulging in that vile habit of the untutored savage, long since left off by man, but still cultivated by the gentler sex. I referred of course to the use of paint. I went on to say that there was more beauty and charm in the unshotten blue of her eye than in all the pigment so lavishly spread about her person—and it was not a little ! Or words to that effect ; for I cannot write as beautifully now as I used to do then : in fact I have found it does not pay to write as beautifully as one might.

I had conceived that there were better points about my effusion than that; but, of course, it was useless to attempt to convince the editor-in-chief, who was paid to have an opinion and stick to it; so I threw my rejected MS into a pigeon-hole of my desk, and from that day to this the *Katzenjammerisch Herald* has never scintillated with the unaided efforts of my genius; and I may add that I have not been troubled with the *K. H.*'s dollars—worse luck!

I pondered long on that sentence of the editor; but the more I considered it the more incomprehensible it appeared, until the idea occurred to me that the respected editor had been quietly satiric, and what he would say was that there were many bad things in my essay, but that for out-and-out badness that about the girl took the palm, or, as the editor himself would doubtless have said, 'took the cake.'

I verily believe it was my evil genius that threw that painted girl across my path at that particular moment, and so spoiled my hundred dollar bill—that is, my article. I remember there was just the tag end of a stave of song trickling from her tongue as she glided past me, casting a chance shot, as girls will, out of the 'unshotten blue' of her eye, and leaving a pleasing memory of melodious sentiment on my auditory nerve. I asked the prompter who the fair one was. He replied that she was one of the chorus: she had not even a name to him: he simply turned her on, as he turned on the gas, or anything else.

A marvellous man is the prompter. He presides at a sort of batterie de theatre, much as a barmaid at her counter, and you have only to ask for what you want and you get it. He simply turns a tap, and there it is. In my first article for the *K. H.* I enumerated every wrench and screw, what they did, and how they did it. The readers of the *K. H.* seem to like that sort of thing, as I have since learned, because they have been accustomed from their infancy to live on price lists and auctioneer's catalogues, just as the children of Jews are, as I understand, fed on buttered multiplication tables and fricasseed rule-of-three. But I could not, if I would, make out such a description again; nor would I if I could.

Next to being a turnpike keeper (a calling, I regret to say, which is being literally 'improved off the face of the earth') methinks it would be a sweet thing to be a prompter—at the Superchic Theatre, that is. How much of that spontaneous applause that comes from the gallery and the pit is due to the man of taps and screws!

But a more wonderful person than the prompter is the stage-manager: only he must be a man of infinite cares. He has

to know everything and everybody, and he must keep each and all in place. A painted chorus girl would not be a simple chorus girl to him. He must know her name and lineage, whether her ancestors came over with William the Conqueror, or earlier, and all about her. He is ever about; here, there, and everywhere, like a weary ghost. Suppose a cloud went wrong, or a star did not shine as it should: who would be to blame but he? Suppose Bottom the weaver could not find his lion's skin at the right moment, there would be a coil indeed, and who but Mr. Stage-Manager would have to stand the brunt of it? Suppose a question arose as to the geography or the history of Bohemia: his replete convolutions alone would be capable of supplying the answer. The stage-manager of a theatre like the Superchic must needs be an absolute genius, or go mad.

But what of the arch-dramaturge?—of him who must first conceive, and then move the whole? Perhaps he is also one of the imps of his own creation—hero, maybe, of the fable he represents. He is a part of the whole he superintends—satellite to his own planet. Going about with the air of a king—possibly in the garb of a buffoon,—his nod is an order, his look a command; at his signal the sun rises or sets; he looks at the clouds and they are irradiated with light; he murmurs a word and the earth is in gloom, that is, such portion of it as is behind the curtain. The world beyond that limit must wait while he tries a new sunset, or experiments with a fresh moonlight effect. And while he is thus filling the kingly rôle, he is thinking of, and preparing for, the other part which he is playing in his own system—it may be arranging his cap and bells.

Beside him walks his attendant imp, bearing, like a youthful Autolycus, brushes, pigments, his complete toilet paraphernalia; and the while he surveys the whole, giving an order here, passing a quip or a crank there, he is, maybe, painting his visage to the semblance of a deathly passion. Then he gets his cue, and with the hasty adjustment of a sword-knot, a point of lace, or a love-lock, he hurries on to the stage. You hear the huzzahs with which the outer world of the auditorium greet him, and are apt to wonder—you who have, perhaps, seen him dress, ruffle up his hair, and put on the paint to hide his wrinkles, and think, therefore, you can appraise him to within an ounce of skin or tallow—you are apt to wonder at the little it takes to fill the eyes of the world. It looks so simple. You may even imagine that real kings and real heroes are made so: the judicious application of a little pigment, some curiously dyed stuffs added to superfluity, and

a nice admixture of light and shade—the careful concoction, indeed, of a confectioner's recipe—and the thing is done. But it is not so simple : a few kings have actually been regal, and not a few heroes have been heroic. But a little insight behind the scenes enables one to make large deductions.

Meanwhile, however, the act is ended, and all hands are at work for a last effort. Nature is to be made to take part in a great emotional effort ; as though Nature were ever anything but a cold spectator of our doings and our sensations. But in our latter-day morbidity, we have come to enlist day and night, the seasons, the very elements, in our emotions, making them partake of our joys and our griefs, our ennui and our dissatisfaction. And so the day, sympathizing with the passion of a couple of lackadaisical lovers, is to die amid untold splendours of sentiment and elemental pathos. While, therefore, the heroine disposes of a sandwich and a glass of stout to give her strength for the emotion she is to feel, yon rough, hairy fellow on the floor, his felt hat crushed down on the back of his head, is carefully modulating the sunset to the touching scene. Then you hear the murmurs of the pit as the lovers get to work. "Was ever anything so beautiful?" whisper the audience one to another, as the hairy fellow's science mingles with the passion of the scene, and then burst out in frantic applause. It is only a little gas and a bit of piping; yet it is enough. You cannot applaud; but you admire in another way. For you think that, perhaps, after all, if we could peep behind, we should see the great whole to be but a matter of mechanics, and clever puppets with invisible wires and springs.

And yet, if the arch-dramaturge were absent?—

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## COMMON-SENSE ESSAYS ON COMMON-PLACE SUBJECTS.

### THE POWER OF REASON.

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THERE is but one faculty that raises man above the level of the brute creation, and that is the power of reasoning located in the human mind.

The animal has the same propensities as man, the same love of freedom, the same desire for food, the same watchfulness over its young ; but it lacks the power of reasoning, the knowledge of why it does these things. If we neglect to use and cultivate that faculty, we are no better than a horse, dog, or ox.

Humanity is composed of two things, viz. : Mind and Body,



and both require equal care and nourishment ; yet, strange to say, the generality of mankind feed and clothe the body to the height of their abilities, and entirely starve the mind. By starving the mind I mean denying it all intellectual intercourse, and reasoning power, by not making use of the judgment and common-sense that the Almighty has endowed us with. As meat and drink are food for the body, so are books and discussion food for the mind. To starve the mind is a moral murder, but we must be careful to feed it with wholesome matter, and nourish it with discretion. To eradicate all such diseases as bigotry, superstition, and prejudice ; and to call in the physician common-sense to cure such pernicious maladies. There are many people quite satisfied to remain passive, who lead a dormouse existence, and let others do the thinking provided it costs them no trouble. These people are generally those who are blessed with a large fortune, and fancy that riches are greatness. They are sadly mistaken. Riches are a help to greatness, but without intellect they are as nought, for there is quite as much knowledge required to spend money judiciously as there is to amass it.

It is only by respecting ourselves that others will respect us, and it is only by asserting and showing that we possess reason that we prevent ourselves from being imposed upon. It is only through reason that we can prevent excess, and that is one of the greatest troubles that mind has to deal with in connection with the body. If we overfeed the body we destroy the mind, and by overfeeding the mind we likewise destroy the body. We must remember that we are mortal, and that it is our duty to know our strength and our weakness. We ought to view ourselves as if we were someone else, and behave accordingly. The chief art of reasoning is to give everything its proper value, and not treat all substances alike. Wax placed near the fire melts, dropped into cold water hardens, whilst clay put near the fire hardens, and dropped into cold water melts away.

La Fontaine tells an excellent fable about two donkeys who were travelling along the same road. The one had his panniers filled with sponge, whilst the other was laden with salt. He with the sponge jeered at the salt donkey for being such a fool as to carry so heavy a burden, but the latter bore the taunts meekly, and jogged along the road quite satisfied that better days were in store for him. Presently, they came to a brook which had to be crossed. The donkey with the sponge watched the one with the salt quietly wade through the water, and emerge so light and frisky that he stared with astonishment ; the cause was that the stream had

washed the salt out of his panniers, and his burden was gone. Seeing this, the other donkey boldly walked into the stream, but the sponge absorbed the water, and before he had got half way over he sunk under the weight, and was drowned. He, like many human donkeys, merely followed what he saw the other do, without reasoning, or using judgment as to the difference there may be in temperament, or worldly position. Many of us in this life have to carry salt, many sponge. It is not always that which seems the best that is the best. Our burdens are often paths to happiness and rest in our old days, whilst luxuries used without reason often drag us down into misery and discontentment.

As much as the body craves for food to eat, so should the mind crave for knowledge, and we ought never to rest till we have obtained as much as our brains will hold. We can never be too learned ; knowledge does not occupy any room, you can take it with you wherever you go, it requires neither extra box nor package. It is a kind of thing that the more you impart of it to others the more you get for yourself. The more you know, the nearer you are to power. It is only by refusing to reason, learn, and educate the mind that man sinks through ignorance lower and lower into the mire, and vegetates like an animal without reason or judgment.

ANNIE ISABELLA OPPENHEIM.

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## BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual monthly meeting of the Association took place on Tuesday evening, 14th June. Mr. Morrell occupied the Chair. The minutes having been read and confirmed, the Chairman called upon Mr. H. C. Donovan to read a paper entitled "Rough Notes of a Phrenologist, made during a short visit to the Statuary Department of the Royal Academy 1887" (for which see page 275). A long and interesting discussion followed, in which the different heads and developments treated of in the paper were considered. Messrs. Webb, Smith, Tompkins, Cox, Hall, Morrell, Warren, Stevens, Dillon, Miss Oppenheim, and others taking part. Mr. Webb proposed and Mr. Smith seconded a hearty vote of thanks to Mr. Donovan, who replied to the vote and the criticisms on his paper at the same time. The Chairman regretted the unavoidable absence of Mr. Story, who had intended to read a paper, but thought that all would agree that the meeting had been a most interesting one. A vote of thanks was then accorded to the Chairman and the meeting closed.

## DR. SPURZHEIM AND THE DISSECTION OF THE HUMAN BRAIN.

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THE interesting and suggestive paper read by Miss Fowler before the British Phrenological Association recalled an incident which occurred some forty years ago, when teaching practical phrenology to a class of ladies and gentlemen at Nottingham. It transpired that one of the gentlemen had in his possession several letters written by Dr. Spurzheim when in England. I obtained two of those letters which relate to the dissection of the human brain, and as they illustrate the fact of the thoroughness of the teachings of Dr. Spurzheim, I send them for insertion in the PHRENOLOGICAL MAGAZINE.

Wednesday, the 21st of Jan., 1829.

MY DEAR SIR,

Mr. Overend got another brain, and we shall wait with the dissection of it till Friday morning, at ten o'clock, to give you time to come over to-morrow and to return on Friday if you please.

Yours most truly,

SPURZHEIM.

P.S.—The dissection will take place at Mr. Overend's House, Church Street.

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Wednesday, May ———

MY DEAR SIR,

Mr. Parrot, the painter and musician, consents to be taken in plaster to-morrow morning at ten o'clock. I hope you will allow it to be done in the place of your house where we tried to take the other fellows. Be also so good as to have a sufficient quantity of plaster at home, since we should get none to-morrow.

Yours sincerely,

SPURZHEIM.

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MY DEAR SIR,

There is a fresh brain, and it is desirable to dissect it as soon as possible. Wednesday next at 10 o'clock has been chosen. Let your friends know it, if you please. I shall go to your house to-morrow morning about 10 o'clock to take the mask of the young gentleman with the organ of number very large.

Yours most sincerely,

Monday evening.

SPURZHEIM.

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MY DEAR SIR,

I take the liberty of sending you tickets with as many syllabus to accommodate the subscribers to my course. As you have two newspapers, let my course be intimated, in one eight days and

in the other on the Saturday before my beginning—one insertion in each is sufficient. Be pleased to copy for insertion as follows :—

“PHRENOLOGY.

“Dr. Spurzheim will deliver to Ladies and Gentlemen a course of 12 lectures on Phrenology, on Mondays, Tuesday, Thursdays and Fridays, at 7 o'clock in the evening at or in —— (be pleased to fill up the place where the lectures will be given) to begin on Monday the 8th of December. Tickets for the whole course to be had (£1 14s. 1d. each) at —— a place where you deposit them. The admission to a single lecture 3 shillings.”

I beg to remark that the days and hour of lecturing are left to you and your friend's decision. I mentioned the above-stated, because we had agreed about them when I had the pleasure of meeting you at Mrs. Baker's house. As you will oblige Mrs. Spurzheim and myself in looking out for lodging, I request only that the people of the house are clean and the lodgings decent. We do not want luxury to be happy, but cleanliness to be comfortable. If we have a choice we also prefer an airy situation to a crowded part of a town. Yet we understand to accommodate ourselves to circumstances and necessity. With united compliments of Mrs. Spurzheim and myself.

I am, dear Sir, Yours thankfully,

SPURZHEIM.

P.S.—Our lodgings may be taken by the week from Saturday the 6th of December. Be so good as to write us the direction that we may go there at our arrival.

Pray take a note of the expense of this parcel. I do not frank it to be surer of its being delivered.

Tickets given.—Mr. Hickling, Mr. Archer. Paid Mr. Rawson, £1 1s.

It occurs to me to suggest that students should follow Miss Fowler's example, and obtain the head of a sheep, as soon as convenient, and, with a fine back saw, remove the upper portion of the skull, and with a scalpel knife open out the convolutions.

It would be better still, if the dissection could be done at the Society's weekly or monthly meetings. This practical experience would help to make the members familiar with the cerebral mass.

E. T. CRAIG.

7, Andover Road, Hammersmith.

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Hygienic and Home Department.

WHAT IS CHILD-CULTURE ?

(Continued.)

LOOK at the students in military schools, where bodily drill and training constitute an important feature in the school work ; there is an easy, dignified consciousness of power in

every motion those students make in their easy, unguarded hours ; there is a manly rectitude, and a poise of power in all that they do that shows the culture of military drill.

During the cold weather of the recent winter, some neighbouring boys, who have excellent training in gentle manners and social habits, desired to make, or have made, a Lobaggan slide in their backyard. A boy, much smaller than the brothers who were still in knickerbockers, was employed to construct the work ; the material was brought, and for several days the little fellow would use the saw and hammer, give directions, plan, and do all the work, while the two nice boys, good scholars, and doubtless polite and obedient in the household, but untrained in hand-work, stood by and looked on, doing what they were bidden to do in the way of helping the master workman. Now that little eleven-years'-old boy, with his hammer and saw, had had his eye and hand trained in regard to mechanism, he worked like a man who had been for years at it, and constructed the thing ; and the boys joined in the enjoyment of it as long as the snow lasted. Now why should not these nice, larger boys have been trained so that they could have had some knowledge and power to accomplish the work they wanted done ? They entered heartily into the affair ; they could work and have sport, they could roll big snow balls and build snow houses, but when it came to saw and hammer, and construct, they stood idle, as spectators, willing to help but not knowing how.

Every little girl should learn to do, about the domestic affairs of home, such little offices as they can perform. We know no reason why a girl eleven years of age should not know how to set a table or clear away the things, learn to do needlework, and a variety of things which would be convenient, useful, and sometimes necessary. When the young are trained and cultured in cooking, sewing, and constructing, as well as in drawing, painting, music and other forms of art, we shall have a generation of women that will be able to train common girls and make them useful servants ; thus revolutionizing the happiness and success of thousands of homes. Child-culture, then, means the training of the eye and the hand and the disposition to usefulness and graceful effort.

While the training is thus going on, the economic elements, the wisdom of finance, that which is prudential and ministers to safety, or policy, or steadfastness, and all moral qualities, can be worked up so as to co-operate with the talent and skill to round out the character and make it conform to all desirable usage, and the child shall not know when or how it learned this or that, it comes so gradually, "line upon line,

precept upon precept, here a little, and there a little," until the sum total of the child's daily life has been formed on desirable models; usage has generated good habits, and habit has made easy and pleasurable that which is desirable and, too often, is never learned.

If a child in five years can learn five different languages by being thrown in company in the nursery, in the school and playground, with persons speaking different languages, does it not show that there is a fruitful field in the child's mind and constitution for all sorts of desirable culture, only requiring proper training to give it development? Using the word "training" partly in the form of habit and usage, is there not encouragement for hope that through the proper care, thought and effort, we can make our children all that it is desirable they should become?

Of course, the moral and social amenities of life form a part of culture, but it is much easier to train a child in all that is excellent in morals and manners if we train it as we go along to make its muscles subordinate to its will, and its will subordinate to our guidance.

If a child run on the street with rough children, how rapidly it learns all that we will regret—how difficult it is to eradicate the wild seeds of error and wrong-training; the young mind is like wax to receive impressions, and becomes as it increases in age as firm as a rock to retain those impressions; consequently child-culture belongs to schools adapted to that purpose. An attempt has been made in what is called the Kindergarten to train the minds, muscles, and manners of the children, but schools, especially so-called, are not the only gardens in which child-culture can be successfully carried on; wherever children are there should be the culture, whether at home, in the public school, in the private school, or in that specific training-school called the Kindergarten. Children should be made teachers of each other, so that knowledge of the right sort being impressed in the home, in the schoolroom, everywhere, shall become the customary habit and manner of children when they are grouped in their plays and pastimes.

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### VALUE OF SALT.

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SALT in the whitewash will make it stick better.

Brass work can be kept beautifully bright by occasionally rubbing with salt and vinegar.

To clean willow furniture, use salt and water. Apply it with a nail brush, scrub well and dry thoroughly.

If, after having a tooth pulled, the mouth is filled with salt and water, it will allay the danger of having a hemorrhage.

Salt as a tooth powder is better than almost anything that can be bought. It keeps the teeth brilliantly white and the gums hard and rosy.

To wash silk handkerchiefs, soak them first in cold salt and water for ten minutes, or longer, then wash out in the same water and iron immediately.

Carpets may be greatly brightened by first sweeping thoroughly and then going over them with a clean cloth and clear salt and water. Use a cupful of coarse salt to a large basin of water.

Nothing is better for a sore throat than a gargle of salt and water. It may be used as often as desired, and if a little is swallowed each time it is used it will cleanse the throat and allay the irritation.

Salt, in doses of one to four teaspoonfuls in half-a-pint to a pint of tepid water, is an emetic always on hand. This is also the antidote to be used after poisoning from nitrate of silver while waiting for the doctor to come.

If the feet are tender or painful after long walking or standing, great relief can be had by bathing them in salt and water. A handful of salt to a gallon of water is the right proportion. Have the water as hot as can comfortably be borne. Immerse the feet, and throw the water over the legs as far as the knees with the hands. When the water becomes too cool, rub briskly with a flesh towel. This method, if used night and morning, will cure neuralgia of the feet.

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**BENEFIT OF A SPONGE BATH.**—A prominent physician, speaking of special baths and their uses, mentions the sponge bath, the form of bathing where the water is applied to the surface through the medium of cloth or sponge, no part of the body being plunged in the water. He says the practice of systematic, daily sponge bathing is one of giving untold benefits to the followers. Let a person, not over strong, subject to frequent colds from slight exposure, the victim of chronic catarrh, sore throats, etc., begin the practice of taking a sponge bath every morning, commencing with tepid water in a room (not hot), and following the sponging with friction that will produce a warm glow over the skin, and then take five minutes' brisk walk in the open air. See if you do not return with a good appetite for breakfast. After having used tepid water for a few mornings, lower the temperature of the bath until cold water can be borne with impunity. The daily cold sponging of a sensitive throat or lungs will often result most satisfactorily if persistently and conscientiously followed. The cold, ante-breakfast sponge bath should, however, be avoided by the weak person and the ones whose lungs are already diseased, as the re-action

following might not be strong enough to prevent colds which might hasten fatal results. Another use of the cold bath is to induce sleep, by calling the blood to the surface; the congested brain is relieved and sleep comes in consequence. It is on this principle the winding of the leg in a cold wet cloth proves so efficacious in provoking sleep.

ALWAYS BE PROMPT.—Half the value of anything to be done consists in doing it promptly. And yet a large class of persons are always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements. They are late, very likely, in rising in the morning and also in going to bed at night; late at their meals; late at the counting house or office; late at their appointments with others. Their letters are sent to the post-office just as the mail is closed. They arrive at the wharf just as the steam-boat is leaving it. They come into the station just as the train is going out. They do not entirely forget or omit the engagement or duty; but they are always behind time, and are generally in haste, or rather in a hurry, as if they had been born a little too late, and forever were trying to catch up with the lost time. They waste time for themselves and waste it for others, and fail of the comfort and influence and success which they might have found in systematic and habitual punctuality. A good old lady who was asked why she was so early in her seat in the church is said to have replied that it was her religion not to disturb the religion of others. And if it were with all a part, both of courtesy and duty, not to say of religion, never to be unpunctual, they would save much vexation of spirit.

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## Poetry.

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### THE MESSENGER.\*

“SIRE, have you come from over the hill?

I’ve sent a messenger out that way.”

“I met a boy with a jagged bill,

With unkempt hair and lagging foot.

You won’t get your bill-hook ground to-day.”

“Poor boy! poor boy! his father’s boot  
Is a world too wide for him to fill!”

“Good man, have you come from over the down?

I’ve sent a messenger out that way.”

“I saw a boy all ragged and brown,

With a rusty bill-hook at his feet.

You won’t get your faggots cut to-day.”

“The boy is tired, and time is fleet,  
And the bird he’s gone for maybe flown.”

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\* Such an incident as that narrated in the poem actually came before the Court in Paris a short time ago.



‘ Fair maid, have you come from over the bridge?  
 I’ve sent a messenger out that way.’

“ I met a boy on yonder ridge,  
 A sweet dear boy with golden hair :  
 What gave him so sad a look, I pray ? ”

“ Poor boy, poor boy, he is nearly there !  
 Perhaps he was galled with gnat and midge.”

“ My lad, have you come from the throp near by?  
 I’ve sent a messenger out that way.”

“ I saw a boy by the hedge-row cry ;  
 His hands were red as though with blood ;  
 Has he slain your rabbit, and run away ? ”

“ Poor boy, poor boy, he is too good :  
 I pray he has done it, so he must die ! ”

“ Good woman ! good woman ! come, tell me true,  
 Have you sent a messenger out that way ? ”

“ I have sent my boy, and I do rue  
 That I went not myself, for much I fear  
 His arm was weak and he could not slay ! ”

“ Poor boy, poor boy, that one so dear,  
 Should hands in his father’s life imbrue ! ”

“ The Lord be praised if he be dead ;  
 I sent not my messenger out in vain !  
 He left me lone that he might wed  
 A minx with a pink-white skin, he did ;  
 And I and his boy might famish in pain.  
 Poor boy, he did as his mother bid ;  
 Lord, shower Thy blessings upon his head ! ”

A.

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### Notes and News of the Month.

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St. Anne’s-on-the-Sea, Lancashire, has just been celebrating the completion of a new pier. *The Blackpool Times* of June 17th tells all about it. Why the fact is of interest to the readers of the PHRENOLOGICAL MAGAZINE is that Mr. John Allen, one of the first members of the British Phrenological Association, has a school there, and being a phrenologist he teaches his scholars on phrenological principles. As a health resort, St. Anne’s may be pronounced to be second to no other watering-place in England. The monthly reports of the Medical Officer show the exceedingly satisfactory condition of the district with regard to sickness and mortality, and the care which is taken to uproot anything which may be construed into a nuisance, or is likely to prove detrimental to health. Dr. Wartenberg, in his last annual report, said that during the year there had been 40 births in the district. The number of deaths registered had been 22, namely 10 males and 12 females, or a mortality of 17·6 per 1,000. Of these deaths two were the result of accident, one premature birth,

one found dead in bed, and one old age. If these were deducted from the total the actual mortality per thousand from sickness and disease would be only 13·6, which was a very satisfactory state of things. During the whole year there had not been a single death from zymotic or preventible disease. The water supplied to the district had retained its reputation for purity. In conclusion, the Medical Officer congratulated the Board on the exceptionally low death-rate, the excellence of the general health of the population, and a total absence in their midst of anything approaching epidemic sickness during the past year. Those who would like to know more about St. Anne's would do well to write to Mr. Allen himself, at Kilgrimol School.

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### Correspondence.

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#### “THE PHRENOLOGICAL REGISTER.”

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*To the Editor of the PHRENOLOGICAL MAGAZINE.*

SIR,—“The British Phrenological Association” is now an accomplished fact. The whole circumstances of its inauguration promises well for the future.

In connection therewith, I think one of the pressing needs of the hour for professional phrenologists is a “Register” to be published under the above title, or any other which might be deemed more suitable. Personally, I had some thoughts of taking the matter up long ago, but pressing difficulties came in the way, and I postponed the matter to a more convenient season. Now that we have an Association, I do think the time has come for us to take the matter into consideration. We have no “Register of Professional Phrenologists,” and there should be one: either published under the auspices of the Association, or as a private venture. In this Register should be recorded the names, titles, qualifications, and addresses of every good and reliable professional phrenologist throughout the United Kingdom. Those phrenologists holding certificates of hon. members or members of “The British Phrenological Association,” (and affiliated associations), AS SUCH, would be recommended thereby to the confidence of the public as honourable men, and competent practitioners.

The advertisements and prospectuses of other well-known phrenologists to be admitted, their lists of books, and lectures, etc., if the council of the British Phrenological Association are satisfied with the genuineness of their position, and general practise.

One advantage of such a Register would be to popularize phrenology, if made a suitable book for sale, or presentation. It would introduce phrenology in a telling and taking manner. Popular articles on “The Theory and Practise of Phrenology,” “The Status of British Phrenologists,” “The History of Phrenology,” “Bumps,” “The art of Reading Character,” “Heads and Hats,” “Choice of Pursuits,”

and other suitable articles contributed to its pages by members of the Association. It might also present such a report of the Association, from the pen of the organising Secretary, as he might deem suitable for public reading. The President might be induced to contribute the opening article on "British Phrenology," or any other subject which he might consider most suitable for the object in view.

Among other uses, this Register might not only serve as an introduction of phrenology and a Register of practitioners, for the advertisement of special wants of the profession; it might serve the purpose of a catalogue, and have six or eight pages devoted to a selected list of good and useful books, under a suitable heading viz.: The following standard works on Phrenology, Physiology, Physiognomy, and Hygiene, are on sale in consulting rooms, and at the close of lectures," with the names of books, authors, and the retail prices. The utility of such an addition cannot be disputed—to many phrenologists, a decided boon. The list of registered practitioners could be purged, or added to annually, according to information at the disposal of the Council of the British Phrenological Association. I might here add that all professional phrenologists now in practice (and against whom nothing of a serious nature can be charged) should be *invited to become members of the Association, and to register up to a certain date*. I think many provincial phrenologists might now be enrolled to advantage—at least such is my present opinion. Phrenology is a science, and admitted to be such by the decisions of our Law Courts. It has had, and may have its endowments and bequests; but apart from such considerations, it occupies a position now in Great Britain, which gives us great hopes for the future. Whatever that position is, it is due to individual rather than combined effort. Hitherto the error of phrenologists (professional) has been individualism. A Comte or a Fowler pressing the battle to the gate, and fighting for his ideas, reputation, and personal interests. What we want for the future is not less individualism, but greater unity, and more perfect organisation amongst us as phrenologists. To this end "The British Phrenological Association" has made a beginning. The proposed Register would be the outward and visible sign of that basis and unity.

In time the phrenologist, who is not a member of the Association and duly registered as a practitioner, would be esteemed by the public as a pretender (and there are many such). Towards this end I respectfully appeal to all phrenologists to take this matter into their serious consideration, and give countenance and support to this suggestion. I know, as a matter of fact, there are not a few of us who are thoroughly independent of any aids to public opinion—such the mere fact of registration would give us—for, for good or ill, we have made our reputation already. But phrenology is not independent of such a step. Phrenology would be advanced, and our work better done, by such unity, organisation, and the safeguards which must necessarily follow. Phrenology demands from us a united front and our most perfect support; and I believe registration would not

only materially help placing good and true men to the front, by drawing a line between ignorant and boastful pretenders and conscientious, determined, and earnest practitioners; while the latter would be benefitted, in a marked degree, by being able to show at once, to whom it may concern, their name in the Registration Lists.

“The Phrenological Register” might consist of 32 leaves and cover—size of the PHRENOLOGICAL MAGAZINE: sixteen or eighteen leaves given to articles referred to; two or three leaves to “The Register of Practitioners;” six or eight leaves to catalogue mentioned, and the balance to advertisements of such authors and publishers who desired to use the space. The cover should be a neat affair, and the book itself should command a ready sale for one shilling, and bring other orders to the seller. A fee should be charged for registration, and advertisements should be paid for according to position at moderate rates; and, finally, “The Register” should be published annually, and might thus become “The British Annual of Phrenology,” as “the days go rolling by.”

I must now draw to a close, as I am afraid I have already taken up too much space in the MAGAZINE with this matter. I shall be glad if this subject is well ventilated, and to receive suggestions in connection therewith, so that I may bring the whole matter to the official notice of Council of the British Phrenological Association in due time.

I am, Sir, Yours truly,

J. A. COATES.

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## THE MATHEMATICS OF PHRENOLOGY.

*To the Editor of THE PHRENOLOGICAL MAGAZINE.*

DEAR SIR,—I have just read an article in one of the back numbers of the PHRENOLOGICAL MAGAZINE (May, 1880) entitled “Phrenology as a Guide to a Trade or Profession.”

I am, as you are doubtless aware, an ardent lover and student of Phrenology and its kindred subjects; and deeply do I regret that my father, though a man of large mental calibre, should have neglected to study and apply the principles of this valuable science, so ably set forth by Geo. Coombe, the works of whom laid upon the shelves of my father’s library for many years. I grieve the moral wrong (as the writer of the above-mentioned article says) done me by letting me grow up without an effort being made to test me in order to place me in my right sphere. “It ought to be the duty of both parents and teachers to watch their tendencies, and mark and foster any dawns of talent; and no pains should be spared to find out any aptitude they may possess. Teachers by close observation may perceive not only the strength and weakness of the mind of a child, but his genius, if he has any. Family physicians, too, long acquainted with the household, with their knowledge of physiology, are generally able to give substantial advice about the physical, if not the varied mental capacity of growing children; for the vocation of a physician requires that he

should study the whole organization as much as possible. But something more is required than the unaided observation of either teacher or doctor; and, after forty-five years of practical work and study in connection with Phrenology, I think I am justified in claiming for it an importance in this respect that cannot be gainsaid, and ought not to be overlooked." Again, in speaking of the talents required in an inventor, the writer (Mr. Fowler, I presume) says: "The more perfectly the temperaments are balanced, the more perfect his health, and the more elliptical and fully-developed his brain, the better and more successful will a man be as an inventor; for a complicated invention requires all the powers of both body and mind. Nineteen out of twenty inventions are of no use, either because they are too premature, too late, or too imperfect. One man in London had, up to his death, taken out over twenty patents, but not one of them was put into use. His head was very imperfectly developed, and it is presumable that his inventions were also. Another has taken out forty-five patents, and, although he is unable to make drawings or models of them, his inventions are in his line of business, and he makes them available." Then two very successful inventors of America are instanced. One is Fowler Ray, and the other is the late Honourable Erastus Bigelow, of Boston, Mass. They are both said to have very large firmness, order, calculation, constructiveness, comparativeness, &c.; and it was these powers, rightly applied, that enabled them both to become very successful, and "immensely rich." Now, my father placed me, although having all these powers largely developed, to a trade that requires no talent whatsoever—every Tom, Dick, and Harry can learn it in six months. I have been told again and again that I am not in the right place; and inwardly, if not outwardly, do I acknowledge it. And yet people will ask: what is the practical value of Phrenology? Ah! there is more in it than is generally supposed. But notwithstanding the adverse circumstances that now surround me, I do not intend to remain in obscurity. There is yet a vast amount of practical work to be done in a moral way. Dear me! what a concatenation of sin, misery, misfortune, and ignorance I see on all sides. What a vast and extensive sphere of action is there for moralists, philanthropists, and social reformers!—sins of omission, commission, and ignorance; aye, of down-right ignorance—and this too the age of literature: this the age of great enlightenment. Can it be so? yea, it is so. There is then plenty of room for right honourable workers. "Oh! it is great, and there is no other greatness," says Carlyle, "to make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is a work for a God." Yea, verily; and to you, sir, as the editor of "the journal of education and self-culture," I would say, well done; go ahead! You have undertaken a great and good work, and may you be enabled to continue long in well-doing.

Now, as little or no mental effort is required in following my trade, and as brain-work is as necessary for my health, happiness, and

comfort, as food and physical exercise, I must have work of this kind in some form or other ; so instead of wandering along the streets of our city, night after night, as is the custom of a great many of our Colonials, I apply my mind to the study of things moral and intellectual, and to this end I, some years ago, attended a Christian Mutual Improvement Class conducted by an able metaphysician and logician. Here we studied, among other things, grammatical and logical analyses. This awakened within me an argumentative, theorizing, analyzing, and philosophizing spirit ; and, in order that I might not be a whit behind my opponent in argument, whoever he might be, I studied Hebrew, Greek, German, &c. ; and was, by dint of much patience and perseverance, able to read a chapter of the Bible in either one of these languages accurately, and with considerable ease and fluency, and to make what Biblical criticisms I might find necessary in the course of a discussion. My attention was not alone confined to the religious thinkers around me, but extended to New Zealand, and even to Birmingham.

I could not, as many other men do, give my unreasoning acquiescence to the many narrow dogmatic statements propounded by a few simple-minded and honest enthusiasts, who would confine me to a narrow sectarian creed ; who would have me move in their own narrow groove. Men, I aver, differ in their mental constitution. Some are so mentally constituted that it is impossible for them to take another man as their guide in matters of theology. Their minds cannot move in the ordinary groove ; the gauge others travel in is too narrow for them. Nor is it necessary, I contend, for them to take another as their guide ; nay, let them take the Bible for their guide ; let them throw aside all the traditions of men. Let them recognise the importance of studying the Bible for themselves, and let them become sensible of their individual responsibility in all matters of religion.

Then followed an assiduous and patient study of phrenology, physiognomy, and physiology. And I wish here to record my hearty and sincere thanks to you for what little assistance you have given me from time to time in the pages of the *MAGAZINE*. It may have appeared trifling to you, but to me it has been encouraging and refreshing. I should like to see you, and speak with you face to face. I am sure I should learn much from you ; I should like to hear your views on religious matters. What is religion ? In what does it consist ? In a theoretical knowledge of the Bible, in correct opinions, in advocating and contending for the truth, in physical and mental discipline, in looking to one's self and trying to make of one's self a pattern for other men, in rigid righteousness, in inflexible justice ? Or, in kindness and tenderness of heart, in all-round forgiveness and universalism ; in implicit belief in whatever we are told by our spiritual guides, in hope and trust that Christ himself will save us, and that therefore no effort is required in us ? Or, has every man a religion of his own, according to his organization ? Is it safe to follow that organization ? How shall we learn true religion ? From the Bible or phrenology, from a study of the constitution of man ?

Shall we look forward to the revelations of science, or shall we look back to the customs and ancient practices of the Patriarchs and Prophets, Christ and His Apostles, and the early disciples? Or, from whence—from whom? Or, how shall we learn what it is, or of what it consists? Or what is the aim, the object, the end of our existence? Ah! these are momentous questions, and who shall answer them with unerring infallibility? Could you not give us an article on this subject in the PHRENOLOGICAL MAGAZINE, or would you offend your orthodox readers?

But I must get along, for I wish to say something on the mathematics of phrenology. In writing on the subject, Mr. James Stratton says: (PHRENOLOGICAL MAGAZINE for February, 1884), "The ordinary specification of size and proportions are all but intolerably painful, vague, and perplexing to some minds, is a fact publicly recorded by friendly hands, with much ability, and much more bitterness than comports with beauty in philosophical disquisition. Stand the matter how it may, this much will be readily admitted, that the increasingly rigid requirements of scientific minds, the changing social arrangements, the progress of individual improvement; in short, the interests of all (except the unprincipled quack), call for the utmost precision in estimating and recording size, which is, in the nature of the case, practicable." Thus saith Mr. Stratton. But of what use, in a practical way, is his "measurements?" They tend rather to confuse and mystify the subject than to emancipate it from the labyrinth of error with which it is enshrouded. "The orifice of the ear," says Mr. S. R. Wells, "or a line drawn through the head from ear to ear, shows the location of the *medulla oblongata*, which in men and all animals is the centre hub, or radial point of the brain. Any rule of measurement, therefore, which starts at this central point of all brains, should be hailed by all students of nature with hope, and anticipation of good results." Here, again, we have another very able writer on mental science ready to hail some more reliable rule of measurement than that hitherto in use. But Mr. F. Bridges has a word or two to say on the subject; let us hear him: "Dr. Spurzheim," says Mr. Bridges, "used to say that phrenologists made good hits, as chance might turn out, when they ventured to predicate the character of persons whose heads they might be examining. I was forcibly struck with this remark more than forty years ago; and it appeared to me most singular that a phrenologist so eminent as Spurzheim should have so little confidence in the practical part of the subject to which he clung with such determined tenacity. But I soon discovered that Spurzheim was right, as I found no defined rule agreed upon by phrenologists as to what constituted the size of a phrenological organ in reference to a geometrical standard of the configuration of the human head. Hence I felt convinced that any inference drawn from that which was not geometrically defined could not be depended upon, as there was no established data. In the science of numbers I found it an established fact that we cannot understand the value of 20 until we have determined the value of one: so it is with the human head.

To infer the size of an organ, without having first determined the geometrical quantities that constitute a human brain, is as void of practical certainty as the value of 20 before we have determined the value of one. This matter of fact view of the subject struck me that there was more in it than phrenologists had yet conceived ; and, I felt satisfied to proceed on such uncertain ground was more empirical than scientific, and could lead to no sound results. I, therefore, resolved to track a course for myself, and take geometry for my chart and compass ; and so far success has exceeded my most sanguine expectations."

Yet, notwithstanding all that as been written upon the subject by old and much respected phrenologists, I feel satisfied that each and all of the methods of measuring the brain now in use are to a very great extent unreliable and misleading. But I make bold to say that I have discovered what I believe to be an original way of measuring the brain. I contend that the brain may and can be measured with mathematical accuracy. It is now a little over five years ago since I made the discovery, and since that time I have searched up, and read all that I could find on the subject, and have availed myself of every opportunity to practically test its utility, with the result that my confidence in its correctness has increased more and more. Like many other inventions and discoveries it has nothing to commend it but simplicity. It is as simple as the discovery of phrenology itself. So simple is it that I often wonder why it was not discovered before. I would that I were in London or America where I could have access to the large collection of casts and skulls to be found there. I feel sure that good results would be obtained. I would undertake to arrange and classify all the skulls and casts placed before me, without any knowledge whatsoever as to their identity. I would only be too happy to give you the result of my investigation, but before this could be done satisfactorily I would require to employ a mathematical instrument maker, to make the different portions of the instrument for me, which would require to be done by machinery. But I regret to say that there are financial difficulties in the way that will prevent me, for the present, at least, from doing anything of any great importance in the matter. It may be well, perhaps, to add that I have constructed a machine for the purpose, but for lack of suitable tools and proper materials it is rude in the extreme. I trust on some other occasion to be able to furnish you with full particulars of the discovery.

Now, concerning the British Phrenological Association, I fully endorse the words of your correspondent Theodore Wright, when he says :—"My experience goes to show that much of the incredulity and contempt manifested towards phrenology by people who ought to know better, is the outcome of the utter incompetency, coupled with the sordid, money-loving propensities, of its pretended friends and advocates."

There are, I regret to say, a few self-styled "professors" in Melbourne, who disgrace the science of Phrenology, of which I confess I am exceedingly jealous, and would willingly lend a helping hand to protect



the public from these ignorant and presumptuous frauds, who are continually "dragging the science of Phrenology through the mud and mire" as your correspondent says, "into contempt and incredulity." Now, I ask, could not the influence of the British Phrenological Association be made to extend to the Antipodes? Under the heading of "The New Departure" (PHRENOLOGICAL MAGAZINE, October, 1886), you say: "We must resolve to call the attention of the world to the subject (of Phrenology), and, moreover, to rivet that attention when we have got it." Now, could not special arrangements be made for the benefit of Colonial students who, of course, are debarred from meeting together, and hearing papers read and lectures delivered, for the mutual instruction and strengthening in regard to a knowledge of and faith in Phrenology. Could not the British Phrenological Association give credentials of competency to such of us as underwent a satisfactory examination at the hands of its principals? In our isolation we have to study for ourselves and alone, and are of course debarred from the many privileges and benefits of the Association; and it is for this reason that I deem the annual subscription thereto as inadequate to the good we could possibly receive therefrom, "and being in a very tight place financially" as your correspondent again says, we cannot make up our minds as yet to subscribe as members of your Association.

In conclusion, I shall be pleased to hear from you on this or any other subject I have hurriedly touched upon. I am sure you will pardon me when I say that I have the highest regard and esteem for you, I wish I were in your company a little more: I certainly have your company when I have the MAGAZINE, and it is good company too, just the sort I love. I want to be better and wiser, therefore I seek the company of the good and wise. Men are ever ready to condemn, but few are thoughtful enough, or humble enough, or honest enough, to thank those who do good; so, on behalf of your thankless subscribers, I would say many thanks to you for the good you are doing in the PHRENOLOGICAL MAGAZINE.

*April 3rd, 1887.*

I am, dear Sir, your "Victorian Friend."

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

J. B. (Melbourne.)—Miss J. Fowler's portrait will appear in the MAGAZINE soon, the Editor's—perhaps.

F. W. (Queensland.)—Your letter to hand. Will write in the course of a post or two.

A. V. F. O. (Melbourne.)—Letter to hand with contents. Thanks.

G. T. GREENWOOD.—The organization of this gentleman is very marked ; his brain is large, and his intellectual lobe is particularly prominent. He inherits good natural abilities, and is above the average of men in his capacity to acquire knowledge by observation and contact with the world. He is a great student and observer of nature, and particularly of human nature. He is not only a close observer, but a sound thinker and close reasoner. He thinks for himself, and has opinions of his own, and is not afraid to speak his mind and stand by his opinions. He is firm, persevering, self-reliant, and honest in his convictions, and can be relied upon for his veracity. He is more sound and sensible than showy and fashionable. He has a high tone of mind, is cosmopolitan in his sympathies, and delights to do the greatest good to the greatest number. He is not a copious talker, but can explain himself so as to be easily understood. He listens with great eagerness to what others have to say—is systematic in his habits and modes of thinking and writing, and he seldom makes mistakes about his work, or miscalculates. He is fond of all the varied beauties in colour, size, and proportion, and is very fond of scenery and flowers. He does not show off well at first, but does better after the first and second trial. He is naturally qualified to take some place of responsibility, such as a manager, overseer, or legislator.

G. H. (Manchester).—You have a temperament, tone of mind, and brain power capable of high culture ; are characterised for earnestness, intensity of feeling, quickness of intellectual perception, and versatility of talent. You readily acquire knowledge, and are anxious to communicate what you know. You have a favourable organisation for a talker and speaker ; should have been forward as a scholar, and successful in literary pursuits. You have versatility of talent ; are not content to pursue one uniform course, but are desirous of doing many different things. No one thing will gratify you so much as to excel in public life, and especially as a speaker or singer. Your sympathies are easily awakened ; you are not living alone in the world, but prefer to have to do with the welfare of society and with what is going on in the world. You are unusually respectful, and pay fair deference to the aged, the superior, and the sacred. You are enthusiastic, quite emotional, easily attracted to works of art, or to society that is highly cultivated. You have more than average ambition and desire to make your mark in the world and to be equal to others in your accomplishments. There is danger, however, of your attempting to do too much, and getting your hands over full of various kinds of work so as not to do justice to any one thing, and to perfect it. You are not adapted to ordinary labour, not particularly suited to business operations, but are well qualified for some intellectual or moral sphere of life where you can come in contact with other men, and be heard as well as hear.

PHRENOLOGIST AND TEACHER.—You derive your tone of mind from your mother ; you are more highly susceptible and impressible than you are strong, rough and tough. Are delicate in the tone of your mind ; and are characterised for sympathy, intensity of feeling,

and you easily become interested in the subject in hand. Are better adapted to some intellectual or moral sphere of life, than to either business or mechanics. If you give yourself to something like a mechanical life, it should be more in the artistic way than in ordinary mechanics. You have more than average taste and imagination, are particularly interested in reforms, improvements, and progressive movements. You have favourable talents to acquire knowledge, to understand subjects, to explain them, to teach, preach, or lecture. Your speaking talent is above the average, and if you can secure the amount of discipline necessary you will be able to entertain an audience in an agreeable manner. There appears to be no impediment in the way of your making a good lecturer on phrenology, and of discerning character so as to give good advice as an examiner. Your tone of mind is elevated, and its influence will be of a refined and salutary nature. You may find your imagination to be a little too strong, and to be more flowery and copious than direct and practical, hence, be on guard, and render your mind as tangible and your thoughts as practical as possible. In many respects you are favourably adapted to the young lady, and she to you, for she partakes considerably of the masculine element, while you have that of the feminine which will make a good blending of your two natures. She will grow into a substantial positive character. She has a high toned mind, will live for a purpose and show great strength of character as she comes more and more into womanhood. If you find you are differing much in opinion all you will have to do will be to agree to differ and not quarrel about it, because she has an elevated mind and means well, and needs to be carefully guided and treated as a companion to render her quite pliable and bland in her manner. She is strongly developed in the love nature, and it will be rendered all the stronger by recognising her desire to please and make others happy. She has a high degree of the mental and motive temperament, giving activity of body and mind. She possesses a high order of ambition and will not be satisfied with any half-way accomplishment or success. She has scarcely enough vitality to meet the demands of her mind, and her motive temperament consequently will need to restrain her desires somewhat, and learn to labour easily and take life rather contentedly. She would prefer to be employed in some public sphere of life where the results would be favourable to the happiness and advancement of others than to simply enjoy herself in a quiet manner. Her feelings are easily hurt by being spoken sharply to, but she is greatly encouraged by her friends recognising her efforts to do well. She will be more thoughtful and intelligent than knowing, has more reason than perception, can plan, teach and superintend better than she can observe and remember, and it generally will be safe to follow her judgment, and especially her examples.

ASH (Crewkerne).—Has an uncommon amount of spirit, earnestness, and sincerity of mind, is intense in all his mental operations, is in a great hurry to get along, and to master his studies, and profession or business ; he is liable to do everything too fast : he walks,

eats, works, thinks, and talks fast, is almost too highly nervous, has scarcely enough vital power or bony structure to be a good balance of organisation. If he can content himself to be a business man he will succeed and accumulate property, but his tendency is so strongly in the direction of public life that it will not be easy for him to gratify that desire, and devote himself to business. He is resolute, energetic, and even forcible beyond his strength. He has good powers of conversation, is quick of observation, takes ideas readily, plans quickly and successfully, has versatility of mind, is fond of music and oratory, is full of hope and anticipation, and rather speculative, and none too cautious when his energy and enterprise are considered. He had better secure as good an education as he can, and devote himself to some professional, intellectual, public sphere of life such as his own natural inclinations would lead him to do. Above all, so take care of his health as to keep what he has, and increase that as much as possible.

J. J. (North Wales.)—You have a predominance of the mental and motive temperaments ; are active and restless in your disposition ; have scarcely enough vital power and animal life to meet the demands of your life. You are gifted in devising and contriving ways and means and are continually probing some new subject, and are never satisfied with the amount of knowledge you are gaining. You are particularly ardent, earnest and intense in all your mental operations. Could make a good writer, a good entertainer where you were required to say things in a sharp, pithy, witty manner, but would not succeed so well as a public speaker, because you are so restless and intense in your feelings that you would not be patient enough to get an audience in sympathy with you, still you have the capacities for a plodding business man. It would have been to your advantage to have educated yourself and given your life to a literary sphere, like that of an editor, or else as a teacher, or reporter. You are rather too sentimental, your mind is too exalted, your thoughts and feelings are too expanded to allow you to take the world in its most practical sense and make the most out of your experience. You are in your element when there is something going on out of the ordinary way, and you can enter into reforms, progressive movements, and the subjects that agitate society with more than common enthusiasm.

B. M. J.—You have a great amount of intensity of thought and feeling, everything takes hold of you in earnest, you cannot allow anything to pass through your hands, or act on your mind, without its making a distinct impression. You are thoroughly in earnest, are capable of giving undivided attention to a subject. Are very firm, persevering, and tenacious. You are not a half-and-half sort of a man. You desire positive knowledge, have considerable ability to study science, are very fond of history, and you keep the run of things that are going on around you. Are intuitive in your perceptions, respectful in your manner, firm, determined, and independent in the position that you take, but are not very wordy, copious, or easy in your style of talking.

THE  
Phrenological Magazine.

AUGUST, 1887.

RED SHIRT.

THE FIGHTING CHIEF OF THE SIOUX NATION.

**T**HE organization of this celebrated chief is marked and peculiar. He is in advance of his tribe and of the Indian nation generally; he must stand with reference to the present Indian nations as Red Jacket



Tecumseh, and Brant, all of whom were distinguished. He differs from Red Jacket, however, in having a larger perceptive

intellect and not so much reflective talent, for Red Jacket was a philosopher, lawyer, and statesman by organisation, while Red Shirt should be characterised for his practical talent and ability to acquire knowledge. He is a man of the world, understands his situation, and knows how to manage and take advantage of circumstances. He is alive to what is going on around him, very quick in his perceptions, surveys the whole field at once, and on the battle field makes up his mind almost in a moment what course to pursue and what tactics to use. He has rare ability for taking advantage of the situation, for turning everything to his account, and for studying mathematics, or military tactics, or books. He has the natural ability to do just what an educated gentleman would do. He has the qualities for arrangement and method, and must be very particular how everything is done; but he will not be so much characterised for ready speaking, for oratorical gifts, as he will for prompt action. He prefers to listen rather than to talk, and he is remarkable for his capacity to "sense" what people say, and especially to get at their meaning, for he is particularly intuitive in his perception of character and motives. He does everything with a design, and thinks other people do. He may not be so ready for, and given to, reasoning and inventing; but he is particularly good in applying ideas, in making the most and the best out of his circumstances, and in managing other people instead of allowing them to manage him. His brain is large, his mind is comprehensive, and his executive brain especially strong. Few persons have so much power to endure and to go through hardships as he has. He must have been a "brave" from a boy, capable of the strongest degree of like and dislike, and if he takes a dislike there is no forgetting or forgiving. If in pursuit of an enemy, he is prepared to go to any length to gain his end rather than be vanquished. He has unusual tact, worldly wisdom, and power to conceal his feelings and keep his thoughts to himself. He is remarkable for his cautiousness, watchfulness, guardedness, and suspicion. He has the social brain large, and where it is brought into exercise he is strong and uniform, but the objects of his love would be few, because his sympathies are weak. Towards family, kindred, and tribe, he probably will show unusual affection and friendship, but his prejudices against those whom he dislikes would be as strong as his likes are to his favourites. His sense of country and love of home is strong. He is connected in his thoughts and feelings, and is never in so great a hurry as to strike before he knows what he is going to do. His plans are all matured before hand and he seldom changes

his opinions from one thing to another. Few persons are so undivided in their mental operations, or so slow to be diverted from a uniform course as he is. He is high in the crown of the head, and has natural dignity ; has much more pride and manliness than he has vanity or display, and would much prefer to command the respect of people than to attract attention and show a vain spirit. He is in his element when he is in the most responsible position that he can be in. Firmness, the largest organ in his head, helps, along with his temperament, to hold his mind tenaciously to one sphere of life. He is firm and persevering almost to a fault ; he never will give up his point, but will carry things through to the ultimate ; he has the greatest amount of will, decision, determination, and perseverance. Conscientiousness is rather large, and between man and man he will do as he agrees, and expects others to do exactly as they agree. He is no trifler. His Veneration is rather large, and gives him a fair regard for the Great Spirit, and disposes him to be true to his religious convictions. His Benevolence is rather small ; he has but little sympathy for the outside world, and shows what he has towards his own family, his braves, and his tribe ; he cares but little for what is taking place in the world ; cannot very well take an interest in what is going on, for he centres everything in himself, and in that which will benefit his tribe. Few individuals have so little sympathy for the world at large, or care so little for what is going on as he does. He has a powerful organization ; few individuals are so thoroughly made up of bone, muscle, vital power, strong healthy blood, and a determined spirit. In proportion as he has an opportunity, he will always make his mark in the world ; but persons will make a great mistake if they try to trifle with him in the least.

L. N. FOWLER.

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## THE QUEEN.

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EVERYBODY is supposed to know something about the Queen, yet few have been behind the scenes to know the private life and character of Her Majesty. Some are so situated and so organized as to show two distinct characters, a public and a private one.

The Queen is obliged to act the queen, and represent the character of a queen, and yet she has a very extensive household and family to be at the head of, and to be responsible for, which requires her to act accordingly. She also has vast estates, various kinds of property, and many palaces, castles,

and families to look after, requiring certain qualities of mind in order to discharge those duties properly. Besides, she has her own particular qualities of mind that dispose her to act accordingly, independently of her varied relationship to others.

It is this last private, personal character, which is the result of her organization, that we wish to describe. The head of Her Majesty is of full size, and the brain is fully developed in all its parts. Her brain, moreover, is well sustained by a strong vital organization, indicating a strong hold on life. Her vital organization is specially developed, as shown by her rotund form, large face, neck, and base of brain. She has strong digestive powers, and can enjoy the good things of the table, yet may prefer simple and nourishing kinds of food to those of a more elaborate and concentrated kind. There is a harmonious relationship between her natural appetite and her digestive powers, for both appear to be distinctly developed. Her lungs appear to be large and ample, the heart is large, and the arterial system is amply represented; her muscular system is not predominant, and is only kept in a good condition by much change and exercise. This natural deficiency, is hereditary, and leaves the mind without that support that is necessary. Her muscular system acts with force, but irregularly. The same is true of her nervous system and mind. Her nervous force is not a predominating power, and although vigorous at times, yet there is not a superabundance in stock. The vital organization is superior, and has the ascendancy, and will add length to her days.

The shape of the brain is elliptical, being well rounded out and fully developed in all parts, indicating general culture. The base of the brain is specially developed. All the faculties that are connected with physical existence, with the capacity to enjoy and protect life, and to provide for the wants of life are well represented. She has a strong, energetic disposition, with much force of character, and strong likes and dislikes, as indicated by the breadth of the head at the base between the ears. The head continues wide upwards, indicating great industry, economy, reticence, cautiousness, guardedness, and forethought. She is well organized to acquire, save, and take care of property, whether she have much or little. She naturally confides in but few, and not in them till they have been tried and proved to be true. The domestic brain is strongly marked, and has a powerful influence on her whole character. Her head being large and broad in the occipital portion indicates strong love as a wife and parent. The development of her brain in the affections is in perfect harmony with what all know to be true in her life and character. As a



companion she was devotedly attached, and few with the strong impulsive love nature that she has have lived so discreet a life as she has, thus setting a most noble example of virtue and fidelity to all the women of her realm. She manifests great interest in children, both as a parent and towards the young generally.

She is fully developed in the crown of the head, giving dignity, sense of character, and ambition. Her position greatly facilitates the action of Self-esteem and Approbativeness, and their action with Cautiousness and Secretiveness may render her more distant and reserved than is necessary. Her Imper-



ativeness would be called out by her position and her relation to others even if she had but a moderate tendency that way. The uncertainty of her position as the world now goes would be a sufficient cause to stimulate her to economy and reticence.

The moral brain is large. The head is full in the coronal portion, and it rounds out into the climax organ, Veneration. That being the largest moral organ, her strongest moral feeling is the consciousness of a supreme creating power giving her religious emotion, tendency to worship, and regard for the ceremonies of religion. Spirituality is also large. She is capable of being much interested in subjects of a spiritual

nature, and is disposed to think much about spirit life and influence. Hope is not so large or influential; more of it would be a decided advantage to her. Benevolence in connection with Friendship is strongly manifested, and has a marked influence, yet it is well balanced by her conservative qualities.

The organ of Firmness is large and active. What she has determined in her mind to do, that she will do, and does not know why there should be any superior obstacle in the way to prevent. Energy, determination, and self-interest combined form a very strong power in her character. So also her affections and family ties, joined to her integrity and sense of virtue, form another strong element in her character. Her head is broad in the temples, indicating versatility of talent, ingenuity, taste, love of art, and sense of perfection.

The forehead is well rounded out and full in the centre, which indicates good powers of observation, good general memory, and consciousness of what is going on. Her three strongest qualities of the intellect are Language, Order, and Comparison. She has a full command of Language, and is equal to the occasion when necessary to express herself; can learn and talk the languages, and remember verbally quite well. Comparison, being large, gives her great power of criticism and association of ideas, and she is quick to see the fitness and application of ideas and principles. She is sharp in discerning character and the motives of strangers, and is sufficiently suspicious to be guarded about committing herself. Her talents are of the practical, available, intuitive kind, rather than of the theoretical, inventive, or speculative kind. Order being large has a powerful influence when combined with the executive brain, rendering her very exact, prompt, and particular in all her household and business arrangements. Being thus very particular, she would as far as possible, take much of the arrangement of affairs into her own hands, and superintend their execution even into the details; and with her large Time, Conscientiousness, and Firmness, would see to it that each one discharged his or her duty accurately and punctually.

The character of the Queen is undoubtedly much affected by her associations, and by the high position she has held so long and so worthily; hence this description may not be in harmony with some peculiarities of her character brought out by surrounding influences; I have, however, endeavoured in my analysis to be governed by the indications given in the form of the head without, perhaps, taking sufficiently into account hereditary bias. Still the salient features must show

themselves, and not all the surrounding influences in the world would tend to make her much different to what I have portrayed her. Her character has doubtless had a great deal to do with the prosperity of her reign, and it is to be hoped that she may yet be long spared to watch over the interests of her country.

L. N. F.

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## THE MISSION OF LOVE.

BY L. N. FOWLER.

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### PART II.

LOVE forgives, forbears, endures, bears the burden and pays the cost. It makes earth fit and safe to live in, and even a paradise. Love makes life valuable, contact with others useful, and eternity desirable. Who desires eternity? Who desires another life? Only those who have got a spark of love in them. Selfish people do not desire another life. There is no affinity between them and another world.

Love brightens hope, it strengthens faith, it intensifies sympathy, and warms and wakes up the whole mind.

Sometimes love is very modest indeed. Some young men will go courting for weeks and months and years, all the time in love, and at every visit they think they will "pop the question," but they don't. Here is one of that modest kind. He has been paying attention to a young lady, but he could not screw up his courage to propose to her directly himself. It is astonishing how modest some young men are! So he speaks to the little sister of his sweetheart, and asks her to ask her sister how she would like his sister for her sister-in-law! The little girl went and spoke to her sister accordingly, and she consented, and said she would like, and that was the indirect way he popped the question. Love is full of contrivance. It seldom does the same thing twice alike. A young man who had palpitation of the heart from having been trifled with by a young lady, applied to me for a remedy. He said sometimes he thought he would shoot himself; he had no peace of his life; he didn't enjoy life at all. She had spoilt him altogether for enjoyment by refusing to marry him. He wanted to know if there was any remedy. "Oh, yes," I said, "there is a remedy; you are safe enough if you take the medicine I will prescribe for you." I told him to find a young lady who had palpitation of the heart from the same cause, she having been jilted by a young man. I told him—

“ You put her broken heart alongside of your broken heart ; you can sympathise with each other, and you will get along gloriously.” He did so. He found a broken heart and put his along with it, and they were as happy as two kids.

Love has a social element and is fond of company. It does not want to live alone, or to go to heaven alone. Young men try to enjoy themselves with their fortunes all alone. They find that they cannot enjoy themselves in society that is rather loose ; they cannot scatter their love here and there and get any pleasure out of it. They begin to think seriously about it. “ I want a mate ; I want a companion ; I want somebody that I can own as my own ; I am willing to share half of my fortune with a woman who will make me contented and happy.” And he goes and finds one, and he is perfectly happy after that. He could not be happy alone.

Love wants its mate and seeks its affinity. We are weary living alone and trying to enjoy what we have. Union in marriage between the sexes should be based in love. Love without Law makes many a mistake, but never when they go together. Love without Law is like a wandering comet. Law without Love is like the attraction of two opposite poles, which means next to nothing.

There is everything in loving wisely as well as honestly. How many young men come to me to tell me about how they have been snubbed in their love. They loved so honestly, and the one they loved had no sympathy with them. They thought it strange that they should love so honestly, and the other trifle with their love. It is not strange at all ; but their honesty made them think that the opposite one they loved should love them just as honestly and devoutly as they loved the lady.

There are degrees of Love—Love Universal and Partial Love, Self Love and Selfish Love. A young man was found dead in the train the other day, and two letters were found in his pocket without any names, stating that he had destroyed himself to convince a young lady he loved her. That is, he loved her so much that he was willing to make her miserable all her life with the thought that she was the means of his death. Some people think because they love a young woman, that young woman ought to love them. They do not understand that women now-a-days are beginning to have minds of their own, and they begin to direct their own love and manage themselves. Once on a time a woman had not much mind of her own, because she was not allowed to have it. Her father thought for her before marriage ; and after marriage the husband thought for her ; so she had no individual thought.

But young women are educated to have minds of their own now-a-days ; and married women too are beginning to have minds of their own and show their individuality, which is all as it should be. Why should a woman be a slave to a man ? The two, if they love each other, will get along together just as well with each having an individuality of their own, as they would if the one had control of the other. It is one of the most foolish, one of the most senseless, and one of the most insane ideas that a young man has when he thinks that a woman ought to love him because he loves her. Some kill their sweethearts and then kill themselves, saying, "If I cannot marry you, no one else shall." That is a streak of jealousy. That is the organ of conjugality so blinding his nature that he is determined she shall not marry anybody else ; and, if she refuses him, he does not want to marry anybody else, and prefers to die. Well, let him ; but he ought to kill himself first.

Some, to gratify passion, will leave a ruined young woman to get through the world the best way she can, while he goes into respectable society and marries a nice lady. He ruined her ; she would not have been ruined but for him. He still continues in respectable society, and she is turned out to starve. I glory in the day when women will help to make the laws of the land, and then we shall see a little difference. Then it will be understood that men who ruin women should take care of them, whether they marry them or not ; not throw them out of society, ruined. She should not be any more ruined than he—not a bit.

Human nature is the strangest compound of anything that is in existence. I never saw anything equal to it.

Love is found all along with the lowest forms of creation, and all along up in every grade of existence, to the greatest fountain in the highest heavens. The smallest objects of creation, far too small to be seen by the unaided human eye, share largely in the love element ; and from that atom, every step in degree of size, to the largest forms of creation, up to the thousands of worlds and solar systems in the immensity of space, is love found ; for they are all kept in motion, work in unison, and bound together by the Law of Love, or, as I might say, by Love and Law.

There is Love Celestial, that unites souls ; there is Love Terrestrial, that draws and holds physical forms together ; and the more love there is the more solid and compact, the closer particles and persons are drawn together. Love whistles in the forest, plays in the clover and wheatfields, smiles in the violet, and laughs heartily in the full-blown rose, and fills the

air with its delicious perfume. Love kisses the child in the cradle, embraces the full grown, and supplies the want of the aged cripple. Love is in jolly good company at the wedding, the cup of love is full at the new birth ; it is also wakeful and watchful by the sick bed, and sheds scalding, heart-broken tears at the grave. The loving mother sleeps with one eye open with a sick child in the cradle by her side. Every turn of the child, every hard breath of the child, every groan of the child, calls the mother to its bedside. Said she to her husband—"I had to get up six times last night with Susan." "Did you?" There he slept all night, snoring away as if there was no baby in the cradle. It takes a mother's love to hear a child in the cradle.

It is love that makes good husbands and wives when guided by law. Good heads help, but good heads without love do not do so. Love is one thing and admiration is quite another, and some do not know the difference. The imagination of some people carries them away with a feeling that they are in love, when there is no love at all. Generally persons preferred to be loved. It is not so with all people. Some prefer to do the loving, while others prefer to be loved. Coquettes, flirts, and deceivers trifle with the most sacred feelings of our nature. A common thief does not interfere with character, nor does he do so much harm in society as an untrue lover does. You may break open a bank and run away with the contents of it, and not produce so much ruin as by ruining an individual's love.

Love never trifles ; but pretended love does. The signs and the natural language of love are used as a cloak to do the most mischievous and the worst deeds done on earth. You may know a deceiving lover, or one who pretends to be a lover only to ruin. Oh, how loving he is ! How loving he talks ! how endearing he is until his end is gained ; and there is the smile of the devil on his lip afterwards ! Devils appear in the form of angels that they may gain their end. What is a person good for after that ? The sooner they die the better.

Love is like chemicals that are amalgamated ; like drops of water that unite ; like the sun's rays that blend ; like the magnet that draws ; like the air which diffuses and penetrates ; like the plant that grows ; like the ripe delicious fruit that nourishes ; like the well-trained vine that is sure to attract the eye and stimulate the appetite.

Love converts a rough boy into a man, gentle and kind ; a giddy girl into a lady, easy, graceful, and refined in manner. It converts a sinner into a saint, and a rebel into an obedient servant ; and nothing but love can do it.

Love increases responsibility, and it is responsibility in part that helps to make us men and women. If you want to bring your sons and daughters forward into manhood and womanhood, throw responsibility upon them; let them regulate their conduct. You do it all, and you will prevent them being men and women as they would be if you threw the responsibility upon them.

The human mind cannot conceive of anything more needful and more universal in its application; more extended and more minute in its workings; more fortifying and courageous, yet more gentle and retiring; more mellow and infusing, and yet more enduring and tenacious; more demanding, and yet more forgiving; more agitating, and yet more saving; more strong, and yet more tender.

This world without Love is like a sinner without a Saviour, a drowning man without a life-preserver, a starving man without food, a lone wanderer without a home.

Love feeds the soul; it warms the blood; it aids digestion; it gives a good appetite; it cushions the seat; it makes the pillow soft; it makes room for one more; it converts the one into a family circle. It is the essence of the soul; it more than takes the place of riches, honours, and titles. It is a strong cord not easily broken.

All people should have something to love. Persons having no one to love are liable to become selfish, contracted, and sectarian in their views. When the young convert joins the church, what a large soul he has got, for it is full of love; but the moment he becomes a sectarian, how little of that warmth of nature he once showed does he show now.

Love develops, unfolds, and grows larger in proportion as it is exercised. We should love the good there is in everybody. It is a very selfish state of mind for others to throw everybody overboard because there is some one thing they have we do not love. A man or a woman has committed a fault, and because they have we ignore them, have nothing to say or do with them, as if they were bad all over. Oh, we should discern; and Love does make the difference and it does discern between the good object and the bad object. If a man or a woman has shown himself or herself proper all their lives, and have done only one indiscreet deed, they should not be sacrificed for ever for that one indiscreet deed. We should recognise the good there is in a person as well as the bad. Here is a member of the church surrounded with temptations that he could not resist. That member of the church has yielded once to something a little improper, and that individual is the subject of gossip all over the church.

“I thought so! I was looking out for it! He is none too good!” That is his only crime, perhaps; and those who find the fault are just as bad—a little worse. Oh, what selfish people we are! I wish Love could open our eyes and see things as they are.

It requires high motives and disinterested feelings to love devotedly and constantly. To love persons superior to ourselves is a source of great improvement. Yes, love some one better than you are, and you will be lifted up. It approaches angelic love when we love our Creator supremely.

Love is the catch-word of the human race. Love to man makes us kind; love to God makes us good. Love makes the tear come, the heart swell, and the bosom heave. It is the strongest guarantee for peace on earth or in heaven. Where Love stops, whether it is on earth or in heaven, war begins. Love is blind to faults and quick to see virtues.

To Love makes a man manly. How it does alter a young man to become honestly in love with a good woman! It makes a man of him. It brings him right up into manhood and makes him manly. It makes a woman womanly. It brings out the womanly nature to love. A woman is scarcely a woman till she does love.

The most sacred document on earth is the one that has the most love in it. No story is so attractive, so long, so warm, so infusing, so exciting and bewitching as the story of love. Are you going to write a novel? Fill it full of love, and it will sell and fill your pocket with money.

With some persons, Love is shallow, fickle, showy, easily excited and as easily checked; while it stimulates some to action and gives strength; others become quiet and gentle under its influences.

While it makes some interested in only one, it makes others interested in the whole human race. It makes some do the detail work; it aids others in doing the wholesale work.

Love can be manifested on a very large or small scale; in a very high or low degree; on a very broad or a narrow gauge; in a substantial manner where there is much of it; in a fickle degree where there is but little of it.

Love covers creation. It extends from its beginning to the end, and swings around the entire circle. Love waked up with God, and will not die till He does.

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### HAYDN'S SKULL.

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THE reader probably remembers that a few weeks ago the Vienna Municipality erected a statue to Joseph Haydn. He



may also remember that for many years no one knew what had become of Haydn's head. When, in 1820, the remains of the great musician were exhumed in order to be transported to the family vaults of the Esterhazys, at Eisenstadt, only a headless trunk was found in the coffin. Herr Frankl, a well-known Viennese journalist, has just published the particulars of this abstraction. "While I was occupying myself about it, and discussing it in the press," says Herr Frankl, "my late friend and professor, Rokitansky, called upon me. 'If you will come with me,' he said, 'I'll show you Haydn's skull: it is in my possession.' As a matter of course I went with him immediately, and he then shewed me a casket of black wood in shape not unlike a Roman sarcophagus, at the bottom of which there was a small drawer. The latter contained a document which Rokitansky allowed me to copy, and which narrated every circumstance connected with the disappearance of Haydn's skull. This document I now publish for the first time." Herr Frankl points out that the document is transcribed with all its orthographical and grammatical mistakes. Seeing that these in no way enhance the value of the communication they may safely be omitted from the English translation. The author of it, Johann Peter, the governor of an Austrian prison, begins by stating the reason why and how he became possessed of the material head of the immortal musician, Joseph Haydn. "Struck with admiration at the perspicacity of Dr. Gall in fathoming the secrets of our grand and holy mother, Nature; full of enthusiasm for the creation of his phrenological system, I wished to walk in his footsteps. I have especially turned my attention to men whose organs appeared to me to promise something really characteristic. I therefore began by making a collection of the heads of such men, with whose doings I had been acquainted during their lives, in order to examine after their decease the conformation of their craniological boxes. I compared the notes in my possession in regard of their intellectual faculties with the indications supplied by Dr. Gall on the seat of these faculties, and I am bound to say that I nearly always found these indications perfectly justified.

"Hence my attention was soon directed to the immortal Joseph Haydn when the material part of his being had paid toll to Nature—when, in one word, he was dead. I said to myself that I ought to get possession of his head, in order to enrich my collection, and to corroborate the theories of Dr. Gall. I was, however, guided by various other feelings in my enterprise. Besides this scientific interest in Haydn's head, I did not endeavour to gainsay a profound respect for

the genius of that great man, a sincere sorrow at the thought that the 'osseous chamber' of his noble mind was doomed, like that of the most vulgar being, to be devoured by worms, or that one day it might become even a plaything in the hands of quacks or village urchins. (I have often witnessed a similar spectacle in my wanderings through burial grounds, when the contents of long forgotten graves are thrown about pell-mell to make room for new bodies.) Hence I spared neither expense nor trouble to get hold of this precious skull." Johann Peter maunders along for a good while in the same strain. He tells us how he repaired to the cemetery a week after Haydn's burial; how he was accompanied by three friends, namely, Rosenbaum, Count Esterdazy's secretary, Jungermann, the director of a Vienna lyceum, and Ullmann, a civil service functionary; how in their presence he paid the gravedigger the agreed price, and how they proceeded to despoil the grave. "The coffin was opened, the head severed from the trunk and taken to a garden I had in the Leopoldstadt. There I had the osseous box macerated and bleached with the utmost care, and when the moment came for studying it I found the bumps denoting the faculty of music perfectly developed according to the indications of Dr. Gall. I also noted on the nasal bones the traces of the polypearian tumours from which Haydn suffered so much during his lifetime. After which I had a casket made of varnished wood in the form of a sarcophagus, ornamented with a gilt lyre, wherein I deposited this precious skull. The box was lined with velvet, and the skull lay on a silken cushion. A great number of my friends have seen it at my house for many years. A change of circumstances compelled me to part with my collection, and to dispose of it among various people. I made a present of Haydn's skull to my friend Rosenbaum, before mentioned, who shared my reverence for this precious relic, and who wanted to erect in his garden a special monument wherein to preserve it. The thing nevertheless remained a secret between us and a few friends, among whom Mdme. Condo, the widow of a physician."

Not the least interesting part of the story is Peter's account of how the police were baffled in their efforts to restore Haydn's skull to its body, when on its exhumation the desecration was discovered. "The coffin was found to be still intact, but the fleshy parts of the corpse were entirely gone; nothing remained but the skeleton still attired in Haydn's gala suit; his wig lay on the top, but the head, the most noble part, had disappeared. The police was immediately set to work and proceeded to search the domiciles of all those

known to occupy themselves with craniology, in order to discover the missing skull. In the course of their perambulations they came to my house, and searched it from garret to basement. It was very evident that I had been betrayed. In vain did I explain that Haydn's skull was no longer in my possession. The police would not take no for an answer, and having succeeded in finding two forgotten skulls in a corner, they took them away in spite of my protestations that neither of these was Haydn's skull. However, it did not prevent them going to my friend Rosenbaum's, where they did not find anything. Warned in time, Rosenbaum had been able to remove his collection of skulls. He assured the police that he had long ago redistributed it among the various cemeteries, his wife having become disgusted with the sight of these bones. But Prince Esterhazy refused to be taken in by these professions; ever and anon I was warned by his envoys; his personal medical adviser, Doctor Galner, was commissioned to assure me that not only should I not be troubled for having removed Haydn's head, but that I should be liberally reimbursed for my expenses if I assisted him in its recovery. Under these circumstances, I had no alternative but to apply to Rosenbaum. At my urgent request he consented to hand me a skull which he assured me was Haydn's, and which was given up to the police. The affair having been settled, I heard not another word about the promised indemnity, and had, furthermore, a great deal of trouble to get back the two skulls the police had seized at my house. Haydn's bones had been flung pell-mell into a leaden shell, in which they rattled about like so many walnuts during their journey to Eisenstadt. The skull was added to them, and the thing was at an end.

“When on his death-bed Rosenbaum sent for me and said to me, ‘My friend, here is Haydn's skull, which I kept, and which I hand over to you now. I had not the least scruple in deceiving the prince. You know how he behaved to you. Therefore take back the relic and bequeath it to the Conservatory of Music, as we always intended to do, so that it may not be buried with the remainder of the great man's bones down in some princely vault. Haydn was not a serf of the Esterhazys, as far as I know, so they have no right to his bones.’ So I took back the skull, and a most careful examination convinced me that it was decidedly Haydn's, in the same condition that I had ‘prepared’ it myself. I kept it in the casket after having ornated with a laurel leaf the osseous receptacle which had been the habitat of the prodigious genius. After my death, I wish this head of Haydn (which

I swear by the name of the Almighty to be the true one), to be handed over to the Conservatory of Vienna. I am acting thus in order to spare myself persecution during my life.—Vienna, the 21st June, 1832.—(Signed) JOHANN PETER, Governor of the Imperial and Royal Prison of the Province.”

“There is little to add,” says Herr Frankl. “The holograph will consist of three folio sheets of blue writing paper, bearing two seals. It appears that shortly before his death the testator had modified his depositions. A codicil, written during a first illness, bequeathed the skull to a physician who was then attending Peter; a second codicil, written during his last illness, left it to another physician, Doctor Haller. The latter left the skull in his turn to the Anatomical Museum in Vienna, where it is at present in its casket with all the documents relating to it.” It may be interesting to the English reader to know that the professor, Rokitansky, mentioned by Herr Frankl, was, we believe, the father of the celebrated bass Rokitansky, whom opera-goers no doubt remember a decade or so ago at Covent Garden.—*Globe*.

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### MAGNETIC COMPLEXIONS.\*

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LAST year, a paper was introduced to your notice under the above heading; the writer's object was to demonstrate the fact that there were undoubtedly different qualities and degrees of power in that unknown something—which in certain individuals attracts, while in others it repels—this, for want of a better name, he called “Magnetic Complexion.” If you remember, he gave the very familiar illustration of two men, strangers, walking down a platform, to catch a certain train; the first man reaches it, sees a door open, looks in, and walks to the next, which he enters; the second man walks straight to the first door, looks in, and enters. Now the author of the paper asked why the first man was repelled at sight of the occupants of the first carriage, whereas the second man seemed attracted and entered? He did not attempt any explanation, but asked for our ideas on the subject.

As nothing has yet been advanced, and believing it too interesting a question to pass without an attempt at solution, I should like to introduce to your notice a theory, based on the discoveries of J. O. N. Rutter, Esq., F.R.A.S., author of “Human Electricity,” “that the human body in its mechanical action is neither more nor less than an animated magnet.”

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\* A paper read before the Birmingham Phrenological Association by Miss S. A. Power.

It seems this Mr. Rutter introduced an instrument which he called a "Magnetoscope," to illustrate the phenomenon of the nervous electric current.

Dr. Leger so improved and refined this instrument as to be able to apply it to phrenology, and after the examination of over 2,000 heads he was able to indicate the amount of magnetic aura, or force, which permeated the separate organs of each of these brains. He discovered that each organ had allotted to it, by Nature, a more or less quantity of this magnetic force. His examinations further demonstrated that the intensity of this magnetic aura, or odic force, differed, according to the amount of soul possessed by the individual; in fact, that this was the medium by which the soul made use of the cineritious or thinking portion of the brain. The heads he examined were from all classes of society, and the amount of odic force occupying the molecular spaces of each organ was generally on a scale ranging from 5 to 12 in the healthy and rational man and woman, except that of Concentrativeness, or Continuity; this organ he found was fully 25 in the rational subjects he treated; and note this: the higher the amount of magnetic force registered by each organ, (provided Continuity was in normal proportion four-fifths beyond that of any one other), in just the same proportion would be his or her magnetic influence.

As phrenologists, his investigations are very interesting to us, and throw some light on the question at issue. He endeavours to prove that Continuity is a sort of storehouse for magnetic force, and that, unless the accumulation here exceed that in the surrounding organs by four-fifths, the soul manifests itself but feebly; the form of humanity the man certainly would have, but the spiritual and intellectual man would be weak,—in fact he would not have the power to use his brain as a medium of thought in any one given direction, no matter how large the organ, if this proportion between Continuity and it were not maintained.

This intelligently explains why some large organizations do not manifest corresponding ability, and are left far behind by men of smaller heads. It also gives us the key to unlock the very ambiguous term which phrenologists at present call quality of organization. As soon as any one organ increases its quantity of magnetic influence, say, Ideality, or Executive-ness, if the quantity in Continuity be not also increased in corresponding proportion, the quality is in no way improved, and there is no increased manifestation in proportion to the growth of the individual organ. Dr. Leger states that in all cases where organization was indicated as possessing five or

six in magnetic force by his magnetoscope, and Continuity below twenty-five, the person would be slow, dull, and at times hardly lucid. Where Continuity registered an equal amount, or even less than the other organs, the person examined was found to be idiotic.

It may be interesting to state here that Dr. Leger's experiments were made with a view to benefit the insane, and he found that he had to trample on the prejudices entertained by "the faculty" towards phrenology. In making his comparisons between insanity, mediocrity, and genius, he mapped out the organs as phrenologists do, and he proved to his satisfaction that the higher the intensity of odic force registered between five and twelve in each organ, with a corresponding increase in Continuity, the greater the intellect, and the more distinguished the genius. He allowed thirty-six organs to every head; and he found that the ordinary men and women who fill our business streets made a total of 180; while the instrument told a sad tale of the magnetic quality in the brain of the maid of all work and the mechanical labourer, ranging only from 130 to 140. Though the variations between these and picked people were very striking, he states, "There was Rule even amidst the greatest apparent irregularities."

In Lord Ellesmere's, for instance, a man of remarkable genius, the instrument tabulated each organ separately, and the sum total of all the cerebral magnetism was calculated to be 350. That of Robert Owen 310, Lord Macaulay 310, Lord Mahon 308, and so on. In short, this marvellous little instrument indicated an odic power in a vast number of distinguished heads, ranging from 270 to 300.

Dr. Leger died before he had completed his investigations, and no other Dr. has been brave enough to face the antagonism hurled against them by their fellow-practitioners when they acknowledge phrenology true; otherwise who is to say but that long ere this, it would have been proved to physiologists that it is the intensity of the action of this great amount of magnetism in the intermolecular spaces of the brain, in such heads as Lord Ellesmere, Robert Owen, and Lord Macaulay, which gives them such transcendent power over the intellects of their fellow men.

Certainly Dr. Benjamin Richardson, F.R.C.S. was getting very near the tabooed science when he discovered, by enclosing the body, then the head in a box, and other ways, that there was issuing from the body, what he called a "Nerve Atmosphere" in which issued the largest quantities from the head, and afterwards from certain parts of it; but his pre-

judices were too great to assist phrenologists by his researches, and so discontinued them in this divisional direction.

As the brain is simply the instrument which the soul makes use of to express itself to those in sympathy with it, it may even be, that this over-charge of one organ above another, gives rise to impressions which as the sensation passes away leaves molecules, which, in their turn, become those grey particles of brain with stag horns, called cineritious, or grey matter, which has so bothered anatomists, because they find more grey matter in the brains of thinking and intellectual men, than of those who live more in their senses; and the nearer they approach to genius the more numerous and elongated are the stag horns.

Should this hypothesis prove correct, the term development is an accumulation of grey matter, and as this is material it occupies space, and so forces out the skull to accommodate its increased bulk.

The magnetism does not need increased space for its reception in the brain, it occupies all space and defies analysis, it simply needs a battery whereon to act, to increase its intensity, and no doubt each stag-horned grey molecule is as much a battery in itself as any other dense body in creation, and the odic force acts upon these grey molecules in the same way that the unimpeded rays of the sun, D and P's, act upon this earth to generate heat.

Every person of ordinary observation knows that no heat comes to us from the body of the sun itself, neither is there any heat in its rays, but its rays possess the occult power of putting particles in motion, and so creating heat; and the more dense the body of which these particles are composed the greater the agitation and the more heat it reflects into the air.

There are similar rays coming from the moon, stars, comets, and all heavenly bodies, which also act in their appointed way upon the dense bodies which receive them. From a study of the effects of these rays upon material objects on this earth, the ancients built up a science which was understood and practised by all the Biblical characters held up as examples to us.

Scientists during late centuries have rejected this science, and tried to prove that the sun and other stellar bodies are immense globes of fire throwing out rays of heat; but the more modern researches seem to prove that the theory held by astrologers was right, that held by astronomers is wrong. If the sun was in itself hot and threw out heat, the tops of the mountains would be the hottest part of our earth, where-

as it is just the reverse, the valleys being the hottest, where the greatest agitation is continually going on between the rays or magnetism from these immense globes and the particles composing animate and inanimate bodies on our earth. The theory that magnetism was a fluid has quite exploded, also that it arose from "will power." It gives and regulates the will no doubt, but its intense action is evidently what we have been blindly calling quality of organisation.

Some time ago, I likened these grey molecules to stations or half-way houses for recouping the energies, I have now called them batteries, they may also serve as post-offices, with facts tabulated and ready any moment to send forth their accumulated contents whenever acted upon by this odic force, ramifying the cellular spaces in any one of these grey offices. This will explain why one person's memory is retentive and another person can never call up knowledge at the right time ; the notes may have been made and posted in the right little grey office some years ago ; but the magnetism permeating the organ of Continuity was not sufficiently in excess of that occupying the grey office in which the notes lay deeply buried to attract the requisite one to the front.

We are "animated magnets" ; thus, if the magnet, or stored up magnetism, is not intense enough to draw to itself ideas and knowledge stored away, the quality of the magnetism, or magnetic complexion, is not of a high order, hence we find a person of what is usually called a good magnetic complexion, or nature ; is well stored with facts which he always has packed away, and ready for use any moment, and as Nature has a knack of appropriating to itself whatever it requires from surrounding Nature a person of this description will draw around him such individuals as supply to him from their abundance the necessary magnetism to keep up the large supply he requires ; and thus it is that powerful intellects become magnets in themselves, and the larger the soul, the greater the call they make on Nature, both animate and inanimate, to maintain the supply required by them.

It is certainly a matter for rejoicing that this drain is made of so mutual and agreeable a nature, for while the person of powerful magnetic complexion is largely appropriating to himself magnetism, he is at the same time benefitting those he draws from, by lavishly dispensing products from his storehouse of knowledge. Now as this exchange is an unconscious one, it may explain why the one man instinctively walked from one carriage to another. Nature appropriates to itself that which is fittest. In this appropriation, left to herself, Nature never errs, reason and etiquette may, but Nature never.



It is what Darwin calls "Natural Selection," only I have applied it to the psychology of the mind, instead of the physiology of growth.

It now remains for the members present to criticize these ideas, and as we are not a Mutual Admiration Society, the criticisms to be of any value must be adverse, else the ideas of others are not called forth, and the paper becomes of no practical value.

My sole object in giving this paper is to draw out other ideas as to the cause of the different degrees of magnetic natures.

If some person present will kindly take notes, and let me have them with the Chairman's summing up, I will endeavour to answer those criticisms in as few words as possible by next week, to the best of my ability, so that any time the Chairman finds that the business will allow, they may be thrown in.

I am sorry that circumstances would not allow me to be with you in person ; in spirit I always am.

Yours respectfully,

S. A. POWER.

## CONCERNING GIRLS.

SOME one has written a letter to me suggesting that I should make one of my 'pieces' about girls. I verily believe it was a girl that wrote it. It is just like them. They are so tricky—I was nearly writing treacherous—that you never know exactly when you have got them. At one time they seem so serious and solemn that you think they mean all they say and look ; but they dont ; and if they see you are taking them seriously, how they do laugh at you. At other times they tease you, joke you, and bother you till you hardly know what you are doing ; and when you, at length, begin perhaps to think it is jolly fooling so—why, you discover they have been serious all the while, and before you know it they have got you by the gills. You may struggle, and pull and twist : they will give you line, but escape you cannot. O it is cruel ! I had a companion once who, as a boy, was a great authority on girls—at least he was held to be such among his mates—and I very well remember him delivering himself of a piece of wisdom somewhat in these words : "As for girls, I don't know what they were made for ; they are a regular plague ; they never play fair like lads ; but they are up to all kinds of tricks. They are pretty nice when you are sick : then they would sell their rings

and chains and such jimcrack things—and they think a lot of them—to buy you sweets; but who wants to be sick always? They are good fun too if you want to have a lark at Christmas. But, as a general thing, I think the world would be a good deal better without them.”

This was said when we were smoking cigarettes round a fire in a barn—on the sly of course; and we all agreed that this was the only sensible way of looking at the great girl question. Many of us have somewhat modified our views since then, for though we might think the world would be better without them, yet the practical question is how to make the best of a world that is made up very largely of the genus girl.

Bob, that was the boy's name, started by trying to solve that girl problem, and he has been trying to solve it ever since; for he married a very poetical, although penniless, girl called Winnifred, and she bare him within about as many years seven little Winnifreds; and they were all much too sensible children to make their parents mourn over premature little graves. One out of the seven is married! So you see how that problem still stares him in the face: What were girls made for?

I give it up: unless, indeed, the answer be that they were made to grow into women: which most of them do with astounding alacrity. But, then, that does not advance you much—in fact, not a bit; because the same question faces you still: What was woman made for? She is just a great big note of interrogation whichever way you look at her, and a girl is a little ditto—and not so very little either.

You see you get into a quandary, no matter what way you try to sum her up. In fact in woman you have got about the biggest rule-of-three sum that the great Schoolmaster of the Universe ever put to a puzzled creature to work out. To say, after that, that but for her the game of life would be very soon played out, and the world an extinct volcano, is to say a very simple and obvious thing.

In truth, so little is there to say that is new, that I almost wish I had declined to take up the challenge contained in the letter referred to above; because a man must necessarily stultify himself in writing on so recondite a subject. What can one say that has not been said before, and in a better way, perhaps, than you can hope to say it. Besides, have we not always before our eyes the example of Solomon—he who, regarding woman, said so many wise things and did so many foolish ones? And then there is the constant fear lest they who know so much more about the subject than you can ever

hope to do will still be laughing at you, so impotent are your efforts to fathom that vast sea. I have always had the idea that there is a woman's world, into which, no matter how intimate he may be, a man can never enter. There are forms of thought, shades of sentiment, modulations of expression that pass current, and are perfectly understood by woman, that are wholly strange and foreign to man. Though he may live never so intimately with a woman, though there may be no secrets between him and his wife, yet he never enters that *orb in orbis*. There are nuances of life which his spectrum analysis of feeling, so to speak, cannot register. Few women, possibly, could describe this condition themselves; for few women think, and girls hardly ever. They lead for the most part but semi-individual, vegetative lives, like a flower; they exhale a perfume like the rose; they give forth light (in flowers we call it colour), they surround themselves with a halo of poetry; but logical thinking—I do not like to say they never reach it; but it is rare—very rare. There is, however, a womanly gift of thought that transcends all rules of logic; it does not need such steps, such aids, but leaps at one bound to its goal. In this way women sometimes conceive grand ideas, and when they do they try to live up to them with a singleness that shames us puny men. Of what sacrifices they are capable! On the other hand, what sacrifices they will require of others, and yet give nothing in return, save the demand for more sacrifice.

Verily, they are a strange cattle. The Almighty has created or conceived nothing else like them. You would think some of them so delicate that they could feed on nothing but honey and milk, while at times a surfeit of moonshine will kill them. At other times they will eat whole mountains of bread and butter and be none the worse for it, nay, even better. Yet even in these very bread and butter days, her head will be as full of romance as her eyes of mischief; and that is saying not a little. She lives on it. It is as marvellous to think of the enacted romances that live in the brain-cells of one of these seventh ribs of Adam as to see a few years later how naturally she will descend from the domain of romance to what to us are the dull, flat plains of commonplace. Yet do not think I despise her for it. Far from it. How could I when I think of Barbara? Was there ever anyone more devoted to common place—and more admirable? Her very presence was a suggestion of cups and saucers, clean linen, weekly bills, and such like banalities. But her eyes were like the second course of the walls of the city we wot of, whose gates were of pure pearl, and gave access to the plains of heaven.

Ah, Barbara! Barbara! what follies might one not be tempted to write concerning thee? And how thou didst love raspberry jam! It was so strange an infatuation that I can with difficulty avoid believing that they feed the angels in heaven on that confection.

I once knew a young lady who used to complain that there was no longer any romance in life. No romance! Ah, if she had only known! Why all the romances that were ever lived or written were latent in her eyes. But, of course, she did not know it.

I fear we all of us are too apt to look for our romances in gay apparel and on prancing steeds; but some of the best, I believe, go in rather rusty grey, and often soddily afoot.

No romance! Why I knew a little boy, the most unromantic, tousel-headed boy you ever saw or could imagine, who played the *jeune premier* in as pretty a romance as ever word-painter got hold of. His mother was our near neighbour—a plain little woman who made cheese-cakes that the angels would have been glad to be dieted on, and whipped her boy with a leather strap for his soul's sake. At the Hall there was a pale-faced girl, with rich barley-coloured locks and large globed eyes that reminded you of sweet hedge-row violets. She was a poor sick child and had to be drawn about in a sort of wheeled bed. Once the boy had to go with a trencher of cheese-cakes to the Hall, and while he was waiting for something that had to be taken back he was asked to wheel the young lady about on the gravel path. He did so; and the next day he returned to the Hall and timidly asked if he might wheel Miss Lucy in the sunshine again. He was permitted to do so; and he called again the next day and the next, until nearly all the time that was not spent at school over lessons he could not learn was devoted to Miss Lucy. What the boy could not learn from books and schoolmasters came to her almost by intuition, and from her it passed to him, or much of it.

But the poor child grew weaker and weaker, until one day she was too ill to lie in her carriage-bed and be drawn about. She was dying they said, and Peter was told to go home. He did not go home, however, but sat under a large elm-tree within sight of her window, on the blind of which he could see the shadows of people passing to and fro. Then the light died away, and Peter thought his young mistress was dead; and they found him under the great elm, his young frame convulsed with sobs. But she was not dead; and when the little lady was convalescent enough to be brought down stairs, and Peter was permitted to see her again, and they

told her about his watching outside and weeping, a great light shone in those beautiful eyes of hers—a light that for beauty mocks the radiance of suns and stars.

Years after, Peter, in a fit of temerity, proposed to the young lady one of those romantic programmes of life that sometimes enter the heads of inexperienced young people. It was no less than that she should promise to be his wife, that he should go away and find some El Dorado, and when he had found it he should return to take her away to some spot in the sunny South, where health would be brought back to her sickly frame; for although Lucy lived in a big house with her relatives, the family was too poor to afford the means to take her to the South. The young lady accepted the programme, and Peter went away to Australia to hunt for his El Dorado.

He was away many years and worked hard and hard, a sickly girl on the under-side of the world being the morning and evening star of his hope; but although he reaped the fruits of his toil, he did not find the El Dorado of his dreams, at least not where he sought it. But having at length amassed a few hundred pounds he resolved that Lucy should have the benefit of it while he was earning more. So he went to Melbourne to get the money turned into a draft to send to her; and when he had done it and posted his letter, he walked down to the harbour. He knew that a mail-steamer was due that evening, and he thought it would do his heart good to behold some fresh English faces after his long absence in the bush. So he strolled down to the quay, and there beheld the huge vessel empty itself of its living freight. He saw long-separated friends and relatives meet and embrace; he beheld smiles and tears—tears of joy, the glad shaking of hands, and shouts of hearty recognition; but though it did his heart good to witness all this, yet was he very sad, for there was no one to greet him—no one to give him a hearty grasp of the hand, or throw loving arms about him. He was moving away, almost tearful, when he noticed a young lady, with a sweet English face, so like his Lucy's, that he gazed upon it in a sort of rapture, and blessed it because of its likeness to that of his beloved. Suddenly he heard a cry and his name called. It was like a voice from heaven; there was no mistaking it—though he might be forgiven for not recognising the face all at once, so greatly had it been changed by health—for it was Lucy's.

Even in that emotional crowd the people could not help noticing the great blubbering fellow, with that beautiful pale face against his waistcoat. It was like a slender white lily

against a rude, rough oak. But most of the good people about had sufficient to do with their own affairs to care to inquire about the great romance that was there working itself out. For it was a great romance ; for some year-and-a-half ago, as the poor afflicted girl lay on her couch, news came that two lives had passed away, one very old and very selfish, the other young and in the very hey-day of life ; and by the removal of these two the invalid became the mistress of half a county. Thus Lucy was enabled to take that long-dreamed-of journey South, and in a very few months she became well as she had never been before. Then it was that she resolved to make the long voyage to Australia and show Peter what a marvellous change had been wrought in her.

It was pleasant in after days to hear the touzle-headed Peter sing :

The willow bent o'er the modest lily,  
Saying, " I think of thee early and late.  
O wilt thou for me a little while tarry ?"  
And the lily said : " I will wait."

No romance ! Why the very young lady who thought there was none once turned those beautiful kindly eyes of hers upon a youth, and he went away with a silly flame in his heart that could not be quenched. And when the young men of the village were daring each other to do fool-hardy feats, he, in order to outdo them all, and in some way to show his devotion, put her name on his handkerchief, and climbed by the crockets to the very top of the church-spire and tied the rag to the finial. The people cried out upon his temerity, and said he would surely break his neck ; but he did not. And for ought I know the handkerchief is fluttering there still. You could not, of course, read the name upon it from the ground, but at night it fluttered in the wind and whispered its secret to the stars. Possibly the romance ended sadly enough, as romances so often do, and all that the young lady's eyes did for him was to save him a little expenditure on salt by causing him to weep on his bread and butter. But enough ; it is not good to become sentimental ; and yet how apt we are, when on this subject of the gentle sex, to fall into the sentimental vein, or else into the cynical.

But, though I know many cynical stories of woman's falseness, I prefer not to tell them here. Though ninety-nine were false, or fickle, or fallen by the way, I would still believe in the hundredth who kept her lamp trimmed. That parable about the virgins that let their lamps go out before the bridegroom came is a very sad one. I never read it but the tears come to my eyes, and I feel inclined to go about the world

putting up everywhere the legend : " Ladies, trim your lamps, and above all things do not forget the paraffine ; for lo, the bridegroom will presently come.

But, I give it up ; I can write nothing about girls that has not been written a hundred times before and thought a million.

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## LETTERS ON LAW AND LIQUOR IN AMERICA.

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### DRINK AND TOBACCO IN RELATION TO SCHOOLS AND COLLEGES.

LONG before board schools existed in England the United States generally had established a system of public schools which gave a sound education to children, and such an education as embraced " common schools " and graded up to " high schools," wherein the children of the poor and the well-to-do alike have full access without any school fees. The effect of such a system as far back as 20 years ago was simply amazing to the sojourning Englishman, as the writer can personally testify, for it was manifested in the fact that the children of even the poorest Irish immigrants soon acquired an amount of culture far exceeding that possessed by the average respectable working men of England.

#### TOBACCO AMONG MEN, WOMEN, AND CHILDREN.

The prevalence of tobacco-smoking, and more especially the chewing of tobacco by all sorts and conditions of men in the States, has, of course, been reflected in their precocious children ; and so, probably, most of the boys, before reaching their teens, are either open or surreptitious devotees of tobacco chewing, the tobacco used by most Americans for the purpose being mild in flavour, and sweetened with molasses while in course of manufacture. The ordinary spittoon of England is here represented by the handsome China " cuspadore," with which the rooms and corridors of house and hotel are fully furnished, and we have seen places of worship, and the very pulpit, similarly furnished with these receptacles for tobacco juice. To the credit of the ladies be it said that they generally avoid the use of tobacco, though some think it no indelicacy to spit. Just as we hear of odd groups of opium-smoking men in London, so we hear in some places of groups of women—not of the best nor of the worst quality—who have contracted a habit known as " snuff eating," and which consists in placing snuff inside the lower lip for the gratification of its pungent flavour ; while in parts of the Southern States certain " mean whites," women and men, are credited with what is termed

“snuff dipping.” In the latter case the snuff is carried in a small bottle in which is a little wooden mop with which the snuff is dipped up and drawn along the inside of the lips, and bottle and brush may then be passed on to a friend, who is thus offered a friendly “dip” of snuff. Happily, however, this custom is probably dying out and not increasing. The fact, however, that the use of tobacco has become increasingly common among boys, particularly the practice of chewing tobacco, has impelled the legislatures of several States to enact laws forbidding the selling or giving of tobacco to boys under 15 years or other fixed age. The legislatures have, however, generally concluded that prohibition is not the only method of checking the evil, and have wisely determined to begin at the right end by systematically teaching the children the evil effects which would accrue from their use of tobacco, and have, as a rule, similarly provided for their education upon the effects of intoxicating drinks, as well of all narcotics, upon the human frame. Our English School Boards, have apparently been ahead of the Americans in temperance teaching. For over a dozen years past certain works on the nature and effects of intoxicants have been included in the lesson books of the board schools of Birmingham and London, and many other towns and cities have followed suit, and it is gratifying to know that the reprint in America of two of the most popular of the English works, Dr. B. W. Richardson’s “Temperance Lesson Book” and Dr. J. J. Ridge’s “Temperance Primer,” has done much to advance still more definite action in the States.

#### SCHOOL LESSONS ON SMOKING AND DRINKING.

The Legislature of Vermont led off when, in 1882, it accepted books on elementary physiology and hygiene, which included special reference to alcohol and tobacco. In the same year Michigan enacted that every pupil should have such instruction, and that the teachers should study and pass an examination in these subjects; and New Hampshire, in 1884, also required such teaching in the advanced schools. The law enacted by Massachusetts in the following year may be taken as a general sample of such legislation. It runs as follows:—Chapter 332, section 1:

“Physiology and hygiene, which in both divisions of the subject shall include special instruction as to the effects of alcoholic drinks, stimulants and narcotics on the human system, shall be taught as a regular branch of study to all pupils in all schools supported wholly or in part by public money, except special schools maintained solely for instruction in particular branches, such as drawing, mechanics, art, and like studies. All Acts or parts of Acts relating to the qualification of teachers in public schools shall apply to the branch of study prescribed in this Act.”



During 1885-6, similar laws were enacted by Alabama, Iowa, Kansas, Maine, Maryland, Missouri, Nebraska, Nevada, New Jersey, New York, Oregon, Pennsylvania, Rhode Island, Washington Territory, and Wisconsin. In June, 1886, the United States Congress set its seal upon this kind of legislation by enacting similar legislation for all schools directly under the National Government.

#### FURNISHING INTOXICANTS TO MINORS.

The English law which for years has prevented the serving of spirits to youths under 16, and later attempts to make it illegal for children under 13 years of age to fetch intoxicants—even beer—for parents or others, may have been instigated by past American legislation. While this last effort in England was so emasculated as to only prohibit the serving of children under 13 for their own consumption, the course long taken by American States has been to prohibit the selling or giving of any intoxicants to minors under 16 or to students generally, and the actual removal of drink licenses from the neighbourhood of schools and colleges. The States generally prohibit the furnishing of drink to minors. West Virginia so enacted as early as 1872. This example has been generally followed by other States, the Massachusetts clause (sec. 24, chap. 100) reading as follows :—

Whoever, by himself or his agent or servant, sells or gives intoxicating liquor to a minor, or allows a minor to loiter upon the premises where such sales are made, shall forfeit one hundred dollars for each offence, to be recorded by the parent or guardian of such minor in an action of retort.

#### PUTTING THE LIQUOR OUT OF BOUNDS.

Some laws are, however, specially framed to protect schools and scholars. Thus many license codes forbid the licensing of public houses within a given distance—say, 400 feet—of any common school, while the distance is enormously increased in other cases affecting higher institutions of learning. Thus, Michigan allows no sale of intoxicants within two miles of its State Military Academy. Arkansas has a three-mile act, and a recent attempt to repeal it was almost unanimously defeated. Dakota two years ago enacted that, on the expiration of the existing drink licenses, at the next licensing day no license should again be issued or drink-sale allowed within four miles of their State University at Vermillion. Still more drastic is the "Four-mile Law" of Tennessee, which decreed the discontinuance of drink-selling "within four miles of any chartered institution of learning in this State," except those located in cities and incorporated townships. In relation to the extension of this law, there have occurred some of the

most remarkable performances ever chronicled in the history of even American legislation. A score of years ago the people of Tennessee were considerably devoted to spirit-drinking, and for several years afterwards the drink trade had pretty free course. The subsequent growth of Good Templary and other forms of temperance organisation soon effected a change, and the era of restrictive legislation began first by the levying of heavier taxes upon the distillation and sale of liquors. Lawless men thereupon set up illicit stills in the mountain fastnesses, and surreptitiously disposed of their productions untaxed. Then the excise officers hunted them, and were received like Greek brigands receive Greek soldiers—with shot and steel; but it was the law-breakers who mostly bit the dust. Thus, by killing or capture, these nests were broken up. The consciousness that liquor was a curse, to the rising generation especially, led to the enactment of the “four-mile law” before referred to.

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### Hygienic and Home Department.

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#### THE EFFECT OF STAIR CLIMBING UPON THE HEALTH OF GIRLS.

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I HAVE for the last six months been investigating the effects of stair climbing upon the health of our girls.

In order to do this I have opened correspondence with those who were engaged in teaching young ladies in various parts of our country. With but one or two exceptions my letters of inquiry were answered promptly and courteously. The following is the list of questions which I sent out to secure the following replies :

1. How many stories are there in your institution building ?
2. In what stories are the rooms for students located ?
3. Where is the dining hall located.
4. On which story are the rooms in the greatest demand, and which story has the most vacant rooms in it ?
5. Do those students who room on the lower stories suffer more or less than those who room higher up ?
6. Do the pupils under your charge complain of weakness of back or limbs ?
7. Do these troubles increase the longer the pupils remain in the institution.
8. Do your pupils suffer from menorrhagia ? Does this trouble come upon them during their attendance upon, or increase by their continuance in the institution ?
- 9 and 10. The same questions in respect to dysmenorrhea and leucorrhœa.
11. Do you know of any cases of prolapsus uteri, pelvic cellulitis, or

any displacements of the uterine organs which can be traced to stair climbing?

12. Please give any facts, which have come to your knowledge, any cases of disease of the uterine organs which can be traced to stair climbing.

13. Should school buildings for the education of our girls be changed? If so, how?

14. Please give any other information which may have come to your knowledge.

Doubtless these questions might be improved, but they were such as seemed to me most likely to get truthful replies, and if there should be any tendency to evade the conclusion, one answer would suggest what the true answer to another question should be. From one of our most popular female seminaries I have the following answers :

“ We placed all our larger rooms on the first floor, such as study, hall, recitation rooms, parlors, etc., for the very purpose of avoiding any of the diseases that frequently trouble young ladies, so that we have less of those diseases than most institutions of this character.

“ 1. Our buildings are three stories, all but recitation rooms and music hall, which are one and two stories only.

“ 2. Dormitories are in second and third stories.

“ 3. Dining hall in the basement.

“ 4. The most popular rooms are in the second story, and we insist on these being filled first.

“ 5 and 6. Students in the lower stories suffer less from weakness of back and limbs ; we never allow sickly students to go into the third story to room.

“ 7. I do not think the female troubles increase after students enter, as we look after this matter closely.

“ 8, 9 and 10. Not more than most young ladies ; we only allow them to go upstairs morning, noon and night, if possible.

“ 11 and 12. I do not think this is the direct tendency of too much stair climbing ; we have had several cases among chambermaids, who not only did chamber work, but helped in the laundry and the kitchen, which are located in the basement.

“ 13. Were we building again I would have no dormitories higher than the second story ; if there were a third story the rooms should be devoted to library, museum and society rooms, that would not be visited more than three or four times per week.

“ 14. Those young ladies who are most troubled with female weaknesses when they come here are from families that have large, high and fashionable houses. In several instances we have known the health of such young ladies to decidedly improve under our regular system of living, and care in regard to running up and down stairs, as they never go up any stairs to recitation or practice rooms.”

From a lady for many years engaged in teaching in young ladies' seminaries and in our public schools, I make the following quotations in answer to my questions :

“ I have not the least doubt in regard to the injurious effects of stair climbing. During three years at — Seminary there were two cases of spinal disease, which were directly and most unmistakably traced to the frequent climbing of three pair of stairs. Our seminary physician gave

orders for a change of rooms to the first floor. One aggravated case of leucorrhœa with the same change of rooms ; one young lady who roomed in the third story and was very ambitious, besides taking three regular studies, had music lessons, which involved additional climbing to accommodate practice hours. She was first seized with a very profuse flow of the menses at the regular periods, but finally the exertion of climbing to the third story would bring a return of the flow, so that she was obliged to give up her studies entirely. One of our teachers found it necessary to change from the third to the second story on account of spinal trouble. I know of two cases of chronic spinal disease, resulting from stair climbing, at Mt. Holyoke Seminary. I think much of the nervousness and headache, which was very common in our seminary, was owing to stair climbing ; the girls on the upper floor were much more afflicted in this direction. I have not the least doubt that hundreds of young ladies are ruining their health daily in our seminaries and high schools. No building, in my estimation, should have more than two stories, and one would be better if practicable."

A young lady engaged in teaching in one of the most popular young ladies' seminaries in New York city, informs me that great care is used in the way the young ladies pass up and down the stairs of the building, that when they climb slowly and do not run up and down, it is no injury to them ; but if they are careless in this respect, and if they have superadded to this a poor and innutritious diet, they are very likely to suffer from stair climbing ; that an experience of twelve years in schools of this kind convinces her that *sex* does not prevent woman from stair climbing, but that dress and dissipation does. One lady in another of our large cities corroborates this statement, with a knowledge of six years' constant teaching in young ladies' schools.

From the ladies' department of one of our universities I have the following answers :

" 1. There are four stories in the hall occupied by the ladies.

" 2. The rooms for students are on the several floors.

" 3. The dining-room is in the basement ; school-rooms on the second floor.

" 4. There is the greatest demand for rooms upon the first and second floors. I always arrange the young ladies so that if there are vacancies they shall be upon the upper floors.

" 5. I do not discover any difference when they are equally well on entering. I should state, perhaps, that, so far as possible, I locate the feebler girls on the first and second floors.

" 6 and 7. I remember but one case of weakness of limbs, which was only partially remedied by coming down from the third to the first floor ; the disease or weakness was not contracted here. Weak backs are more common. I am not sure, in any case, that the difficulty has originated here, and do not think that such difficulties have been aggravated, except among the ladies who work in the laboratory, and are obliged to stand more or less.

" 8. We have had several such cases ; in a number of instances the trouble has come upon girls while here, and in a few instances they have come here in that condition. Some of both these classes have been

relieved, and other cases, particularly of the first class, are obstinate. I do not think more than six or seven out of a hundred have been affected in this way.

“9 and 10. I know of but two cases of dysmenorrhea and leucorrhœa : both came in that condition, both are better, and one apparently almost well.

“11. I know of no case amongst students ; one teacher who was with us two years, and roomed upon the upper floor, and who is now suffering from prolapsus uteri, attributes it to stair climbing. I am satisfied that this is not the true cause, but that it is attributable to immoderate dancing, late hours, and numerous other violations of the laws of health incident to an attendance upon fashionable society.

“13. It would be safe at least to build broader and not so high for girls. I would make buildings for girls no more than two stories. I would state that we have water closets upon each floor, water pipes from which all water for washing is obtained ; slops and dust are disposed of upon each floor, and our stairs are as easy of ascent as possible.”

The preceptress of—— College, who has annually under her charge about eighty young ladies, who room in a four-story building, with a dining hall in the basement, informs me that the second story is in the greatest demand for rooms ; that young ladies will take front rooms in the third story rather than back rooms in the second. She thinks amenorrhœa is fully as frequent as menorrhœgia ; that unless girls are careless in running up and down stairs, or in wearing long and heavy skirts, they are able to go up and down stairs without injury ; she thinks all the cases of uterine displacement she has been cognizant of can be traced either to tight lacing or heavy skirts supported on the hips, or overwork when trying to support themselves in going through college ; she does not find that the young ladies grow more infirm, or that their troubles increase by their remaining in the institution, and those cases which have come under her observation can be traced more satisfactorily to other causes than to stair climbing.

Mrs. D. R. Arnold, of Milwaukee, Wisconsin, for four years resident physician at Holyoke, writes me :

“I am glad the attention of the medical profession is being directed to the evils of many storied school buildings, and hope that the public may be aroused to the importance of sanitary considerations, which seem to be quite lost sight of in attempts at architectural effect.

“1. The Mt. Holyoke Female Seminary is four-storied, beside a basement under the main building.

“2. Rooms in all ; the fewest in the first.

“3. Dining hall in the basement.

“4. Rooms are most in demand in the second story ; girls from cities generally think less of rooming high up than country girls ; if there are vacant rooms they are generally in the fourth story.

“5. The effects of rooming high or low cannot be fairly compared, as the lame and feeble are the ones who get the lower rooms, while the more

robust venture higher ; but it is not unusual for these to ask for and be given lower rooms after a few months' trial.

"6. When notes are handed in, which the students are requested to write, giving them choice of a room, and how high they are willing and able to go, it appears that about *half* have weak backs, or some other physical disability, which make it necessary that they should room on the second or first story. It is no small labour to settle this question, when there are so many high rooms and so few who are willing to go to the third and fourth stories.

"7. Probably there is some increase of troubles of this kind, although as much care is exercised as possible over the pupils during their stay ; the weak ones were often sent to their homes after a few weeks or months, that they might be still under maternal care.

"8. Very few cases of menorrhagia ; my experience would place this disease as much more frequent a few years later in life.

"9 and 10. The same may be said of leucorrhœa ; dysmenorrhœa very common ; usually dated back of their residence at the seminary.

"11. Cases of prolapsus uteri, or other displacements, were rare. I cannot state cases that I am absolutely certain were brought on by stair climbing, still I have no doubt that many a school-girl whose health breaks down before, or soon after her education is finished, is far more indebted to stair climbing and the slavery of dress and society than to the brain work which she is doing, which gets the credit of it. The injury to woman from too much stair climbing is greatly increased by the folly and absurdity of dress. To a great weight of needlessly long skirts hanging upon the hips and back is added the worse folly of tight corsets, so binding the waist and chest that when any extra demand is made by exertion for more air in the lungs they cannot expand even normally, to say nothing of the need to meet emergencies. The diaphragm is forced downward, pushing the weight of the abdominal viscera upon that of the pelvis just at a time when muscular weariness offers no resistance to this downward pressure. This, often repeated, brings about results that sooner or later undermine the health.

"13. Most emphatically I believe school buildings should be changed. I would have them *never* more than three stories high, and without the detestable basement.

In summing up the evidence of these witnesses, it is evident that young ladies in our schools do not, of choice, go higher than the second story ; that it is well known among our teachers, who have spent years in our schools, that there is danger to our girls from too much stair climbing. It is evident from this testimony that, in the judgment of these educators, dress is *really the cause* of the injury to the system from stair climbing. Now we must either reform our dress, or rebuild our school buildings. Which shall it be ? In our colleges for the education of the other sex from time immemorial the senior class, who have the choice of all the rooms in the college, choose the highest floors, the juniors and sophomores next in order, while the freshmen, who choose last, have to take the lowest rooms. Do young men do all this climbing for the mere purpose of hazing the freshmen ? Did the Creator make a mistake when he formed a woman ?

Believing devoutly in the perfect wisdom of our Maker, I think woman was made the mate for her brother man, to go with him as many stories as he wants to. "But," says one, "you must remember that God never made a four-storied building." True, but in answer I reply, God never made a corset, nor a tight-waisted dress, nor over-loaded the hips with the weight of skirts the women carry.

I cannot better close this report than to quote a reply to my questions from my friend, Prof. D. N. Kinsman, Starling Medical College, Columbus. Ohio :

"In answer to your question : 'Is stair climbing a cause of disease among women, and why are they not able to stand this kind of exercise as men?' I have no doubt that climbing is productive of injury, but this is a result of other causes and not of the simple fact of the ascent. Nature has provided a better support for the contents of the abdomen in women than men. The pelvis is more sloping, the ilia are broader and more capacious, the plan of the superior strait is such as to give a more oblique pressure of the superincumbent viscera, and the axis of the superior strait is directed backward, so that the thrusting force is not so direct as in the case of males. Again, until puberty, the girl in a rough and tumble fight, in a race, in everything, as far as physical force is concerned, is a match for her brother of the same age, unless she has been spoiled by her mother, and made to believe that it is unladylike to romp and rough it. Then comes that mysterious change which the reproductive organs impress on her organism ; all which is beautiful in outline and symmetry, and admirable in disposition ; all which makes woman woman and not man, is shaped by nature's plastic hand, and she stands the helpmate for man. Now see what fashion does. The chest, which before has been free and unrestricted in motion, is encased in whalebone and steel ; a pad goes here and a wad there to produce the symmetrical ideal of this new comer—this novitiate—into life. The pelvis is expanded, the genital organs enlarged, hips are made the point from which to suspend her clothing, pressure by the girdle extends across the upper part of the abdomen, limiting respiratory motion and pressing the abdominal viscera in the direction of least resistance. The uterus becomes congested, then results leucorrhœa, weakness of nerves, headache, nervousness, and the host of symptomatic disturbances we are taught to recognise as the evidences of a class of diseases now known as female diseases, and which have created the function of the gynæcologist. Woman cannot walk like a man, with the full swing of the arm, nor put her hand to her head when in full dress ; and, should a fly light on her nose, she could not get rid of it without poking it, or at it, with a fan or parasol. Thus pinioned, she tries to act out the promptings of nature and fails. All this is the lot of the young woman, and middle life shows but few cases of sound womanhood. Now, under such circumstances, we can easily see why stair climbing is an evil, and only evil, continually among women. Climbing causes the heart to beat strongly, the lungs to expand fully, there is an impeded return of blood to the central organ, and the congestion of the pelvic organs is increased. There must be a chance for unloading this excess, and nature does it by an exhausting leucorrhœa ; and, as a further sequel, we have this over fullness of the uterus, and then all its train of consequences—flexions, versions, and prolapsus. The muscular influences I do not discuss, they are patent to all."

What is being done in this respect? Our state, in its school for orphans, at Coldwater, has confined itself to two-story buildings, the basement dining-room is left out, and most of the going up and down stairs is done away with. In Hillsdale College, as it is to be rebuilt, although they have four-story buildings, the fourth story is occupied by society rooms, and such rooms as are rarely visited. The dining hall is placed on the first floor. Other institutions will doubtless follow suit, each improving on the last, until we get ready to strike at the "*fons et origo*" of all this, and make it fashionable to dress our women in such a way as shall not injure health and induce disease.

GEORGE E. SMITH, Mich.

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### WHAT DOES OUR SUPERIOR CIVILIZATION AMOUNT TO?

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IN their natural condition, as a race, the tendency to old age was proverbial among the Indians at the time acquaintance was first made with them by Europeans. It was not uncommon to find men and women in the tribes who had attained to six or seven score years. Some of the notable reasons for the longevity of the red men are found in the fact that they had no luxuries which the art of modern cooking provides, and no beverages or stimulants which the chemical genius of civilization has originated. Consequently they never had to go to Europe to recover health, lost through over-feeding. They took very little of what we call medicine. Hence they were never over-dosed with drugs, never crippled and diseased for life, or laid in untimely graves by the use of lotions from wrong bottles. They ran into no danger because some drug-store had acquired a new clerk. It is true they had their prophets and medicine-men, but if one of the latter visited a patient he expected to cure him by charm or incantation, aided sometimes by the use of roots and plants. Now in what respect are we better off than the red men of the olden time? Does not our vaunted superior civilization render it possible for thousands to be drugged to death every year? Is there an honest physician of long practice who will not admit that, in scores and scores of cases, he has been compelled to prescribe "something" in order to prevent patients from sending for a rival?

The following summary of additional reasons for Indian longevity will show that much of this superior civilization of ours is a delusion and a snare.



The Indian was not born of a sickly mother, nor injured in infancy by sugar-plum nursing. He entered manhood with a vigorous constitution. He usually breathed a pure atmosphere. He went to bed at dark and rose with the sun. He was not murdered by a drunken neighbour. He was not killed by the accidental discharge, or bursting of his own fire-arms. He was not killed by a steamboat explosion, or a railroad smash-up.

He did not take cold by going from a close room, overheated by a stove, into a colder atmosphere. He was not burned to death in the fourth story of a fire-trap dwelling. He was not suffocated by escaping gas or burning charcoal in a chamber, or from inhaling miasma at the bottom of a deep well. He was not blown up while blasting rocks, nor killed by falling from a balloon. He was not mutilated in the gearing of a mill. He never fell through a trap-door and broke his neck, or met Judge Lynch at the bough of an oak.

He was not killed by a newspaper criticism, nor murdered in consequence of one. He never killed himself by working beyond his strength to gain worldly wealth. J. R. SIMS.

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### STORM EFFECTS ON MENTALITY.

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A writer in the *North American Review* says:—It has been argued with more or less warmth, that one's disposition is largely affected by the kind of weather which prevails when one is born. While this is possible, it is also fanciful, and but few people put any faith in it. There is, however, another weather phenomenon in which I believe: I am convinced that thought is influenced, in a very considerable degree, by the weather. My notice was first drawn towards this by a line in one of Voltaire's letters, in which he said:—"My work has been murky to-day, because the weather was murky." From this time on, I took close and careful account of my mental condition during various kinds of weather.

Once, as an experiment, I planned two novels, to be worked on simultaneously. The one plot was shaped during a stormy period, and the other during a brief season of sunshine and summer glory which immediately followed. Whenever it was stormy, I worked upon the storm-planned novel; and whenever the weather was bright I worked upon the other. In each instance, I wholly surrendered myself to the moods which the weather stirred up within me, and made no effort to shake off the good cheer of the one or the despondency with which the other encompassed me. As a result, the

novel upon which was settled no shadow of the storm-taint was cheerful and good-humoured ; but the other was so bitter, mournful and vindictive that I never printed it.

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## Poetry.

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### SAMWELL'S MARE MAGGY.

He sat like a Job 'mid the ruins of his cottage and all that was his,  
 And perplexity writ in big letters contorted his lionine phiz.  
 The stool that upheld him was broken, and broken was everything  
     round : [the ground.  
 Wrecked palings and mill-gear and such like seemed only to cumber  
 His friends too, the friends of his bosom, stood by him and gave him  
     advice— [spice.  
 The best that they had, and that better, they opined, than money or  
 Lean Abner was one, and the other was Nathan the wheelwright  
     and smith—  
 A man of few sentences mainly, but they were just bursting with pith.  
 As to Abner, well he was more wordy, as was natural in one of his  
     craft,  
 He being the village hair-dresser, and therefore not likely a daft.  
 And the cause of their parley with Samwell was Samwell's most  
     skittish grey mare : [oft in the air.  
 White, sleek, and right comely was Maggy ; but her heels were too  
 As she stood with the halter about her attached to the ring by the  
     door, [before  
 She seemed to guess she was the subject of their confab as often  
 She had been, altho' never so serious she'd seen her poor master as  
     now,  
 With care like a grim fiend sitting upon his broad shoulders and brow.  
 Poor Samwell ! how much he had suffered for his skittish grey mare  
     to be sure ! [to endure :  
 It was almost too much e'en for Samwell, the most Job-like of men  
 She had thrown him and kicked him full often, had broken his ribs  
     more than once, [sconce.  
 And he had to thank daily the fortune that gave him a thick-padded  
 There was nought round his house or his garden but told of her  
     mouth or her heels ;  
 She wasted more corn in her temper than ever she ate at her meals ;  
 Still Samwell all this had forgiven, if this had been all she had done ;  
 But there was the rub, for with these things her mischiefs were only  
     begun.

The neighbours were ever complaining of Maggy's insane escapades,  
For no one was free from her terrors and no place secure from her  
raids. [pain :

Thus Samwell must always be paying : her pleasures were ever his  
And ever must Abner and Nathan be advising their good friend again.

Said Abner : " You plainly must sell her : why keep such a thing to  
your harm ?

'Tis every week some new trouble and every day further alarm ;  
Must you ever be wearing your heart out, and never no peace of your  
life ? [wife."

Why I'd sell her to th' very first bidder—yea, were she as near as my

" He's right," murmured Nathan ; " I tell ye, you cannot go on in  
this way ; pay ! "

To be eating your soul out a-thisens ! Why Samwell it never can  
" Pay ! pay ! " cried Abner, indignant ; " it's clean against reason and  
sense ;

And the man that thinks as it isn't—he must be uncommonly dense.

It's been shown to us times out of number, and that by the tip-  
toppest minds, [binds,

That the thing as makes most for contentment, and in fact all society  
It is that for profit we labour, and him as does other than that—

Why he's going right straight to the devil, and there you have got it  
flat."

" He is, an' that's gospel," said Nathan ; " nought gospeller ever was  
said ;

An' danged if I wouldn't sell Maggy afore ever I went to my bed ! "

" What's more," put in Abner the barber, " he'd gain if he couldn't  
sell quick, [brick."

To put a shot right through her brain-pan and lay her as dead as a

" I cannot," groaned Samwell, " I cannot ; why, look you, I love her  
so well, [sell ;

That I'd willingly live through my sufferings again and again than her  
And she loves me too ! "—" What nonsense ! " cried Abner, with  
angry frown : [out o' town ?

" How can a thing love you as kicks you and drives all your trade

" Be reasonable, man, and listen, and I'll show you as plain as a pike,  
That the man as loves what doesn't profit might just as sensibly like  
The wrong, and the evil, and crooked, instead of what's honest and  
straight : [right."

Love's worth what it fetches in market, as every man knows as is

" That's gospel ! " quoth Nathan, " that's gospel ! I had the same  
thought in my head ;

But Abner he gets it off glibber than I do, as aint so well read ;

Come, just say the word, and we'll take her"—" Nay, Nathan ;  
nay, Abner ; I can't ! [I want."

You may be quite right ; but I love her, and its love and not profit

“The man is quite crazy,” cried Abney, “I cannot abide such a fool: We might a been talking like babies as never had been in a school: Come, Nathan, we’ve wasted our whistles, as we might a been wetting at th’ ‘Dove’:

I’ve no stock in a man as throws over all business princ’ple for love.”

So they went to the “Dove” for their comfort, and comforted them to their fill,

Till Nathan got dumb as a mouldwarp, and Abner as glib as a rill: So wise and sententious the barber, so owl-like and stolid his friend, One had thought there was little worth knowing they twain did not well comprehend.

Thus they sat, while the time slipped unheeded; the clock said his tick and his tack, [ne’er-ending clack; And grinned upon him with the moonface, as on him with the When suddenly out in the roadway there rose such a clatter and din, That Abner and Nathan both wondered, then up and reeled out of the inn.

There was rattle of hoofs and much shouting, a fall and an agonized cry, [hard by: And Samwell, kicked badly by Maggy, was borne to the doctor’s But the art of the doctor was useless: the man had his order to quit: He knew it, and welcomed it kindly, as one who for going was fit.

But ere he fulfilled his last exit, poor Samwell had one line to speak: It was this—and he said it right grandly—albeit so fainting and weak, That his words were not much above whispers, and they came with long pauses between, [sheen: Like the sobs of a far-away tempest that has spent all its terror and

“I loved her, good Nathan, good Abner! I loved her far better than self; [pelf; To look on her beauty gave pleasure more deep than to miser his I could not lift finger to hurt her: I count it no sorrow to die For her: it is only what others have done more worthy than I.”

Good Abner was mellowed with liquor; it ran from his eyes in a flood, As he said in his well-chosen periods: “To see such a love it is good! What were life without love? Ah, without it our souls and our work would be dead!”

“That’s gospel!” sobbed Nathan; that’s gospel; I had the same thought in my head!”

THEO. ST. MARTIN.

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“BE and continue poor, young man, while others around you grow rich by fraud and dishonesty; bear the burden of defeated hopes while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in such a course grown grey with unblemished honour, bless God and die.”

## Notes and News of the Month.

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The Rev. E. W. Hoare, M.A., rector of Acrise, Kent, has written for Messrs. T. Nelson and Sons, a book on "Notable Workers in Humble Life," which is well worth reading. Among Mr. Hoare's Notable Workers are John Pounds, John Duncan, Robert Dick, Thomas Cooper, and others. The most interesting chapter of the work, however, is that devoted to George Smith—"George Smith of Coleville," as he is known to the world—and his life-long labours of love on behalf of brick-yard and canal-boat children. Originally a worker in the brick-field himself, he had every opportunity of seeing the evils of the system that prevailed, and he no sooner reached man's estate than he began the philanthropic labour of improving the position of the children of the brick-yards and raising their status intellectually and morally. He has lived to get three Acts of Parliament put on the Statute Book for the protection and education of brick-yard and canal-boat children, and he is now seeing a fourth bill through the House of Commons; this one dealing with van children. In former days there was an order of chivalry that went about with sword and plume to right wrongs and succour the innocent; the modern order of chivalry goes with neither plume nor sword, but more frequently, like George Smith, one of its foremost Knights, with pockets stuffed full of draft bills and bulky folios of evidence. May this Knight-errantry increase!

*The Absolutist*, a quarterly journal of Absolutist Reform and Anti-Democratism, has reached us (No. 3). I can hardly say that I quite agree with the apparent aim of the editor, Mr. Charles Fryar; but with many of his views any high-thinking man may sympathize. *The Absolutist* is as merciless in its exposure of cant, humbug, and meanness of every description as Thomas Carlyle or John Ruskin, and anyone who honestly flagitates those vices deserves hearty recognition and support. It is therefore with great pleasure I can recommend the periodical to the thoughtful. [ED. P.M.]

MR. GALTON publishes in one of the Monthlies a learned statistical article to prove that temper is hereditary in families. Most people knew that before. We are not much wiser when we have read the article. A phrenologist would have explained to Mr. Galton why temper runs in families. Every tree bears fruit after its kind, and if the organs that give temper be large in one or other of the parents the child is not likely to go short. But by checking temper and subjecting those organs, Destructiveness, Combativeness, etc., that yield temper, it can be gradually so modified as to be thoroughly eradicated in its more objectionable forms.

THE revised rules of the British Phrenological Association are now ready, and may be had on application to the Secretary. Members or others desirous of distributing literature among persons interested in phrenology may have copies of leaflets by writing to Mr. Story.

## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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D. C.—Has a high order of the vital temperament, and a strong hold on life. Will enjoy herself all the way through, and sometimes will be really jolly. Is favourably balanced both in body and mind; has all her wits about her; can keep her own council; regulate her own conduct; knows what she says and does; is governed by principle; has a strong sense of moral obligation; is warm, ardent, and wide-awake in her social nature; and will make a good wife and mother. In many respects she is favourably adapted to “B. M. I.”; especially their temperament and tone of mind will meet very favourably. She will be characterised for her good sense and judgment; will be versatile in her manner, not odd and awkward in her disposition or way of entertaining others; but as an old lady she will be youthful, bland, and agreeable.

H. R. S. (Manchester.)—You possess more than ordinary scope of mind; have many plans and projects on hand; are disposed to lay out more work than you can do; cannot confine yourself pleasantly to a retired quiet life or to business. Your imagination is continually bringing you before an audience. You have so many ideas you could not very well live in a quiet private way, but wish to promulgate them either in speaking or writing. You are liable to take extravagant views of subjects; are ingenious in constructing arguments; are fond of all that is beautiful in nature or connected with mental culture. You fail to appear to a good advantage in talking, for you know things much better than you can express them. You are rather witty, quite original, and condensed in your style of talking; are versatile in your manner, youthful in your disposition, and generally successful in imitating, copying, and working after a pattern. Such a brain as yours should be educated and developed in some public sphere of life, especially to be in some place where you can give off ideas, lay plans, and give directions. If your education was equal to your natural abilities you would be able to do a great amount of good, and make a decided mark on Society. You will do well to carefully curb, or, at least, direct your imagination, and

cultivate perceptive power, and command of language. Are naturally zealous, enthusiastic and spiritually inclined, full of sympathy and strong tender feelings towards mankind generally, and possess a philosophical and philanthropic spirit.

H. B. (Bath).—Has a favourable temperament for mental manifestation ; is quite impressible and alive to all that is taking place around him ; cannot be indifferent to what is going on. He has a very distinct character of his own, is naturally manly, high minded, proud in spirit, positive in will, determined in his purposes, respectful to age and superiority, and not disposed to trifle. He has a fair degree of social feeling, and among his particular friends is quite genial and entertaining. He does not mix up with company in a very promiscuous manner ; he must be master or alone ; he cannot be servant, and is more in his element in giving than in taking advice. He has a communicative mind, is disposed to tell what he knows, especially where there are ready listeners. He has the capacities for a large range of general knowledge ; he accumulates information easily ; has a scientific and literary turn of mind ; is interested in details and deals in facts, and very successful in describing what he knows so as to make his conversation very plain, distinct, and entertaining. He has good conversational talent, is fond of experiments, and has a strong desire to travel. He should be in some professional sphere of life.

J. M. has descended from a family of high tone and manly bearing ; also on one or both sides his parents were of a religious cast of mind. He is not particularly selfish, worldly, greedy or gross ; his animal nature is inferior to his moral, and under favourable circumstances he would be able to live a proper life, set good examples and exert a good restraining influence over others. He is naturally genial, kind, tender-hearted and obliging. He has a strong feeling of reverence, and appears to have quite prominent firmness. He is comparatively modest and has a thoroughly practical, literary, analogical, and intuitive quality of mind.

S. M.—This lady is by organisation well balanced, and, under favourable circumstances, would live a uniform life, not at all eccentric or subject to extremes so as to contradict herself. She is favourably balanced intellectually, and with a fair education could sustain herself in any sphere of society. She is philanthropic in her spirit, comprehensive in her sympathies, very sensitive as to her character, exceedingly cautious and mindful of consequences, spiritual and elevated in the tone of her mind, and most devotedly if not extravagantly attached to her friends.

H. D. (Handsworth) is not strong, muscular, tough or very enduring ; possesses considerable brain power, and is by organisation adapted to some professional life where prudence, integrity, honesty, general judgment and an elevated tone of mind is required. Could make a good teacher, reporter. or sustain himself with success in some secretaryship, or in a society where he could devote himself to

doing good. Has scarcely force of character enough to push out into the world and fight his own battles.

J. Mc. I. (Ayr) is a well-disposed man, but rather set in his own way, and has decided opinions of his own ; he can be reasoned with and influenced by mild measures, but will not submit to dictation. Is better adapted to indoor than outdoor business, to do that which requires judgment rather than that which requires perception, or scientific ability. He will probably be a good worker, especially under favourable circumstances. He is, however, quite ambitious, and will want credit for everything that he does of a clever nature, and should not be snubbed unless there is a very good reason.

F. M. (Cheltenham).—If he follows his own inclination he will devote himself to a professional life ; he could succeed in the management of an indoor business, but not so well in the outdoor department. Could succeed as a lawyer, statesman, or as a man to oversee and block out work, but would not succeed so well as a speaker as he would as a manager. He is more appreciated for what he does than what he says, and has the indications of being a sound, steady, cautious, conscientious man.

N. B. S. B. is from a family possessing a marked spirit, having more than ordinary executive power, and physical force. Is in his element when he is doing something beyond the ordinary sphere of life ; would prefer a life in the West roughing it, rather than to be behind the counter waiting on ladies. He is highly ambitious, very positive, and very much given to argument, to reasoning, and to investigation. Is quite original, has many thoughts and projects of his own, will probably invent, and spend money on patents. Should cultivate memory of details, pay attention to particulars, curb the imagination, and come down a peg or two into real life.

W. D. (Newcastle).—The general make-up of this head indicates a scientific turn of mind. He will always be fond of facts and be delighted to be where there is much going on, many things being done and many experiments tried. A retired quiet life will not suit him, nor is he adapted to hard severe labour or great exposure. He has an ear for music and could learn it so as to teach it. He has a fondness for chemistry and if pursued would qualify him for a druggist or a manufacturing chemist. He will be specially literary in his turn of mind as he grows older. Will just about throw away his life if he turns sailor and devotes himself to that sphere of life. He had better be a reporter, a printer, a musician, a critic of writing and music, or in some sphere of life where it requires a clear, quick discriminating mind. He has genius enough to do many different things ; has capacities for a clerk, writer, secretary, book-keeper, or banker, only those occupations are rather too quiet and confined for him. He will probably turn out a scientific man, like a geologist, or become a chemist, a public speaker, or instructor, or something of that kind.

C. W. A.—Thanks for letter. I have not heard from L. Very busy. Will write to you soon.



THE  
Phrenological Magazine.

SEPTEMBER, 1887.

MISS FRANCES E. WILLARD.

**T**HE organisation of this lady is singularly well-balanced. There is a general harmony of physical power and of mental development; with a proper degree of culture they would act together harmoniously. She is self-poised, and has presence of mind, knows what she is about, acts from motive rather than impulse, she uses her forces to the best advantage and wastes but little vitality and nervous



force in mistakes and wrong doings. She possesses a high order of the mental temperament, which indicates that the nervous system predominates and that the leading tendencies of her nature are to gratify mind. She is only sufficiently in love with herself physically to take care of herself, but is more

concerned to cultivate her mind and exert a mental influence over others. She has a full base to the brain, which gives general energy and force of mind, but not a surplus so as to lead to impulsiveness or undue radicalism. Her domestic, social brain appears to be large, and introduces her favourably to the family, and social, domestic life. Her sense of character is great; she is comparatively high in the crown of the head, although self-esteem is not necessarily so large as to give a proud, haughty spirit; yet the crown is high enough to indicate great sense of character and desire to maintain her position in society, command the respect of others, and make friends instead of enemies. One of the strongest features of her character is Firmness, which helps to give steadiness of purpose, uniformity of action, and power to hold her mind steady in times of excitement. Having Cautiousness large, she thinks well before she acts, but having decided what to do she shows great Firmness in carrying out any purpose or plan. She has the power to conceal or to manage her feelings so that she seldom commits herself imprudently in what she says or does. All her moral faculties appear to be large, and the tendency of them all is to the spiritual. She is not satisfied to be honest and conscientious, to be respectful and worshipful, or to be kind and humane; she is reaching for something beyond, that which embraces the spiritual. She is decidedly emotional and sentimental, and has full, free scope of mind. She takes large and liberal views of subjects, and cannot be narrow and sectarian in her theology, nor in her opinions generally. Her mind covers much ground, and her mantle of charity covers a multitude of sins and imperfections in the human race. She lives almost too much in her imagination and in her spiritual conceptions. She is almost isolated from the rest of the world, because her standard is higher than that of ordinary people; still it does not prevent her from sympathising with the world and having a strong desire to draw others up to her higher standard. Her intellectual powers are all evenly and fully developed; she is interested in facts, delights to study physical phenomena, and is a close observer of all conditions around her, whether physical or mental; but she is more inclined to study mind and individual mental peculiarities than to study matter and its uses. She has correct ideas of shape and proportion, is large in the faculties that lead to order, system, arrangement and method; has the power to treasure up and retain education and knowledge, so that she can command her early education and use it to a better advantage than many scholars can. Language appears to be

fully developed, and if she is not a forward, free, easy talker she certainly has the power to use language in writing so as to have a flowing style. Her thinking brain is also prominent, is not only quick to take the ideas of others; but she has many of her own, and is quite given to throwing off thoughts for the benefit of others; in fact she does not care to know anything of importance unless she can communicate it to others; at least it gives her as much pleasure to give as to receive. She has more than ordinary reserve power, and appears to a better advantage the more she is called out and taxed, and she generally does better than even she or her friends expected she would when she first started.

She has not a strong constitution, but has an elastic one, and with prudent living she is able to endure and go through many changes of climate and labour without breaking down. She is by nature better fitted to teach and write, and be the missionary for some good cause, than for anything else.

L. N. FOWLER.

It is probable that Frances E. Willard came into her inheritance, in part, through fortunate parentage, for she is sprung from that New England stock which, when transplanted into Western soil, often finds the best conditions of growth.

In 1871 she was elected President of the Woman's College, at Evanston, (an institution with none but women among Trustees or Faculty), and there developed her plan of "self-government" for the students, which was watched by many with extreme interest, and is now pursued with success by several educators.

From that time she has been a lover of women. She saw that woman's condition has kept back civilization, as the stream does not rise higher than the spring which feeds it, and she coveted for her country-woman the "best gifts" to hold and to impart.

Her power over the girls who came under her influence was most extraordinary. It is an amusing fact that some people regarded it with a mixture of wonder and fear, as something a little allied to witchcraft—an inexplicable spell not founded on reason.

About two thousand pupils have been under her instruction in the different colleges in which she taught.

There was apparently more of accident than design in Miss Willard's introduction to the public as a speaker. A Methodist layman of wealth called upon her, and after urging upon her the development and use of God's gift to her, the

ability to stand before assemblies in His name, he proposed to gather an audience for her in one of the large city churches if she would address it. She laid the matter before her mother, (blessed be the mothers who have open vision), who said, by all means, my child, accept, enter every open door. As a speaker, I think Miss Willard is without a peer among women. With much of Edward Everett in her language, there is more of Wendell Phillips in her manner of delivery.

As an organizer Miss Willard has no equal among American women. Her office is not only to plan work, but to be the life and inspiration of the workers, and in order to be this, she not only freely uses her pen, (she and her secretary wrote ten thousand letters, aside from literary work, during 1881), but is almost constantly on the wing, going at the call of the cause to plant or encourage new organizations; to confer with workers in council; to speak at the request of leading thinkers and workers of the moral questions of the day, from a woman's point of view, and always and everywhere to give enough of herself to others to quicken the current of life and touch new springs of activity into motion.

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DANGERS FROM BOXING THE EARS.—Mr. Dalby, of St. George's Hospital, and Dr. Carmichael, of Edinburgh, call attention to the danger of punishing children by striking them on the head or boxing the ears. If an injury follows a blow on the ears, it may be of three kinds:—1. The hearing may be immediately damaged without the membrane being ruptured, and without any inflammation being set up in the tympanum. 2. The tympanic membrane may at once be ruptured, and the appearance is usually that of a long vertical slit, on one side of the malleus. 3. Without the membrane being broken, acute inflammation may be excited in the tympanic cavity. Sea water, according to Mr. Dalby, has a peculiarly irritating effect upon the lining membrane of the tympanum, especially when the perforation is of small size, so that the fluid that has once entered cannot freely escape.

REMEDY FOR COLD FEET.—All that is necessary is to stand erect and very gradually to lift one's self up on the tips of the toes, so as to put all the tendons of the foot at full strain. This is not to hop or jump up and down, but simply to rise—the slower the better—upon tiptoe, and to remain standing on the point of the toes as long as possible, then gradually coming to the natural position. Repeat this several times, and, by the amount of work the tips of the toes are made to do in sustaining the body's weight, a sufficient and lively circulation is set up. A heavy pair of woollen stockings drawn over thin cotton ones is also recommended for keeping the feet warm, and at the same time preventing their becoming tender and sore.

## REVELATIONS OF THE FACE.

BY L. N. FOWLER.

PHYSIOLOGY is a key to the body. Phrenology is a key to the mind. Physiognomy is a mirror to both.

As is the form, so is the mind ; as the mind is, so is the form. The mind shapes the face.

The face is a mirror of the active qualities of the mind. All changes that take place in the character are seen in the face. The mind acts upon the nerves of the face, and they act upon the muscles, and the muscles give the expression. The face is more expressive than any other part of the body, because of the contraction of nerves that play upon the muscles. The face reveals much that is not made manifest in any other way. An assumed expression, like assumed tones of voice, is easily detected from the real and natural.



SIR JOHN FRANKLIN.

The head reveals the character before it makes its marks on the face. The face only indicates character and disposition after it has been brought into full action. The general make-up of the body indicates a variety of character or the want of it.

There are a great many kinds of faces. It is impossible to conceive of a similar space that shows so great a variety of appearance. Of all the faces that have been, that are now on the earth, and that will be, there are no two exactly alike, for the mind makes the difference, and there are no two minds exactly alike. There are large faces and small, long faces and short, broad faces and narrow, smooth faces and rough, handsome faces and homely, healthy faces and sickly, hard faces

and soft, bold faces and retiring, red faces and pale, black and white faces, intelligent faces and foolish, pleasant faces and painful, wry and smooth faces, freckled and fair faces, painted faces and powdered, enamelled and pimpled, false and true faces, young and old, crying faces and smiling. All these different kinds of faces indicate some peculiar phase of character. Every face is made up of eyes, mouth, nose, ears, chin, and cheeks, and every one tells its own story, and no two tell the same, although their language is the same. The nose indicates one type of the mind; the eyes another, and the mouth still another; and so on. A well-formed face is a good sign. A twisted, badly shaped face is not; a small delicate face means weakness; a large, strong face means hardihood; a dark face indicates the South; a white face indicates the North; a bloated, blotched face means disease; a clean, fair, full face indicates health and purity of life. Joy gives an elliptical shape to the face, with gentle, graceful curves. Sadness gives

a long face with deep furrows. Purity and sincerity give pleasure to behold; lust and hatred repel at first sight. Down-trodden people have no joy in their faces.



A HAPPY EXPRESSION.

Tyrants make hard faces. Charity makes pleasant faces. The face of Zaccheus must have changed rapidly, from the time he heard that Christ was coming to Jericho to the end of his interview with Him. The young man's countenance was jubilant when he replied to Christ, "All these have

I kept from my youth up, what lack I yet?" When he was told to go and sell all he had and give it to the poor and follow Christ, his countenance suddenly changed, for he went away sorrowful. "And the children of Israel saw that the faces of Moses shone, when he came down from the mountain, and were afraid, so Moses put a veil over his face when he talked with them."—GEN. xxxiii and xxxv. David prayed that the face of the Lord might shine, so that the people might be saved.—PS. lxxx. Jesus was transfigured before Peter, James, and John, and His face did shine as the sun, and His raiment was as bright as the light.—MATT. xvii, 2.

Faces tell the story of life, the condition of the mind, the intentions of the mind, success, failure, happiness, misery, hope, despair, love, hatred, pure or gross life, thoughtful or thoughtless life, worldly or spiritual life, are all made manifest in the face.

As the multiplication table is made up of many figures, and the alphabet is composed of many letters, so the face represents many organs, muscles, bones, and nerves. As the mirror reflects a beautiful or an ugly object, according to what stands before it, so the face looks beautiful, angelic, or the reverse, according to the kind of mind there is behind it. Looking in the looking-glass, the perfection, and imperfection, the health, and the diseases of the body are seen in the face; in fact the face is a good mirror of the whole man, mentally and physically, especially of the more active forces; it is like a prism, every time it is turned new forms appear; so the face is not seen twice alike.

The human face tells a long, large, and varied story of many volumes, and exhibits many pictures both pleasant and



THE CRIMINAL.

unpleasant. The head and face indicate the power of man on earth. The face is an epitome of the body, especially of the internal conditions of the organs and functions, the same as the hand indicates the shape of the body, and the hair the texture and tone. The face is a canvass where, or on which the inner life is portrayed. Joy illuminates it, sadness depresses it, satisfaction smooths it, disappointment ruffles it, hatred hardens it, love mellows it, sin deforms it, purity perfects it, selfishness contracts it, sympathy expands it, meanness shrinks it. There are faces whose expressions are loveliness itself. There are faces that carry a benediction on them. The face of Stephen was radiant while he was being stoned to death. None have the angelic look but

those who are angelic ; an angel cannot look like a devil till he becomes devilish. People, especially ladies, who have pleasant faces should be on committees to visit the sick. Some men have only one face, others have many faces, or at least varied expressions. Mr. Raynard supports a growing family by the changes he makes with his face.



THE EYE.

*The Eye.*—The larger and more projecting, the greater the capacity to receive light for vision. It is large in the deer, hare, squirrel, cat, bat, and owl ; it is small in the hog, rhinoceros, and sloth, and in them it is not so necessary. It is all in the eye. Light and sight are two great powers on earth. There are two kinds of eyes, the true honest eye, and the selfish prejudiced eye.

There are cultivated eyes full of light, and the evil ignorant eye full of darkness. There are good eyes and bad eyes, bright and dull, strong and weak, large and small, old and young ; there are business eyes, scientific, artistic, antiquarian, and detective, property discerning eyes, weeping and laughing eyes. A full and a sunken eye, a far and a near seeing one, a crooked and straight looking eye, an open looking and squint eye, a turned up and a turned down. A penetrating and understanding eye, seen in Erckmann. A large black, passionate eye ; a small black, cunning, sunken eye ; a gray, lively, literary eye ; a hazel, fickle, unstable eye ; a large, clear, transparent eye ; a full, projecting eye ; a restless, suspicious, jealous eye ; a mild, quiet, docile-looking eye. Black-eyed persons are most liable to be passionate and jealous ; also have great power of physical endurance. Grey-eyed persons are philosophical, literary, resolute, quick-tempered, and anxious for notoriety. Blue-eyed persons are full of soul, are truthful, affectionate and confiding, fond of change and progress. Hazled-eyed persons are quick-tempered, sharp-minded, clear-headed, excitable, impatient, rather fickle, yet shrewd, and fond of social life. Black-eyed persons are found in hot climates. Literary people usually have large eyes. Mechanics generally have smaller eyes than literary men. Small eyes can attend to details better than large ones. Large-eyed people are impressible, sensitive, and liable to be controlled by their feelings, are fond of luxury and sensationalism. Eyes are liable to be large in



EGYPTIAN WOMAN.



hot climates, and small in cold climates. The eye is the mirror of the mind; it tells much without saying a word, and often reveals more truth than the tongue; it is a guide to action; it powerfully stimulates thoughts, feelings, and imagination; it has a language of its own, and saves much talking. The eye is the greatest photographic establishment in the world; no other has such wonderful mechanism, or such delicate and powerful apparatus as the eye. We have only to open our eyes and an impression is immediately made; a durable likeness is taken as quick as a flash of lightning. A large and full eye indicates power to entertain



ERCKMANN.

others, ability to accumulate knowledge by seeing, capacity to retain knowledge thus gained, and to have an eye to pleasure and social enjoyment. A wife of this kind is very desirable, if not a Xanthippe. When two opposite objects get into the eyes at the same time then there is confusion, such as God and mammon, a lover and a rival, or loving one because she is rich, and another because she is lovable. Some get a fortune away back in the eye, and a young lady in front of it, and think it is only the young lady they are in love with, but find that it was not, when they learn there is no fortune. Some are always seeing chances to make a fortune,

but never make one; some never look for chances but succeed in making a fortune.

We get what we love so near our eyes that there is not much room left to see anything else. The miser gets his money so close to his eyes that he cannot see anyone in distress; the drunkard gets his glass so close to his eyes that he cannot see that his wife and children are starving and freezing; the habitual smoker gets so much tobacco-smoke in his eyes that he cannot see to read the laws of physiology correctly. A purely selfish man sees no opportunity to do good or help his neighbour; a vain or proud individual sees all the faults of others, but none of his own. Gamblers and deceivers are quick to see their victims; the prodigal sees chances to spend money, but not to lay up.

*Noses.*—All that a man can see of his own face without a mirror is one half of his nose at a time, and then one eye must



LISZT.

be closed. As with nations so with individuals, the more cultivated and advanced the race is, the more perfect the nose in appearance. Compare the Ethiopian and Mongolian with the Caucasian. The noses of the first two, though they differ from each other in many particulars, yet both are compressed and shortened when compared with the last. In the Caucasian the nose averages in length one third of the face. In the Mongolian the average is about one fourth, and in the Ethiopian it is less than that.

In horizontal projection the difference between the white race and the other two is still greater. Noses should be straight and in the middle of the face; many are not. The functions of the nose are to breathe and smell. The larger the nose the more ability to breathe and smell. Liszt is noted

for a strong broad nose, and lived to a good old age. There are as great varieties of noses as there are faces, and a prominent well-made nose is not to be sneered at or trifled with, for such a nose indicates power. Some noses do not



PEABODY.

mean much for there is not much of them. The monkey is minus a nose, and is equally unstable and unreliable, but noses tell their own story. There are grades in noses. The African has a blunt, short, broad, small bridge to the nose; there is the Roman, royal, commanding, executive and aggressive nose; Grecian, classical, cultivated, refined, architectural, and artistic; Jewish, Syrian, acquisitive and penetrative, trading, commercial, travelling, antiquarian; German, cogitative, philosophical, apprehensive and celestial. Noses indicate a combative, defensive, penetrating, quizing spirit. There is also the toper's and snuff-taker's nose, the divided and single, the snub and the obtuse, the red and blue, the pug and twisted, the sneezing and snoring; the smelling and snorting nose of the horse, the rooting nose of the pig. The proper length of the nose is one third the



JEWISH NOSE.



CELESTIAL NOSE.



ACQUISITIVE AND PENETRATING NOSE.

length of the face, from the tip of the chin to the roots of the hair. Most people follow their noses, some are led by their noses, some get them put out of joint. Noses can be cultivated. Socrates had a pug nose, but improved it.

*The Mouth.*—Large mouths indicate more character than small ones, more capacity in regard to the qualities expressed

by the mouth ; but here, as in all other cases, quality, as well as size, must be taken into account. Coarse, irregular-formed lips indicate strength, or power, combined with coarseness of function ; while fine, delicately organised, clearly and beautifully outlined lips are significant of corresponding mental delicacy, and an exquisite susceptibility. The straight, middle line of the mouth is the sign of strength and hardness, and is more common among men than women, in whom curved lines prevail. When the line of the mouth is like Cupid's bow there is domestic affection ; two indentations under the lower lip, each side of the centre, indicate love of children and pets ; the curling of the under lip indicates scorn and contempt ; a ridge under the corner of the mouth indicates



GRENVILLE: good full mouth.

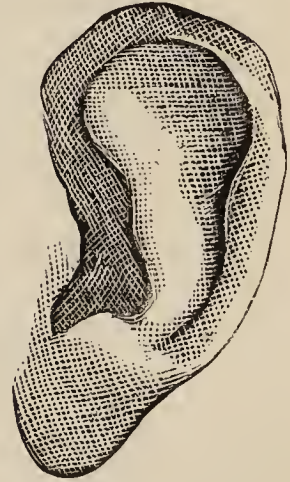
jealousy. Lips indicate love and vulgarity ; there are cold dead lips, warm kissing lips, small and compressed, closed and open lips, large pliable lips, stiff upper and jealous lower lips ; there are pouting, projecting, fat, lean, retiring and scornful lips, and Cupid's curved, the savage and straight lips, the humane soft lip, and the lively, thin, whispering lip. A mouth that is constantly open indicates that it is empty and nothing to fill it, or there is not sense enough to close it. When the mouth at the corners are turned up or down the eyes are also similarly effected at the corners. Much might be said about mouths and throats : some mouths speak great swelling words, some are full of curses, others are full of blessings ;

some throats are like an open sepulchre, a sewer ; others are honestly used for natural purposes.

*The Jaw.*—A large, bony, stout jaw indicates determination, perseverance, resolution, and tenacity ; a small jaw goes with weakness, a slender jaw with instability ; there is a clapper jaw, a jawing jaw ; there is the savage jaw and the civilized ; the masculine and the feminine ; the tenacious and the unstable jaw. When a woman has a masculine jaw it is a sign of strength of character, a disposition to take responsibility and be the master of the situation. When a man has a feminine jaw it is a sign of weakness, irresolution, and willingness to surrender the situation, and let another take the responsibility.

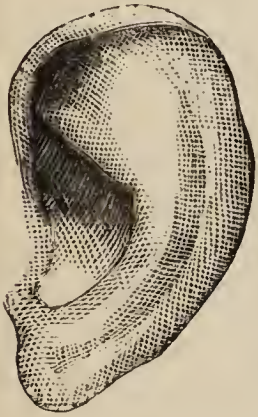
*The Ears.*—The ears are next important to the eyes as inlets to the mind. They are side doors and take note of what is going on around and behind, while

the eyes make us acquainted with what is taking place in front. Ears were made for hearing ; the larger the ear the better for hearing. Large ears indicate a plodder, long ears indicate tenacity, small ears indicate delicacy ; large orifices indicate sound ; ears standing out indicate expression ; ears laying close to the head mean reticence ; ears large at the top

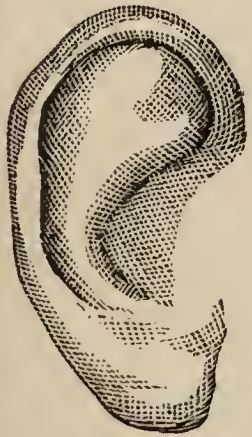


TENACIOUS, Long-lived

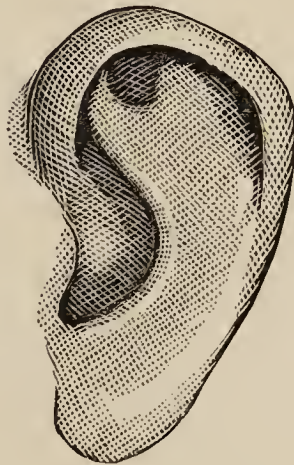
indicate aspiration ; ears large at the bottom indicate long life. The length of the ears should be the same as the nose. General Moltke had long ears. People with long ears are



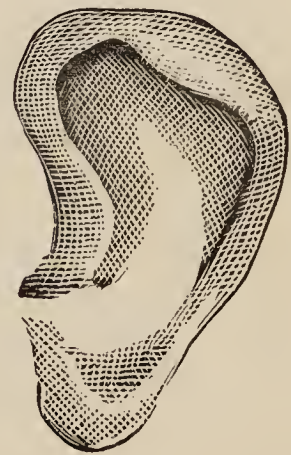
COMPREHENSIVE, Liberal.



DELICATE, Good Sound.



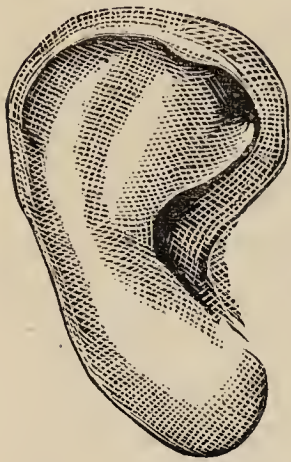
LARGE HEART, full of Animal Life.



WEAK VITAL, Liberal-minded.

content to hear about things in general, and make a general survey of a subject, and deal in wholesale business. Persons

with small ears desire to know the details of an affair, to see



ACUTE SENSE OF  
CHARACTER, Wholesale.

and examine things closely, to do nice things, to be artists, to finish things. Large ears monopolize over small eyes in gaining information. Such people tell what they have heard. Persons with large eyes and small ears tell what they saw, and they learn most by seeing. Elephants and all large-eared animals are guided by their ears. Animals



ASPIRING, Weak  
Vital.

with small ears are guided by their instinct or sense, and the more perfect sense of sound. Ears indicate courage, timidity, liberality, stinginess, and quality. There is the elephant's listening, the donkey's plodding, the bull-dog deliberative, the greyhound locomotive.

*The Cheek.*—There is the rosy cheek, hectic cheek, dyspeptic cheek, healthy cheek, pale cheek, slim cheek, full cheek, cheeky cheek. John Bull has a full cheek; Brother Jonathan has a cheeky cheek. A high cheek indicates strength and a love of power; a full cheek in the lower part indicates sense of pleasure, sensuality, and desire to take things easily. A round full cheek in harmony with the rest of the face and head indicates balance of power, general harmony, and consistency.

*The Chin.*—A large, long, broad, chin indicates warm arterial blood, long life, strength of constitution, fruitfulness, and determination. A long pointed chin indicates ardour, intensity, positiveness, decision, and disposition to criticise and find fault. A short, broad chin can manage a good square aldermanic dinner. A dimple in the chin indicates a desire to be loved; one with a round chin prefers to love. A large smooth, round, oval, even chin indicates a state of mind that corresponds.

*The Neck.*—A long neck indicates independence and love of power. The straight, stiff neck indicates pride and positiveness. Large, short necks indicate passion, impulse, and strength; long, small necks, delicacy and weakness.

*Expression.*—Lively expression, dull expression, heavy and light, honest and roguish, anxious and bold, cruel and kind, loving and hateful, savage and civilized, innocent and guilty, pleasant and repulsive.

All these indications in the face are made more distinct in proportion as one has nerve, brain, and mind-power in a high

state of cultivation. The face of a slobbering fool indicates nothing, for there is nothing but nothingness behind it. Intelligence goes with an intelligent expression. Ignorance goes along with a vacant expression. A warm, kind, loving disposition is manifested by a kind, lovable expression. A cold, cross, hateful disposition and expression go together. Let us look well to the expression of our faces, and in doing so look well to the mind and disposition behind them.



THE FOOL.

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## SEEING WITHOUT EYES.

### A BLIND MAN'S WONDERFUL POWERS.

“HERE is a man who is totally blind, but who nevertheless can see,” said A. S. White in introducing Henry Henderickson to a visitor yesterday. And so it appeared. Mr. Henderickson can see, or rather discern objects, although he was deprived of the sense of sight when he was six months old. He was born in Norway forty-three years ago, and has lived in America forty years. He was educated at the Institution for the Education of the Blind at Janesville, Wis., and has, since leaving that institution, followed various industries, notably that of broom-making, and is the author of a book entitled “Out from the Darkness.” This work is somewhat in explanation of the second sight, with which he is becoming endowed, although he finds himself unable to account for it in any manner satisfactory to himself or conformable to physical science.

He is well educated, a somewhat brilliant conversationalist, and with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste and when going on territory entirely strange to him. It must be remembered that he is totally blind, and has never seen the light since he was six months old. Nevertheless, he can tell when he comes to a sudden rise in the sidewalk as well as one who enjoys complete sight; can turn a street corner, tell when he is passing an alley, closely approximate the height of the buildings along the street with accuracy and apparent ease, but he cannot tell when he comes to a sudden depression in the sidewalk. For this he is unable to account. Many people who have observed the

facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

Yesterday the *Herald* reporter spent some time with him at Mr. White's office at 102, Washington street, and made a test of the blind man's wonderful second sight.

"When in a train at full speed," he said, "I can distinguish and count the telegraph poles easily, and often do it as a pastime or to determine our speed. Of course I do not see them, but I perceive them. It is perception. Of course, my perceptive faculties are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me. Once, on being stung by a bee, I became for the moment stunned, and consequently blind, or, I should say, in total darkness. That is, I could not perceive or discern anything."

A practical test of this unaccountable second sight was made in the presence of the visitor. A thick, heavy cloth was thrown over his head as he sat in the chair. This hung down on all sides to his waist. It was impossible for any one to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions. To such questions as: "Is it perpendicular or horizontal?" or in what position am I holding it?" He gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. The test appeared so unaccountable that Mr. Henderickson hastened to assure the guest that there was nothing supernatural about it. "It is wholly a matter of the perceptive powers," said the blind man, "but I cannot explain it further than that. Now this covering is simply a formality; it is nonsense. I have never by the ordinary sense of sight seen an object in my life, not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you. Take me into a strange room, one that I have never been into and never heard about, and no matter how dark it is I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing; I see nothing; but there is communicated to me by some strange law of perception the size and configuration of the room.

"In 1871," he continued, "I went to New York City and called upon Brick Pomeroy at his office in Union Square. There was a number of persons there, and we had a pleasant chat. I had no escort. Mr. Pomeroy asked me to his house,



and inquired if I thought I could find my way. I said I could, from the description he gave me, but his visitors laughed. Then a wager was put up, and I started out on foot—the others followed; some in carriages and some on foot. I walked straight to his house on Forty-first street, a long distance, with several turns, and did not make a miss. In fact, I knew the house when I came to it. I did not see it, and yet I did. I won the wager. I am studying shorthand with Mr. White, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first—but am now able to write very well.”

“Why do you know,” interjected Mr. White, “that when I stand up here in the room and with my projected forefinger make motions like one beating the time for a church choir, but describing phonetic characters, he can tell the characters I am making or describing without seeing them and can interpret them.”

“Let us have a test on that line,” requested the visitor.

“With pleasure,” responded Mr. Hendrickson with a smile. The guest further requested that while he did not doubt Mr. Hendrickson’s total blindness, he wished to have him blindfolded for the test.

“Certainly,” said the blind man, and the robe was again brought into use. Then Mr. White stood up and cut the air rapidly, making certain phonetic characters.

“Well you have asked me this,” said Mr. Hendrickson, lifting the robe to get a breath of air, “Can you see what I am saying? I answer no and yes both. I don’t see, but I know.”

At this juncture the visitor bethought how the two might have put up a job or a joke upon him, and he suggested that he be allowed to write certain words upon a slip of paper, that Mr. White should repeat them phonetically by his forefinger, as before, and if then Mr. Hendrickson could tell what they were blindfolded, as a mere matter of precaution, the proof would be conclusive.

“Let us have the test most certainly, and with pleasure,” answered the blind man. The visitor wrote down the following upon a leaf from his note-book, and passed it over to Mr. White.

“What are your politics?”

Mr. White struck off the question by aerial slants and curves and hooks. He had scarcely finished when Mr. H. slapped his hands with a laugh, and responded:

“Republican, of course.”

“By the way,” added Mr. Hendrickson, “I’m a very good

skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small or indistinct. The faster I go the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything.

“Have you ever found yourself mistaken in depending upon this kind of sight?”

“Never. I was fooled once, but it came in this way: Once when I was at Prairie du Chien, where I received a considerable sum of money for some 600 dozen brooms which I sold, I got under the impression at night that I was being robbed. I saw the robber enter the bed-room door with a knife and a pistol. I laid quietly. He slipped his hand under the pillow, took the pocket-book and then ran out. I followed him and screamed. The house was immediately awakened. I said I had been robbed, but we could not find the robber. After breakfast it occurred to me that it was all a dream, and I returned to my room and found my pocket-book and the money where I left it.”

Mr. Hendrickson is a wonderful man, and if his second sight is by some slight-of-hand art it is very cleverly done.—*Chicago Herald.*

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## PUNCH AND JUDY.

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I HAVE never consorted much with Punch-and-Judy men, but I have seen a good deal of them at one time or another, and I have known several of the kidney indifferently well. It has always seemed to me that as a class, and moreover as a class of vagrom men, they are somewhat exemplary. I have never, for instance, seen one of the craft haled before the magistrates for drunkenness, misdemeanour, or what not; although I have seen them in that condition of benignity when it was indifferent to them whether they walked on this side of the road or on that, and indeed, of the two, showed a preference for *that*, as being, perhaps, the neglected one. The confraternity may not all be exemplary; but there is enough consistency about their conduct to prove the rule that the tendency of art is to ennoble its victims.

Of course you do not, as a rule, find men in this way of life ‘gentlemen born,’ as the saying is; and yet I have known one of them exchange his good shoes (‘goodish’ were perhaps the fitter term) with one of no profession he met upon the road who was lamed with his own understandings. But that, of course, albeit a gentle, was not necessarily a ‘gentle-

manly' thing to do; your gentleman would most probably have kept his shoes and passed by on the other side; because the gentleman is nothing without his understandings. Put all the world in bare feet, and where would be the gentleman? But, of course, there are gentlemen and gentle men—species that are very distinct.

There was doubtless a time when the word 'gentleman' carried its own definition as fitly as a snail his shell. But through long wear the fit has become too easy, with a sense of slipshodness; for words, like the understandings of which we speak, may lose all their original fitness along with their freshness by continual stretchings. Particularly is this the case with regard to the word 'gentleman.' We greatly need a new definition; one which shall—— But I forget I am not writing a revised Johnson.

I have surely told somewhere Mrs. Godkin's notion of a gentleman. She, good woman, had her own particular outlook upon the world, and she could not see it through other bodys' eyes. But how she came to see the gentlemanly character in one who wore well-fitting gloves and drank port wine is one of those enigmas of human nature that we shall never probably be able to solve to our entire satisfaction.

It was my good fortune to live in Mrs. Godkin's house a whole year; and during that time, assisted by her good offices, I did my best in one essential particular to rise to the large altitude of gentleman. If I have fallen off in late years, since she, good lady, was translated and her cellar put to the hammer, it is because those irreligious persons at St. Stephen's must needs go to tampering with the Spanish tariff. It was an evil day on which they did so, and we see the effect in the present character of the House itself. But I will say no more upon this subject of gentlemen, except to give Gudgeon's notion of that article, which will bring us back once more to our Punch and Judy show.

Gudgeon had gone about with one of these 'national institutions,' man and boy, for nigh upon forty years. He had performed in the market place, on village greens, and in rich men's halls, so that if any one had a right to say he knew men it was he. But he did not assume so large a knowledge; he only asserted that he "ollers know'd a gen'l'man when he seed one"; and when I one day asked him for a definition, he replied: "Well, you see, a gentleman is always pleased when he sees the children happy, and he never stands before a lady."

I think Gudgeon's explanation is valuable; otherwise, of

course, I should not have dovetailed it in here. It gives his observation of the way in which, as he conceived, the best disposed men act; but it leaves something to be desired in respect of amplification. Still, by piecing together odd bits like this (including, possibly, Mrs. Godkin's definition), one might in time find the true altitude and circumference of a gentleman. There were more honour methinks in doing this than in rounding Cape Horn, or capping the Arctic pole with a Phrygian bonnet.

There has been much said and written about the origin and antiquity of the Punch and Judy show—so much, indeed, that I do not purpose entering upon the discussion here further than to say that I do not believe our friends Punch and Judy have anything to do with Pontius Pilate and Judith, any more than Toby has to do with Tobit. Nor do I believe the legend of Punch and Judy is a sun myth, although it could easily be made one. I would not say it is not a moon myth, because we can see the man and his dog in the moon any time we choose to look upon it; and we may be sure the woman is not far off. She never is.

It is not at all improbable that Punch and Judy was originally a Morality Play, but in the course of time, in order the better to please the children, the morality has gradually come to be left out. For children are averse to morals in their stories. It is barely possible too that it was invented before either Morality or Mystery Plays were thought of. It might be instructive to get a glimpse of the comedy in its crude and undeveloped form, just as it would be instructive to us modern men to see the prehistoric chimpanzee rubbing down his caudal vertebræ against a stone in order to make a man of himself.

Parenthetically, I may, perhaps, be allowed to say that since reading Mr. Darwin's great work on the *Descent of Man*, I have often dwelt with a sort of horrible fascination upon the imaginable tortures of a prehistoric chimpanzee nursery, with a mother presiding over it who was determined that her offspring should 'get on.' We may be thankful that whereas our remote ancestors *in pupulari* were subjected to the discipline of the pumice stone, we have only the penance of the birch. I am, however, persuaded that the one is a primitive survival of the other. On what other hypothesis can you explain——?

Yet, notwithstanding the deleted vertebræ, there is a deal of the aboriginal monkey in us still. How otherwise can we account for the pleasure with which children behold the killing of Judy, and the subsequent japes and final hanging of her

husband? But I am, perhaps, wandering a little from my subject; and Gudgeon's story is yet to be told.

Gudgeon, as may be inferred, left something to be desired in regard to sobriety. He dearly loved an ale-house, and as a toss-pot he probably had few equals. His throat was a very Sahara for dryness; a disease, as I have already broadly intimated, peculiarly prevalent among men of his class, and which, I am inclined to think, comes of a bringing up too exclusively on the dusty high-road. But though his gullet was a dessert, his heart was a green oasis, with a perennial spring of kindly human feeling in the midst of it.

Albeit, as I have said, his love of drink came of his bringing-up on the dusty high-road, yet, though this may have been the first, it was not the sole cause of his weakness. The fact is he had had the misfortune as a young Punch-and-Judy man to fall in love with the daughter of a wax-work show-woman. He 'kept company' with her for a few months and then married her, and like all the world under such circumstances went a honey-mooning. The bridegroom, however, soon found that the much belauded moon of honey was composed of a great deal of worthless moonshine and very little of the bees' provender—in his case, that is. Now moonshine is good for little except raising hobgoblins and nightmares; and Gudgeon soon found that he had an extensive stud of these. He did his best to bridle them or scare them away; but when, after a year's trial, he found the breed continue to increase and multiply, he fell into a violent fit of wrath and kicked a hole in the big drum. Then he bade Grisha go and be—maranatha. She went. Both, indeed, went their respective ways and did as seemed them best, and if his ways were not entirely 'goody,' hers were bad indeed. Grisha had gipsy blood in her veins, and, what was worse, a great deal of gin. Now gin and gipsy is not the best of combinations for matrimonial happiness; at least it did not prove so in this case.

I have heard it said that you may generally tell a man by the songs he sings. Gudgeon was very fond of singing in his somewhat husky basso-profundo, as he trudged along the road with the big drum at his back, like a snail with his mansion:

O I loves the girl, and the girl loves me,  
And shortly we will wedded be,

To-ra-loo!

Then we will have a little home,  
And never more I'll wish to roam.

To-ra-loo! To-ra-loo!

I always liked this to-ra-loo refrain; it is so English, and

moreover it is almost the one solitary refrain in the language that is purely exultant—if, that is, it can be said to be in the language. I have heard very learned men argue that it is Druidic, and I have no doubt it is, just as a bird's song is Druidic. On Gudgeon's lips it was certainly Druidic; for there was not a grain of cynicism in his whole composition; and though he 'to-ra-loo'd' of love and home all his life and still wandered, yet was there nothing cynical in his song. And the satire in it was not of his making.

It was somehow in connection with this shipwreck of his married life that our Punch-and-Judy showman developed his inordinate thirst. There is nothing surprising in this to those who understand the theory of the correlation of forces. His unsatisfied hunger for affection degenerated into an unquenchable thirst for ale.

Gudgeon's is one of those dismal stories one might expatiate upon by the galley, possibly to the edification of the world, if it did not so nearly concern one of the vagabond class. One of these days, however, I may perhaps turn all my humble *dramatis personæ* into dukes and earls, and so point a moral that all may con with profit. I am told I might make Grisha a duchess without undue disparagement to those who make a toil of pleasure, and often spin the whole night long.

But, although Gudgeon, like most of his class, did not go in for much adornment, and the condition of his coat and gaskins betokened but too surely the occasional drum-head discipline to which they were subjected; yet was he by no means lacking in a gentlemanly regard for external appearance. I have seen him when he has had a good time suddenly appear upon the scene with a white hat, green coat, large open stand-up collar of the old fashioned sort, and variegated plush waistcoat. It need hardly be said that in this 'handsome' rig, his hat set jauntily at a perilous angle over his right eye, the brim making near acquaintance with his bibulophile nose, he formed a not unpicturesque object. When thus in a sufficiently self-respectful condition, he would of a Sunday morning stroll down to the church, lie in the churchyard weeds, and listen to the organ. It reminded him of his own week-day pipes—those pipes that would bring the children bounding, as they never bounded to church. The subdued murmur of the parson's voice, too, seemed to him good, and helped the calming effect of the fragrant incense rising from his pipe. It was during these seasons of prosperity also that Gudgeon would pay brief visits to his kith and kin at H——, hear the story of their fortunes, narrate his, and then go again on his wanderings.

On one of these visits he was told that his wife was lying ill at the hospital, and not likely to recover. Would he not go and see her? No, he would not, he growled with an oath, and instantly went off and rejoined his mate, and drummed and piped to Bull's performance with the dolls with a vigour born of angry blood. So they worked the country side till one night, resting at the end of Caverton bridge, he saw a big star winking at him out of the East. He did not know it was the East, but he remembered years before looking into a pair of eyes that reminded him of the blessed stars, and now the star reminded him of them. So he there and then told his partner to hold on for a day or two between Caverton and Oxlip, while he went to H—— to see the 'old girl.'

He found Grisha still in the hospital, but with very little of either gin or gipsy left in her. He had to put his ear quite close to her mouth to hear her say she was sorry, and murmur the word 'forgive.' Unwonted physiological conditions of his throat and eyes made it necessary for him to go aside for awhile; but he presently gave the nurse permission to say he forgave her. Then, when he had calmed himself a bit, he went back to Grisha's bedside, and held her hand in his till it became quite cold. A little while afterwards, though it was early morning and hardly light, he set out to walk to Caverton, which he reached towards evening. That night he and his mate made their bed in the open; and in the middle of the darkness Bull dreamed that he saw the church lighted up, and heard the anthem sounding; but starting suddenly from sleep, he discovered Gudgeon sitting a little apart, playing very low on the Pandian pipes, and awaking the melancholy rumble of the drum. He was performing Grisha's requiem mass—I think it was possibly in G.

Gudgeon had some strange streaks in him; his people could never quite make him out, because, as they used to say, 'he was so funny.' He showed another phase of his 'funniness' a few months later, when the hardest apples had got the necessary touch of frost to ripen them, and the white smoke of summer had crystalised on tree and shrub. He had heard that Grisha's daughter was in the workhouse at H—— So he went to the master and said: "Have you a girl here called Nance Gudgeon?" The master said he had. "Then," said Gudgeon, "she is my daughter, and I want to take her away." That's how he came to adopt Nance.

There is a story told about poor Nance which shows how wonderfully human these poor folk are after all. Gudgeon had been drinking very hard for several days, and was in a foolish maudlin state, fit to be 'codded' to anything. Nance

had gone to the Adam and Eve in Oxlip to see if he was there and bring him home, but she found he had already left. Some men, however, in whose company he had been, said she would in all likelihood find him by the mile-stone just outside the village, and as they said so they laughed. Nance found him as they had suggested she would. Gudgeon was tugging at the mile-stone with all his might and would not be made to desist for all Nance's coaxing. He said he had been told that any man who could turn the mile-stone upside down would be made a captain of militia with a pension of a hundred pounds; and away he went to work again. In spite of all Nance's remonstrances and persuasions, Gudgeon struggled with the mile-stone all the night. His Herculean task kept his blood hot and coursing in his veins; but Nance sat shivering in the piercing air, and by morning, when Gudgeon came to his senses, she had contracted a cold that laid the seeds of a consumption of which she in no long time died, much to the regret of B——, the amiable canary trainer.

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## GUILIO AND LORETTO.

### A MEDIÆVAL STORY.

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IPOLITO, a tyrant cardinal,  
 Too vile to feel a virtuous love himself,  
 Could illy brook to see another's joy,  
 When filled to rapture with the gentle flame;  
 Guilio, a youth of generous mind,  
 (A natural brother of the Cardinal),  
 Beloved by all for native nobleness,  
 Conceived a love for fair Loretto, who  
 Was then a maid of honour at the court;  
 And she had e'en the same regard for him;  
 So it was known that they would married be,  
 And all rejoiced in sympathy with them,  
 Save only him, the envious priest, who thought  
 To mar the bliss that could not be his own.

He tried all arts that villainy can know  
 To win Loretto from her plighted love  
 And make her mistress to his own vile self.  
 His promises of gold and jewels rare  
 The haughty girl repulsed with honest scorn:  
 What, have a bloated thing like him instead  
 Of one who was compared with him as is  
 Archangel to a satyr? Not for life!  
 So she replied: "My Guilio's eyes are worth  
 More than thy sacred person and thy wealth."



Inflamed with rage and hate, the red priest swore  
To bring destruction on their blissful state ;  
Nor day nor night, for one brief moment's space,  
Slept his insatiate hunger for revenge.

One day, they hunted in the forest wild—  
Ipolito and all his courtiers gay ;  
And in the chances of the chase, it fell  
That Giulio was by all his comrades left—  
(Designedly, it is averred by those  
Who tell the story, unwittingly, by others).  
While thus alone, by ruffians vile assailed,  
He fell unhorsed, and on the ground lay prone.  
“What would you have ?” he cried, “my ring, my purse ?  
Take both ; take all ; but leave me with my life !”  
So sweet is life with love in't, young or old.  
“No life we take, but only light,” cried one,  
The leader of the ruffian band, who growled  
“Take that, and that ! There, ask thy lady fair  
What thinks she of thy jewelled bird-eyes now ?”  
With that they fled, some voice being heard afar.

Poor Giulio, blind and bleeding, left in swoon,  
Was found at length, and carried to the town,  
His fate on every hand deplored ; while those  
Who knew his brother's envy were not slow  
To fix on him the malice of the deed.  
But love mends all things quickly, and anon  
Giulio walked in health and strength again,  
Albeit the light of one poor eye was quencht ;  
Then fair Loretto, the unwitting cause  
Of all this ill, made what amends she could,  
Bewept those orbs and kissed the dear one left,  
And riched him with more love a hundredfold.

Now Giulio, filled with bitter wrath and hate,  
Determined to avenge the murderous deed,  
And so conspired with Ferranti, his brother,  
And others who had felt the red priest's hand  
On them or theirs fall cruelly, to smite,  
With one swift blow, him and his power to earth.  
The plot was laid, the night and hour were fixed,  
And each one nerved him for the coming fray,  
Breathing fierce words to whet his vengeful ire.  
But ere the hour had struck, Ipolito,  
By treacherous breath had learned the purposed act,  
And fell upon them with confounding speed,  
Most capturing, and nearly capturing all.

O fierce red-handed days ! Rough were your modes,  
And little touched by thought of tenderness.

Seared flesh and racking bones made faltering tongues,  
 Mid drops of anguish, fill the tale of all  
 Who had in slenderest way complicity  
 In this revolt against the Cardinal's power.  
 Then went the steel-edge to its fearsome work :  
 No pity, no compassion : most were slain.

But direr fate for Guilio was reserved :  
 Him in a noisome dungeon, dark and small,  
 Ipolito, with cruel vengeance cast,  
 And left him there, alone with his own heart,  
 To pine and fret.

The weary years groaned on,  
 And ne'er a word came from the outer world  
 To cheer his soul—not e'en a word of wail.  
 And yet he lived and loved ! Ah me ! 'tis strange  
 That this our frame, made up of coarse dull earth,  
 Will pine away if but a needle's point  
 Pierce it too far, or some sore gender on it ;  
 Yet it doth bear through years and years of anguish  
 Torments that rive the very soul asunder,  
 And still dies not ! O too enduring flesh,  
 Why hold'st thou out so long, keeping the fiery spirit,  
 Prometheus-like, bound to the hard cold rock,  
 Whilst fields Elysian wait it, and dear love ?

Meanwhile the fair Loretto, all her hopes  
 Crushed 'neath the foot of one licentious man,  
 Saw earth henceforth a desert that no bloom  
 Of joy for her could bear, save only that  
 Which comes of constant warfare 'gainst oneself,  
 With angel smiles for guerdon, and the prize  
 Of heaven for final conquest. So it seemed  
 To her, a child of her own time—no more—  
 Best she should hide her 'neath the convent's roof,  
 Where no despoiler rude could enter in,  
 And where, did tempter come, as tempter surely would,  
 In dreams and viewless vehicles of thought,  
 She had the armour of her prayers for shield.  
 So, shorn of beauty, pale, in plainest garb,  
 She wore the hard stones of her cell in prayer  
 And penitence : her life one prayer for him !

'Tis passing sad to see what some have borne  
 In this our world for their deep heart's devotion !  
 But this dark woe of earth, this crushing woe  
 Oft ope's heaven's gates where else they'd stay fast closed ;  
 And ere she died heaven was her own in deed.  
 It was not long she wore the convent path ;

But ere she faded out of sight, she bade  
 The pious sisters, should he come to learn  
 Her fate (for yet perhaps he lived : who knew ?)  
 They him should tell—her Guilio—how she loved  
 Him to the end—him only ; how she wept  
 His fate, and beat heaven's ear with prayers for him ;  
 And that ere long (earth's years being but a span),  
 They both should meet in God's eternal home :  
 So saying, passed the gentle soul aloft.

Anon the wicked Cardinal went his way ;  
 And few tears dropping his soul's bark to float,  
 It stranded midway in the darksome night,  
 Where he could only wail and wail in vain.  
 Then he who him succeeded, having nought  
 Against the captive Guilio, sent him forth  
 From out his noisome dungeon, grey and old ;  
 Since he for more than thirty weary years  
 Had never crossed the threshold of his cell,  
 Had never heard the voice of kith or kin,  
 Had never felt the breath of holy man  
 Nor seen the form of any living thing,  
 Save newts and toads, and such-like shuddering brood ;  
 Had never seen the green and joyous earth,  
 Nor gazed upon heaven's high cerulean vault ;  
 But all alone in darkness and in grief  
 Had counted o'er the living years of life  
 Ere he was sundered from his fellow man ;  
 His only joy, that image in his heart,  
 That lovely face that grew not old with him,  
 The image of eternal youth and love.

And so they sent him forth, a wierd old man,  
 With hoary head, and meagre form, and bent,  
 Into a world all new. And as he went  
 In youthful garb all faded, through the town,  
 Some laughed and pointed, others wept amain,  
 As knowing, perhaps, the story of his woes ;  
 Nor stayed he till beyond the gate he came,  
 Where all was green and beauteous to the eye.  
 The fresh wind blew upon his parched skin,  
 The sun shone warm upon his wasted form,  
 The sky stretched o'er him like a lover's eye,  
 And like a loved one's voice, he knew not how,  
 Sweet words were whispered to his listening soul.  
 Then came great peace within him, passing aught  
 That e'er his heart had known in all his years.

“ Men come and go,” he mused—“ men come and go,  
 But God remains for ever great and just ;

Men come and work their evil deeds, and flaunt  
 Before the world their lives like garish weeds ;  
 But His hand still is there, and at the last  
 He bends them willy-nilly to His will.  
 'Twere better to have been the humblest thing  
 Innocuous, than to dare His mighty will.  
 What matters then the life that I have lost ?  
 Better so lost than lived as't might have been,  
 With anger filling heart to fullest brim,  
 And flashing out in murder fierce and fell.  
 Who knows if e'en my love for her, my love—  
 My fair Loretto, had outlived her youth !  
 Such things can be as waning love, when based  
 On earthly passion ; but when higher fixed  
 It lives and thrives in never-ending growth.  
 I love an angel now, no earthly flower,  
 And through it I may reach salvation yet.  
 O God, the weed I loved has topped to heaven,  
 And lo, about it flaps my soul's weak wings !  
 Give help, O God ! Give help, or I may fall !”

They told him how the fair Loretto died,  
 How she had been pure faithful to the last ;  
 For in the convent where she lived and died  
 An aged nun there was who her remembered,  
 And could point out the spot where she was laid.  
 Too old and careworn was he now to serve  
 In any effective manner this our world,  
 So took monastic vows, and mused and prayed  
 The few remaining days left to him here.  
 His favourite spot for meditation rapt,  
 The grave-yard where Loretto's mound was green.  
 There would he sit for hours, with book in hand,  
 But no inscribed word upon his eye.  
 Some younger brothers shook their tonsured heads,  
 And feared the old man nursed some earthly flame  
 That called for penance ; but an older monk—  
 One who had known life ere he took the vows,  
 Said : “ Let him be ; he uses what he has ;  
 We cannot all spring forthright up to heaven ;  
 Some, like the creeper, mount the nearest prop,  
 Some, need the hand of constant fellowship ;  
 Some mount alone, and these not always best ;  
 If he climb by affection, let him be.”

So he was left : and few moons waxed and waned  
 Ere one calm day at vespers he was missed,  
 And seeking him beside his favourite seat,  
 The tenement, but no tenant there they found ;

For like a bird unmewed his long-tried spirit  
Had fluttered heavenward home ; and there it rests  
And sings the songs the blessed only know.

THEO. ST. MARTIN.

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## WANTED—A NEW CHIVALRY.

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THE writer of the following lines had just read the proof of a short article in which a living philanthropist, or, to use a better term, a worker for the poor, was described as “the foremost knight of a new order of chivalry,” when he met the subject of it—the happy, frank-faced wearer of a felt hat—who asked the writer to pay him a visit in his village home in the English Midlands, and see the working of the little Society he had formed there. The invitation was accepted, and a few days later the writer descended from the London train at a little way-side station in Northants. Hardly a house was in sight, but over the hill, some two miles away, the spire of a church could be seen piercing the blue amid a mass of trees. Half-an-hour’s walk brought us to a village of soft-brown stone cottages with thatched roofs, with here and there a newer one of bright brick. A characteristic English village, set amid a landscape of mingled corn-land and pasture, a peaceful lull was upon it as though under the influence of the poppies of its cornfields. Sunday followed with bright sunshine and the same quietude. There were no children running about wildly, as in so many country villages, no shouting, no bawling. What was the reason? My host said the question would answer itself in the afternoon, and it did. Shortly after one o’clock a crowd of children congregated about the house, but with surprising little noise or babble for a gathering of children. The house had formerly been the residence of the Congregational minister of the place, and has a school-house attached. Into it the children found their way, and after them came a number of the elders of the village. The proceedings that followed were very much of the nature of an ordinary simple English service, except in one particular, which was that about half-way through an initiation took place, or rather three initiations, first a man and then two girls. And what was the initiation? It was the admission into the “Band of Love” of these new members. The ceremony was simple enough, though pretty and very symbolical. The initiation, however, is secondary; the objects of the Society are the primary thing. What then are the objects of the “Band of Love”? Simply

to inculcate and encourage the habit of loving and helping one another. The answer will perhaps come to many lips—But it does not want a Society for that. We are all doing that. Are we? Put the question as applied to yourself, and then put it as applied to your neighbours, and say how many of your acquaintances you know for a certainty are living with an ever-present sense of their duty to their less happy and less prosperous neighbours. If it were so—if we were all living in loving helpfulness one to another, how greatly would the face of society be changed? Almost half its sorrows would be at once wiped away. There was once an order of chivalry, the members of which took a vow to go about the world giving succour to the distressed, and there is reason to believe that the Society did, in its best days, do a deal of good. The “Band of Love” is a new order of chivalry, and those becoming members of it promise to do all they can to raise the down-trodden and to help the needy and sorrowful. All are eligible for membership, because all are capable of doing good to the extent of their abilities. That the Society is potent for good is evidenced by the transformation of a village in the course of two years and a half; for such has been the result of its working in the village in question. The founder of the “Band of Love” is Mr. George Smith of Coalville, one of the most active workers for the poor living in our busy England, whose beneficent labours are embodied in three Acts of Parliament, and will shortly, it is to be hoped, be attested by a fourth—an Act to bring the blessings of education to the children of travelling hawkers and show-people. The “Band” has only been in existence two or three years, but of its own inherent virtue it is beginning to have ramifications here and there, and it will ere long work its way throughout the world. That is its manifest destiny. For that which has found its sanction alike in the homes of the poorest and most lowly, and in the palace of the very highest of the land, has a vitality that will carry it as a living power to the utmost ends of the earth. That we want such a new order of chivalry anyone who looks around upon the face of society will readily grant, for there are evils at work which only the helpful hands of loving men and women can check and bar somewhat of their direful effects. Who will join the new order?

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Never yield up hope: Providence has a way of opening out paths and providing exits that puts the ingenuity of play-wrights to shame.—*Heine*.

## SONNETS FROM THE NORSE.

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I seek sweet Inspiration, but in vain.  
 The gentle child has wandered far away  
 From me, and I am lone as one who day  
 By day sits on the mountain side, while rain  
 And wind and clouds and sunshine, and the train  
 Of starry constellations sweep along  
 On their majestic course : oft in the throng  
 Methinks I see her large eyes as in pain  
 Beam on me from the wild, like some gazelle's,  
 Then flit away ; but no, it is a dream ;  
 She hath gone forth for ever, and the dells  
 That knew her once will know no more ; the gleam  
 Of her rapt eyes will be a memory sweet,  
 But their inspiring glance I may no longer meet !

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O give, dear God, that I may all forget  
 Of this deep pain, that I may think no more  
 When thought is wretchedness, and to adore  
 Means but to sink in deeper misery yet,  
 Till all the ways of life are thick beset  
 With abject forms of utter hopelessness  
 And woes unending ; while the hand to bless  
 Is hid in clouds and darkness ; but, come fret  
 Or fever, or the worst that life can bring,  
 Still I will look upon that paleing star,  
 And hope to reach it one day. O fair beam !  
 Were't not such guidance shone for us afar  
 To lead us to the better, I would sing  
 No more, but end at once life's sad and fitful dream !

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But there thou shinest, bright and beauteous eye—  
 The harbinger of hope to weary men !  
 And every eve I gaze, and gazing, fly  
 My thoughts out skywards, as beforetime when,  
 A stainless youth, I flew my kite aloft  
 In the free air and sweeter fields of heaven,  
 And won my guerdon grandly ; so I oft  
 (My bosom with deep longings sadly riven),  
 Speed thee-ward cargoes of fain thoughts and true  
 In hope to get rich jewels in return—  
 Jacinths and pearls, rare emeralds that can give  
 Sweet heart-peace ; and, as none may vainly yearn  
 For what is good and God-like, I shall live—  
 I know't—to garner gladly what thy blessings strew.

## Hygienic and Home Department.

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### WHO IS TO BLAME ?

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“COME Rob, spend the evening at home, won't you ?”

Rob, who was lighting a cigar preparatory to his evening departure, paused and looked at me with a slight stare of astonishment.

“Couldn't possibly, have an engagement.”

I smiled.

“Fact. Now look here, aunt Leah, I hope you will pardon me, but the truth is, it is just a trifle dull here.”

He was looking so tremendously in earnest, taking a whiff at his cigar and gazing at the ceiling. I laughed.

“But you expect to marry one of these dull people, don't you ?”

“You mean Lulu. Yes, bless her.”

“She will be just as dull, I fancy, after marriage as she is now. Oh Rob, I see in my mind's eye, the charming picture of your domestic life. The cares and business of the day over, you return home. Lulu and Robbie, and three or four stout fellows more are put away for the night. Then sitting by your cosy fireside, your wife with her sewing, you with your books and papers, will read choice extracts from favorite authors, or the latest news, she listening, or—”

“Interrupting me in the midst of a sentence to whisper to you, perhaps, or ask me for the cotton, rolled over on my side of the table, as she did the other night.”

“That was nothing, you were not in the least annoyed.”

“Aunt Leah—I won't confess it to anyone else—but I was ; and when we are married—”

“Say to her just as you did then, as you jumped up and gave chase after the rolling spool as it wandered off toward the door. No trouble, Lulu ! But I remember you suddenly recollected that you had business down town that evening, and did not read to us any more.”

“How could I, when she did not show any more interest than if it was Choctaw ?”

“But you love her, for all her little failings ?”

“She is a sweet, pure little creature, and as good as an angel.”

“I am glad you know something about the goodness of angels.”

“Why you are one, you blessed aunty.”



“Yes, I have been told so, but then I knew it was only a figure of speech. We have lots of fine things said to us.”

“Aunt Leah, I would rather have Lulu as she is, not brilliant, as we know, than one of your sharp, smart women. I know as well as you, that there are women who can stand side by side with their husbands and help with their wise counsel, and all that; but I don't expect to marry such an one. I am satisfied. Now I must go.”

“Come back sir!”

“Couldn't possibly.” Bang went the street door, and I stood alone with my thoughts, a crowd of them; and they were not pleasant company. Here was Rob, my nephew, a quick-tempered, fiery youth, who never hesitated at any time in letting us know the state of his mind. And being an only son, the doubt that his word was not law never for a moment crossed his mental horizon. It was generally understood that he was a little wild. He never came home intoxicated that we ever knew, though he was sometimes a little gay. His mother loved him devotedly, and he allowed himself to be made an idol of, without the slightest hesitancy as to his own merit. I was the Mordecai, who sat at the gate. But when he found he could not make me bow down and worship, he looked the truth in the face. We shook hands mentally, and were fast friends.

Lulu, Rob's betrothed, was the orphan daughter of a distant relative—a pretty, blue-eyed blonde of the type of girls one sees every day.

They rode out to the park together, and went to church. They were a nice looking couple, and Rob knew it was so. He never annoyed her Sundays by asking any vexed questions concerning the sermon, because he knew she could not have told a word if it was to save her life. What they did talk about was a wonder to me, for Lulu, with all her goodness and gentleness, was very slow in comprehension, while Robert was as quick as a flash of lightning. Verily thought I, they start on life's journey with a meager capital.

When a man finds he is going onward in mind while his wife is standing still, he don't always try to help her faltering steps; but as the light grows brighter and clearer he hurries on toward it, looking back, it may be, with a regret that he is alone. Failing to see any injustice he may do her, he whispers to his unsatisfied heart: “Women are inferior mentally to men.”

It is a mystery to me that men can look down and love. I don't believe it possible for a woman to love a man she thinks beneath her, mentally. And Lulu, when the rose on

cheek and lip is faded, when the thoughtless, girlish expression, so charming now, is changed to anxious worry and care.—When she finds that Rob is not a “mangodkin,” what will sustain her then? How can I help her? If I should tell her she was throwing away golden hours. If I should plead with her to give earnest thought to mind and body, that she might gain knowledge which would be useful to her as a wife and mother, she would listen attentively, I doubt not, and then as soon as possible change the subject. And so in time she will take her place among the young mothers, as ignorant of the laws of life and health as the frail, delicate baby she holds in her arms.

Rob is looking forward to the time when he will be a husband. He has selected his future wife. He knows he is worshipped, and that charm veils all imperfections. Does it ever cross his mind, I wonder, that he should make his life purer and better for this worship? And Lulu, has she ever questioned in her heart the quality of the love that is offered her?

We see Rob every day. His mother and Lulu listen to his words as if they were inspiration. His aunt Leah criticises and questions him. And what a stranger he is to us all! How little we know of Rob! He is away all day at his business. He never talks to us about his plans, his hopes, his dreams. When evening comes, I believe the boy really thinks he is doing us a favor if he prefers our hum-drum society to that which he finds away from home. And I have to confess in my own heart it is stupid. It has never crossed my mind till lately that we ought to make home more entertaining and agreeable. We all sit round the work-table with our knitting or sewing, so busy we hardly say a word to each other. Lulu plays and sings when we insist upon it, but there is no heartiness in it. I would as soon hear a hand organ in the street, there is just as much soul in it. Rob reads to himself or to us, feeling that our thoughts are half with him, half with the work that is never finished; or he goes out and spends the evening somewhere, and the mother sighs as she hears his retreating steps, and Lulu looks up sadly from her sewing, but neither seems to think it can be any different.

Ah me, I suppose I must banish the shadows. Go into the sitting-room and watch Lulu making a pretty picture of herself, bending toward the light and weaving brilliant mosses of color into worsted flowers, while I go on with my knitting and thinking.

It seems to me we are making grave mistakes in the education of our girls and boys. We have only to look at the

drooping figures, pale faces, lack of strength and vitality, to realize that there is a great wrong somewhere. Are the mothers blameless? Who bring up their daughters in total ignorance of all the laws of life and health? Who see their sons grow up to manhood careless of their approval, reckless in habit, and preferring any place rather than home?

Lulu, with the violet eyes and golden hair, and Robert, I wish I could save you from the tears and heartache in store for you. I wish I knew of some rose-lined path that you could take through life, without having to pass through the inevitable slough of despond.

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ABOUT EARLY RISING.—The proper time to rise is when sleep ends. Dozing should not be allowed. True sleep is the aggregate of sleeps, or is a state consisting in the sleeping or rest of all the several parts of the organism. Sometimes one and at other times another part of the body, as a whole, may be the least fatigued, and so the first to awake; or the most exhausted, and therefore the most difficult to arouse. The secret of good sleep is, the physiological condition of rest being established, so to work and weary the several parts of the organism as to give them a proportionately equal need of rest at the same moment. And to wake early and feel ready to rise, a fair and equal start of the sleepers should be secured; and the wise self-manager should not allow a drowsy feeling of unconsciousness, or weary senses, or an exhausted muscular system to beguile him into the folly of going to sleep again when once he has been aroused. After a few days of self-discipline, the man who resolves not to doze; that is, not to allow some sleepy part of his body to keep him in bed after his brain has once awakened, will find himself, without knowing why, an early riser.

BRAINS AND BODIES.—Brain building and body building must be considered as all one. Our educational system is quite in the raw. The boys have begun to reform us by taking to athletics, and we have heard a great many sneers at boat racing, ball playing and college sports; but my pride to-day is that my boys are stouter than myself, and that not one of them understands headaches, dyspepsia or neuralgia. They have broad, full chests, and their brains are all the better for it. They have lived on fruits and cereals, and have not tasted meats or butter or pastry all their lives. Their studies have been so mixed up with play that they have not known they were studying. Their legs have not all gone to brains. But I see that the model scholar wears spectacles, and has a peaked look. Under his clothes he has a porous plaster and he takes drugs. He also smokes as a sedative and drinks strong coffee as a stimulant. Then he looks scholarly. He is not building brains; he is only using up as fast as possible what he has. Yes, the brains of the future will not be the befuddled affairs of to-day, nor the feverish, excitable, unbalanced

monarch that now dominates. We shall have no decent social condition until we get clearer brains, poised atop of healthier bodies. Our schools must be reformed first, and then we shall be formed wisely.

DON'T TRAIN CHILDREN TO BE FUSSY.—A signal advantage in the treatment of young children or infants is the fact that they do not remember or imagine. More than half the difficulty in treating the diseases of grown people lies in the formation of theories by the patient which the physician labours in vain to break down, and finally humours. It would be well for mothers to remember this simple truth. When a child has recovered from a cold he does not carry the memory of it to make him sneeze and shiver for several weeks. We know by the thermometer that it is several degrees colder, and forthwith pile on more clothing, stir up the fires, and feel cold to the marrow of our bones. A child, in happy unconsciousness, plays on, and unless the change be severe catches no cold. So a little wet that has penetrated a person's boot appears to some a sure token of a bad cold, but if properly attended to should make no more difference than a wet hand. Be careful how you give young children the fussy ideas which belong to their weary, heavy-laden elders. They should be trained not to feel a slight degree of cold, not to mind a cloud of dust coming into their eyes, or a slight bump or scratch any more than as a mere incident. A grumbling child is a pitiful object, and the habit once formed is ineradicable.

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### Notes and News of the Month.

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#### PHYSICAL DETERIORATION AMONG THE LOWER CLASSES.

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SIR Thomas Crawford, on August 4th, delivered an address at the congress of the British Medical Association in Dublin. Referring to the boasts of the champions of sanitary science as to the prolongation of life which has been secured through improved sanitary arrangements, he said there was evidence of perceptible deterioration or degradation of life in the lower order of people. An analysis of the results from 32,324 examinations of men made by army surgeons from 1860 to 1864 inclusive showed that during those years, in which the number of men required for the army averaged 6,465, and permitted therefore a stricter investigation of physical fitness both by recruiters and surgeons, the rejections from all causes were only 371.67 per 1,000; while out of 132,563 men examined between 1882 and 1886 inclusive the rejections were 415.8 per 1,000. A careful examination of those tables led to the inference that the lower class, from whom the recruits for the army are chiefly taken, are of an inferior physique now to what they were 25 years ago. The recruits

drawn from town-bred populations gave by far the larger proportion of rejections ; while the causes of rejection usually indicate a decidedly inferior physique. The rejections from defective vision and diseases of the eye were nearly 42 per 1,000, exclusive of all those whose defects of vision were so obvious as to attract the notice of the recruiter and who would be thus excluded. There was a peculiar form of ophthalmia which, wherever it was met with, whether in military or civil life, was mainly caused by the vitiated atmosphere arising from overcrowding. Of late years that scourge had been practically banished by the sanitary improvements that have been introduced into barracks. It was to his mind the most striking illustration of what such measures could accomplish, and there was no longer any excuse for the existence of the disease.

As with the blind so with the insane. What were the causes which produced the very class of sufferers included under this head ? He might be told these causes were moral, lying beyond the proper sphere of the sanitary officer ; but was it really so ? They must look to improved personal hygiene, especially during the training of the young, if they desired these classes of bread-winners so reared that they might enter upon the struggles of life both mentally and physically fit ; and if that be so with the bread-winners, why not still more necessary in regard to the genesis of the future race ? The habits of the people, too, had a very marked effect upon the development of deterioration of the species. Look at the effects of physical culture as seen in the upper and middle classes of England at the present time where every well-regulated school has its gymnasium, every village its cricket-ground, and every house its lawn tennis courts, and compare the young men and women to be seen there with the dwarfed specimens of humanity in the overcrowded slums of the large towns. The result of such a contrast will convince the most sceptical not only of the value but also of the necessity of educating public opinion on this important subject.

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OUR knowledge of the physiology of pleasure is limited, and this notwithstanding a very able and interesting treatise on the subject by Professor Mantegazza. The physiological conditions underlying that peculiar condition which we call pleasure are so variable, partaking sometimes of the purely physical, sometimes of the physical and cerebral, and at others, so purely cerebral in its nature, that no real sensation can be said to exist. Our ignorance of the subject can cause no surprise, given the fact that pleasure is rather psychological than physiological, especially in its higher forms. Pleasures may be summarily divided into three groups, of the senses, of sentiment, and of intelligence, and it is easier to analyse and classify than to discuss the functional, that is, the physiological aspect. The question has often been asked as to what constitutes the greatest pleasure, and who is the happiest man, but it is obviously one that does not admit of solution. The intensity of the pleasurable sensation is a matter of

temperament and surroundings, but, *cæteris paribus*, the happiest man is he who possesses the greatest sensibility, the most powerful imagination, the strongest will, and the least number of prejudices. The men are rare who can, by an effort of the will, arrest the oscillations of sorrow and allow only the cords of pleasure to vibrate. Pleasure is the *mode* of sensation, never the sensation itself, and it is not a paradox but an incontestable physiological truth to say that no pleasure exists which is essentially or necessarily a pleasure. The ideal of perfection in humanity would be to efface pain from the list of sensations, and to give all men the maximum number of pleasures. All the rest, as the philosopher said, is but dream and vapour.

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A COPY of our last *Phrenological Magazine* has been presented to the Queen by Mr. George Smith of Coalville, for which General Sir H. F. Ponsonby has received the Queen's commands to thank Mr. Smith.

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THE following particulars of the examination of the remains of Ramses II, made by Dr. Maspero, at Boulas, possess a certain interest:—  
 “When the bandages were removed, after the lapse of some three thousand years, the body was exposed to view. The summit of the cranium was denuded. The hair, scanty on the temples, was plentiful over the occiput, and was dyed of a yellow colour. The forehead was low and narrow, the eyebrows prominent, the eyelashes white and thick, the eyes were small and near together, the nose long and thin, and flattened from the pressure of the wrappers. The temples were depressed, and the cheek-bones well-marked; the ears stood out from the side of the head, and were pierced like those of a woman. The mouth was small, the lips thick and fleshy. It was filled with a dark-coloured paste, on removing which some friable teeth were visible, which though worn, were white and well preserved. The beard and moustache appeared to have been allowed to grow during the last illness or after death, the hairs being about an eighth of an inch long. The skin was of an ochre colour, with black stains. Nevertheless the face gave a very fair impression of what it must have been during life, not too intelligent, even rather vulgar, but indicative of pride, obstinacy, and domination. The other parts of the body were not less well preserved than the head, but the desiccation of the soft parts had materially affected their outline. The neck was reduced to the diameter of the vertebral column; the chest was broad and the shoulders high. The arms were crossed over the chest, and the hands were delicate and stained. The wound through which the embalmers had removed the viscera was extensive, and was situated on the left side. The genital organs had been removed with a cutting instrument. The thighs and legs were emaciated, the feet long, thin, and flat. The corpse was evidently that of a robust and vigorous old man.”

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HYPNOTISM is making great advances in France, where people are now being mesmerised for all sorts of diseases, and even bad habits.

The latest outcome has been the attempted curing of the drink habit by what is called "suggestion," the patient, while "under control," being ordered to avoid intoxicating liquors of all kinds, and it is claimed that success has been obtained in this respect.

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*The Northamptonshire Herald*, of August 6th, contained the following:—“A BEAUTIFUL AND SOLID ADDRESS.—At the annual meeting of the George Smith of Coalville Band of Love, held on Sunday afternoon in the Band of Love room, attached to the house of Mr. George Smith, of Coalville, three new members were initiated, one being Mr. A. T. Story, of London, author of the ‘Legends of Northamptonshire,’ &c., &c. After the initiation by Mr. Smith, Mr. Story delivered an address on the ‘Seven Primary Beads of the G.S.C. Band of Love.’ These he described as self-respect, desire to please, justice, hope, faith, kindness, and worship or prayer. All had these faculties or instincts inherent in their natures, but in all they were not equally strong. The first, self-respect, was intended to give persons sufficient esteem for themselves to keep out of the dirt, and to prevent them doing mean or low things: The second, desire to please, was a civilising instinct; it was given to man to make him desire to make himself agreeable and pleasant to his fellows. It stimulated persons to seek what was pleasing to others in speech and personal appearance, and to try to please by doing those things, as, for instance, being clean in person, and suitably adorning themselves. The third, justice, was, as all knew, to stimulate us to do our duty to others, and to be honest and upright. Then hope was to make us look forward cheerfully, and not to take disappointments too much to heart. Faith was intended to make us feel confidence in things not before us. Some had faith that the sun would rise again to-morrow, and the next day, and so on; others had faith that sun, moon, and stars would rise day after day, and year after year; while others, again, had faith that when this life was past, there would be other suns to warm them, and other moons to light. Kindness was intended to make us think of the happiness of others, as well as of our own, to give us sympathy with others in distress, and to give help where we could. Lastly, worship, or prayer, was designed to make us recognise that, while we could do much for ourselves and for others, by aiding them in matters where they were weak and we were strong, there were times and seasons when we could neither help ourselves nor others, and needed the assistance of One whom we could not see, but whose existence and presence we were enabled to believe and feel through faith. After a few words from Mr. Smith, the meeting closed. On Monday the Band of Love met again for tea, after which all adjourned to a field, kindly lent for the occasion by Mr. Marston, where the children indulged in games until it was time to go home. After tea Mr. George Burden, of Leicester (who is also a brother of the Band of Love), recited one of his admirable poems, written specially for the occasion. These festivities, in which most of the children of the village joined, as well

as many of the adults, gave unusual animation to the village, especially the procession before tea, and then the procession after to the field, with banners flying, &c."

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Members of the British Phrenological Association are reminded that the next meeting of the Association will take place, on Sept. 13th, in the Memorial Hall, Farringdon Street. As it will be our first annual meeting, and there will be important business to transact, the Council are desirous of having as large and representative a meeting as possible.

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COMBE LECTURES, SCOTLAND.—Of the many courses of Combe Lectures delivered by Dr. Andrew Wilson, there is none more important than the course delivered by him to the teachers of schools in Scotland. The third course of such lectures was begun in the first week in August, in Oddfellow's Hall, Edinburgh. The subject of this year's course of lectures is "Health, as related to the Home and School."

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### Book Notices.

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*How to Win: A Book for Girls.* By Miss E. Willard (London: Funk & Wagnalls). This is a book that can be warmly recommended. It is in touch with every vital department of girls' work, or more correctly speaking girls' character for life work. It abounds in useful hints and suggestions that will help to solve many problems in everyday work. Every family should know the book. Miss Willard has the happy knack of saying the right things at the right time, and in the right way. She illustrates old truisms in a sparkling and pithy way peculiarly her own. The book is crowded with tit bits of information, and is pleasingly got up. Its style of expression is so free and breezy as to frighten the sleepy-go manners and thoughts of early nineteen centenarians.

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*Harry Furniss's Royal Academy. How He did it: The Story of Harry Furniss's Artistic Joke* (25, OLD BOND STREET). The first of these works purports to be a catalogue of the exhibition of Mr. Furniss's works, in Old Bond Street; but it is more than that; the fact is Mr. Furniss is a jokist of the jokists. Everything has the elements of a fine joke in it for him. There is a sense of humour to him in the idea of the big sun rising regularly every day to light and warm such a little world as this of ours, and especially to sun-light such a lot of little beings as we are; and I have no doubt he has often laughed to himself at the idea of the moon rising nightly in order that lovers may be sentimental. But what seems to amuse him most and stir his laughter (he has no bile), are the queer japes and cantrips



that the little pigmy man gets up to, and the spare-rib of man, woman. There is enough to laugh at in the hybrid nature of the little animal himself, but when he goes to improving (as he thinks) on nature, then he excites Mr. Furniss's risibility, and his satiric faculty as well. In his Royal Academy 'joke'—which everybody ought to have seen, if they have not—he 'gets at' the foibles of our foremost living artists, and does it in fine style. There is no malice—no using of the scalpel; it is all done with a feather and a little oil; but who would not rather be killed with one good prod, than put an end to by continual ticklings? Rabelais is said to have done a deal of good in his time by his wild, grotesque buffooning, and Mr. Furniss, who has much of the Rabelaisian laughing humour, is calculated to do immense benefit to society by his good-natured onslaughts upon fashion, and especially upon the silly fashions of dressing children. In his catalogue he says (and his illustrations are better than his letter-press): "Childhood should be 'free and bounding,' we are told. Why, then, dress or paint children in this hideous body-swaddling, limb-constraining guise? Better far give them freedom by taking them to Liberty in Regent Street. After there having them made artistically lovely, let them be made 'beautiful for ever' on canvas. As the nursery lyric has it:—

Girls and boys come out to play,  
But do not get dressed in this fashion-plate way."

*How He did it*, is a sequel to the catalogue, and is equally humorous. Both are incentives to mirth and laughter; but the best is that, while they are this, they are also incentives to the exercise of common-sense. Mr. Furniss appears to have conceived the mission of ridicule to be, by exposing folly, to exhibit the true sanity of common-sense; and this he everywhere succeeds in doing.

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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W. H. (Leeds).—This young lady has much depth of soul, and only needs growth, development, and proper inspiration by favourable surroundings to call out that latent power which is distinctly manifest in the general organization. She has not the faculty to show off and make a display of the gifts she possesses to so good an advantage as many, but in proportion as her love is called out and

sanctified will she show her inner nature. She embodies more of the love element than persons generally do, and is capable of not only being very happy herself but of making others happy with whom she comes in contact, for she has not much contending antagonism in her nature, although there are contending elements the same as in a watch, yet they act harmoniously, which takes away unpleasant, antagonising influence. She is very genial in her nature, she possesses considerable artistic spirit and talent, and if she would give her attention to drawing or doing some artistic work, she would succeed much better than she thinks she can. She is broad between the eyes, which gives sense of form, shape, and countenance. Is large in order and calculation, which help to give method, system, and ability to measure and calculate. She does not get far off from the track before she knows it. She readily acquaints herself with the external world, is a close observer, and knows much of what is going on around her. She has quite a correct consciousness of the qualities, uses, and conditions of things. Has a good memory, can carry much in her mind without confusion, and readily discriminates between things, their qualities and uses. She has a strong love nature ; is decidedly domestic ; is steady in her habits, confiding in her disposition, and liable to think human nature much better than it is.

THOMAS (Leeds.)—You are governed mainly by your mental desires almost independently of your bodily conditions. You are wanting in vital power, animal life, physical strength and capacity to enjoy yourself highly in physical ways and worldly matters. Your attachments to life are not very strong. Your mind appears to be quite active, clear, and distinct. Your thoughts and feelings are more elevated than the average. You are inclined to intellectual, literary, and moral pursuits ; are not well adapted to business connected with worldly, selfish men ; but can write, teach, be a secretary or treasurer, or interested in the intellectual and moral welfare of others. Do the best you can to take care of your health.

PAMELA (Leeds.)—This miss has an even uniform organisation ; will not be subject to many extremes, or contradict herself in her life and actions. She is steady, persevering, and dignified, quite respectful and comparatively quiet ; is not rude, cruel, quarrelsome or suspicious ; not carried away by imagination, or any inordinate desires. She is practical, has common sense and is disposed to have everything useful. She is neat, careful and methodical about her work ; but not very brilliant, witty, imitative, or capable of captivating others by any extra manifestations of mind. She has a fair balance of body and mind, and with care may live to be old, yet is not very tough.

FRANCES (Leeds.)—This miss is full of animal life and impulse, quite excitable, easily becomes animated and liable to be carried away by her feelings. She is ambitious, and very sensitive to praise and blame, and lives for others full as much as she does for herself. She is not bad-tempered or revengeful, is not selfish or greedy of possession ; but always willing to divide. Will make a first-class wife with a good genial husband ; but must guard against being too much

affected by what her friends think of her, and try to be more satisfied with herself independent of her friends.

A. W. P. (Bury).—This young man partakes strongly of the nature of his mother, is not so masculine, rough and tough as to take his place among worldly men to fight the battle of life. He is better adapted to some sphere of life that requires an education; could do in the bank as a book-keeper, as a reporter and writer, as a teacher or musician. He has an honest cast of mind and must have an honest business to be in harmony with his tone of mind. He will not succeed so well as a speaker, for he has not large language and cannot easily put his ideas into words in an off-hand way, but could succeed in writing, in teaching, or in some artistic department of life, for he is ingenious, has taste, versatility of manner, and is quite correct in his ideas of forms and proportions. He is decidedly orderly, systematic and regular in his mode of living; could get no great pleasure out of a careless, reckless life; and would not live long if he gave himself up to any kind of dissipation. If strongly inclined to preach he would succeed in that calling, but it would cost rather too much nervous energy to meet his own mind, for he is decidedly exalted in his tone of mind, and would lay himself out to do his best in that direction.

ADAM has a positive character, a strong hold on life, a determined spirit, and is rather pugnacious, fond of contradicting, and is very liable to get into an argument. He does not easily see himself in fault, cannot easily be convinced that he is wrong, and if his arguments were all thoroughly refuted he would pick up the pieces and construct another, for one of the strongest features of his character comes from casuality. He has many ideas, is quite original, and has an opinion on all subjects, but is a little short of observation and knowledge of practical matters. He has not a good memory of details, nor a first-rate judgment of things and their qualities and uses. Had better be a lawyer, or a man to block out work and devise ways and means. He must be head man somewhere, so that he can take the responsibilities and have things go his way. He will not be wanting in love and affection, yet his wife should be one who is willing to acquiesce with him, and allow him to feel at least that he is master of the situation. He is capable of making his mark in the world, and probably will live till about all who were born at the same time as he have taken their departure.

D. M. E.—You possess a physiological organisation favourable for both mental and physical action. You are in your element when you are employed either in body or mind; but the predominant power is mind; hence you prefer mental action. You ought to be employed in a business where there is much going on, for you are fond of excitement, and action. You are liable to sympathise too much with what is taking place around you. It will always be difficult for you to isolate yourself from that which interests the public. You have a mind in advance of the present state of society. You are naturally a reformer and agitator; besides you are highly ambitious, and in your element

when you are doing something of a public nature. You will probably make a failure of it if you devote yourself to either manual labour, or confine yourself to a shop in business. You could gratify yourself in writing, editing a daily paper, or in holding some office where you continually come in contact with society, but that is scarcely close enough. Your disposition is to come personally in contact with others ; hence you would be more in your element as a speaker, putting forth truths which to you appear to be important. You delight to make a distinct impression on the minds of others, and if you were to devote yourself to preaching you would want to be in the midst of a revival all the time. You are naturally a philanthropist, and had better seek an employment that allows you to teach, do good, and help to form the characters of others. You have none too much economy, worldly wisdom, tact, and management, but have great powers of discrimination, of criticism, and intuition of mind. You have fair gifts as a speaker ; will impart much information in a speech, and will express yourself in such a way that everyone will understand, and you are not wanting in the general elements of an orator, but practice makes perfect in that direction.

A. L.—This lad is rather precocious in mind ; his bodily powers are yet inferior to his mental. More care should be taken with his physical than his mental education for a few years to come ; in fact, it would add to his days and usefulness if he could go to sea for two or three years, or work on a farm, or be employed in some pleasant way where his bodily powers would be encouraged, and his mind somewhat restrained. If he continues to be encouraged in the use of his brain without physical exercise, the danger is that he will either have softening of the brain, or fail to have strength to use what he has. He is highly intellectual, very capable as a scholar, especially as a thinker, and as one who can understand and take in ideas. He would succeed in philosophy, grammar, language, and eventually in metaphysics, for he has great powers of discrimination. If left to himself to follow his own inclinations he will go into public life, into some profession, especially some intellectual pursuit. He has an elevated tone of mind, and will be less subject to a depraved manifestation of the passions than boys generally are.

JESSIE (Weymouth) has a favourably-balanced organisation for slow growth and long life ; will not mature early, will not be so brilliant and showy as sound and sensible. If she makes mistakes it is because she is rather late and slow, rather than fast and premature. She appears to as-good-as gain advantage when animated by doing something in which she is interested than she does under ordinary circumstances. She should quicken her step, invigorate her thought, take hold with a little more promptness on what she does, and pay a little more attention to details. She is liable to be absent-minded, and quite remote in her thoughts and feelings. She is generally thorough and understands herself so far as she goes ; but requires more time to form an opinion, get a lesson, or communicate her ideas than many do. She will wear well, and appear to a much better advantage as an elderly lady than she does while young.

THE  
Phrenological Magazine.

OCTOBER, 1887.

MISS JESSIE A. FOWLER.



DELINEATION of the accompanying portrait will prove specially interesting, not only to students of human nature and habitual perusers of the PHRENOLOGICAL MAGAZINE, but also to its many



other chance-readers the world over, in whose memories of Miss Fowler's practical, kindly counsel, dwell grateful recollections, such as will fly together and constitute that

mental brush well adapted to add finishing touches to our sketch.

In addition to the usual measure of circumference, we should also always take into consideration the coronal, and frontal measurements, as well as size of head in proportion to general bodily development. Pursuing this course we find the head before us to be a large one, and the brain gifted with an uncommon degree of activity.

The temperamental development is very even. If there is a predominance of either it is found in the Motive, which supports an intense energy of mind that cannot dream life away; but must be practical. A full basilar region is accompanied by a powerful endowment of the moral, intellectual, and spiritual natures. Benevolence is a leading faculty, manifesting itself in liberality of sentiment to all mankind, deep desire for the welfare of others, combining warmth of sympathy with rare simplicity of purpose.

She is a great believer in work, and possesses in marked degree the spirit of energy and zealous, untiring patience, constituting the "never say die" power. It is doubtful whether she can realize the meaning of the word 'defeat.' Here is a mind able to steel itself against difficulty or attack, yet full of gentleness and amiability. A mind that can and will conquer; able to inflict pain, but in the spirit of an able surgeon, capable of fighting her own way; imbued with great love of independence, resulting from the highest, purest faith and exalted motives. Destructiveness is another large organ, and at first sight might appear to the tyro as opposed to Benevolence. In reality, however, it renders the latter faculty doubly efficient to perform acts of real kindness, sometimes requiring the use of severity.

She possesses the invaluable gift of rapid resource under sudden emergency, together with fertility of invention, and aptness in reply. Love of system, method, detail, and finish, is a leading characteristic. She cannot endure disorder, and is particularly desirous of seeing order in others.

Her perceptive region as a whole is exceedingly active, an endowment rendering her range of observation extraordinary; while her memory of faces and forms is marvellous, as is also her power to analyze, compare, and draw rapid inferences. Intuitive power to judge rapidly and correctly of character, thought, and purpose seems overwhelming; giving, in combination with her large Spirituality, a mental power of keen penetration.

To her all nature is full of lessons, each leaf a book, each human mind a world.

Language, together with the general direction, must render her both forcible and fluent as a speaker; while large Agreeableness and Approbativeness, governed by Conscientiousness and Comparison, cannot fail to hold an audience whether young or old.

An intense sense of duty, together with the conviction that each moment is precious, and of important value, seems to pervade her entire nature.

Hope, too, shines brightly, adding greatly to her happy influence over others, combining with large Spirituality and Veneration to manifest hope in the future, giving in addition more confidence in mankind, and belief in the possibility of their improvement and education than would be the case were these organs weak.

Self-control, tact, ability to carry into rapid execution, here abound. It would, perhaps, be advantageous were the faculties of Acquisitiveness, Wit, Time, Eventuality, and Number rather greater in activity. Ability to calculate ways and means, and general results, is better marked than that of computing arithmetically. She is, in the fullest sense, able to take control, direct, and superintend, either in public or private life.

Combativeness is a faculty which has increased by exercise; the result of long continued and earnest contention for the right.

The entire Social brain is very active. For home, relatives, and friends, she will prove almost too self-sacrificing, while Conjugality and Adhesiveness render her entire nature affectionate and devoted in the purest and most exalted degree.

Love of children is conspicuous; not the desire to spoil them, but faithful zeal for their every welfare. She loves obedience, and will require this of them, yet through the medium of kindness; physical compulsion would be her very last resort.

In her dwells the soul of a patient, charitable, but equally determined reformer. A practical mind, seeing far ahead, possessing large stores of philanthropy, discernment, judgment, talent, and efficiency, giving her gifts as a teacher, yet also prompting her to natural desire after self improvement. As a child she must have possessed, along with a natural disposition to teaze, characteristic ambition to excel in whatever she undertook; a quick temper, but a most forgiving mind; and these tendencies have been generally sustained to the present time. We cannot close this brief outline of one so well-known, so amiable, and about whom so much more might be said, without expressing the conviction that we have before us one of humanity's truest friends, and a life whose noble example and high endeavour many of us might follow with lasting benefit.

## ANIMALS AND MEN COMPARED.

BY L. N. FOWLER.

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MAN is all in functions and organs that any animal is, differing in degree and quality only. The animal has appetite to eat and drink ; so has man. The animal has locomotion, force, and revenge ; so has man. The animal provides for, and supplies its wants, and provides for the future if necessary ; so does man. The animal propagates its own kind and species ; so does man. The animal has tact, guardedness, and is conscious, and on the look out ; so is man.

The animal locates itself, and selects a home for itself, and will fight for it most desperately before it will surrender ; so will man. The animal is vain, proud, and loves authority and power ; so does man. Some animals have families, are jealous, and very fond of attention ; so is and does man. Some animals, especially the horse, love to be decorated and noticed ; so do men and women. Animals are sufficiently ingenious to get their own living, provide for their young, and make them comfortable ; and so are most men.

Some animals love music, and can sing, and have sense of sound ; so do some men. Some animals are orderly, tidy, and keep clean ; that disposition belongs to man. Animals have the power of observation, and perception of faces and dispositions. Man has the same gift. Animals take note of time, and remember events and actions. So do men.

In the foregoing, and many other particulars, in a stronger or less strong degree, there is a similarity between men and animals, and the more we study ourselves the more we shall find that we have the whole animal nature ; but that the animal is not all that belongs to humanity.

In the order of nature, man has additional qualities that give him a more perfect consciousness, more balance of power, more versatility of talent, and higher grade.

If the animal has any moral sense, imagination, or power to think, it is in so limited a degree as to be not observable. He differs entirely from man in not being able to talk, to understand language, grammar, arithmetic, or philosophy. Yet has some ideas of geograpy, astronomy, and can forecast the weather, can understand what their masters say, but cannot tell their masters what they know or feel, only by signs.

In pursuing the study of self, we leave the animal here from this point, for man is on a higher scale, has one story more brain which introduces him to a sphere in advance of this we now are in.



The animal is adapted to this life only so far as we can see him. Man, as an animal, is adapted only to this life, and some appear to have no consciousness, fear, hope, or calculations with reference to a life to come, and do not act as though they were accountable or responsible. They may have some dreamy consciousness of a hereafter, but not enough to regulate their conduct. They are so low in the scale of development that to compare them with the highest cultivated man would be like the lowest degree of development of the wild horse to one of the highest bred, and most perfectly developed, and best trained horse in the circus.

Man, when his manhood is fully developed, and his highest spiritual nature unfolded, finds himself related to the animal and this physical world; and his body, composed of earth material, taken possession of not only by strong animal desires and worldly feelings, rendering him purely selfish, and anxious to rule and control all earthly powers, yet possessed of more extended and lofty aspirations that give him a consciousness of spiritual existence and influence, the one with the other, of angels and superior powers, of a world where spirits and angels dwell, of an intimate relationship between this world and the world of spirits. In an uncultivated state of mind without any revelation, man's positive knowledge of all beyond what he can see, feel, hear, and do, is very vague and indefinite; only as man can calculate and draw inferences from a knowledge of figures, mechanics, mathematics, astronomy, and revelations from above.

Our ideas of the origin of our spirits, and the attributes of our Creator are very indefinite, excepting what we get from revelation and inspiration.

Man has the powers of mind to receive inspirations and impressions from a higher source, so that when they do come there is an enlodgement of them in his mind, and these impressions help him very much to expansion and elevation of mental action.

As man studies himself he will find he is very different at different times. At one time he will find himself very loving and kind, at another he is very hateful and selfish. At one time he is so low, gross, and coarse, at another time he is so nice, refined, and delicate.

At one time he is so worldly, and greedy, and wants everything, at another time he is so liberal as to give all he has away. At one time he is so reticent and quiet, at another he is so open and boisterous. At one time he is so bad and unruly, at another he is so good and gentle. At one time he is so worldly, at another he is so spiritual. At one time he

wants to live, at another he wants to die. At one time he is so miserable, at another he is so happy.

After long study and self-examination, he begins to think about himself, and he finds that he is composed and put together by a designer ; and that he is made up of bones, and principles of organs, and functions. That he was designed for a purpose, that he has a destiny to fulfil, that he is a part of a whole, that he has an individuality of his own ; and yet his usefulness, and almost his existence and life, is inseparably connected with those of others.

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### PROGRESS IN ENGLAND.

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THE late phases of phrenology in England are peculiarly interesting. While in Edinburgh, which so long enjoyed the premier position in regard to phrenology, the science has declined in public esteem, despite the fact that there is a Trust with ample funds to watch over its interests, in London, with no such public trust, it is coming more resolutely to the front. This is not as it should be, and does not bear out the traditional character of the Scotch for life and vigour. It is a disgrace to the Scottish capital that, with the Henderson Trust to dispose of, it is unable to keep open the Phrenological Museum. The collection is unique, and should be regarded as one of the treasures of the Scotch nation and a monument to her brightest sons. Yet this collection, if not to be actually dispersed, is, at least, to be merged in the new General Museum. The museum, through the supineness of the trustees and the sleepiness of the curator, had long been one of the almost forgotten sights of Edinburgh, except to the disciple of Gall, who would often travel from the end of the world to see and examine its wealth of skulls and busts ; but with the transfer of the collection to the proposed new home, and the stowing of it away in some back room, mingled, perhaps, with the bones of pre-historic beasts, the priceless labours of Combe and his colleagues will run the risk of being wasted. Efforts have been made to rouse the Scottish press to the imminency of this peril and disgrace, but so far in vain. The papers are dumb on the subject, and the trustees of the Henderson Trust Fund are allowed to wallow on in their sleep of untrustworthiness.

Let us turn from this to a brighter picture. In London a small band of earnest believers in phrenology have awakened to a sense of the urgent need there is for union, in order that phrenology may flourish, and have founded a Phrenological

Society under the style and title of the British Phrenological Association. It seems to be modelled a good deal on the plan of the New York Institute, as it aspires to grant diplomas, send out lecturers, etc. The Association was formally constituted in September, and up to the present time it has shown signs of undoubted life and earnestness. The *doyen* of phrenology in England, Professor L. N. Fowler, has been very worthily chosen as the first president, while his youngest daughter, Jessie A. Fowler, acts as treasurer. This young lady has already gained experience in society work in connection with the Womens' Temperance Society, and it is greatly to the credit of the new Association that they have discovered the qualities of so promising a disciple of phrenology. There are two secretaries. Mr. A. T. Story is the organising and corresponding secretary, a somewhat ambitious title, but one which may indicate good work to come. We shall see. The second secretary—the recording ditto—is a Mr. Warren, a gentleman not hitherto known in phrenological ranks; but I hear an earnest student.

The council is comprised of a number of gentlemen of more or less note in connection with phrenology; but there is more of the less than the more. There are some names one would have liked to see included; but possibly they will come in time. The monthly meetings of the society are held in a very central hall, and one identified with good wholesome work, religious, social, and political—the Memorial Hall, almost within a stone's throw of Dr. Parker's Temple. By the way, could not the new Association get the Doctor to join them, and make him their next president? The Association needs to be as ambitious as its name. No particular exception can be taken to the "Articles and Byelaws." They are much to the purpose; although it is difficult to see how they can efficiently work the Association on so small a subscription—ten shillings for gentlemen, and five shillings for ladies, per annum. But much is to be done by a careful management, as all good housewives know. It is a good idea to have a reduced subscription for ladies; it is an inducement for them to join, especially in this country where the rule is to let the fair sex go in half-price or free, so highly is their presence prized. I take it that a society has a double, nay, quadruple, chance of multiplying when the feminine element is present.

At the last meeting some very sensible remarks were made by the Hon. Secretary as to the advisability of taking means to disseminate a knowledge of Phrenology other than by the usual monthly meetings. He suggested that outside propa-

ganda meetings should be held, lectures delivered, and the talent of the society, latent or otherwise, brought out ; a most valuable suggestion, which the meeting adopted, and which it is to be hoped it will act upon. The young Association I believe already numbers over sixty members.—*American Phrenological Journal*.

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## PHRENOLOGY IN THE SCHOOL.

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WE have, in a previous sketch, shown how important it is that Phrenology should be understood in the Home, which is the foundation, the main spring, of every after condition in life. Now we wish to take a step forward and introduce it to our teachers and scholars, and show them the advantages of making of it a thorough study.

Out of the family life there should go with the children into the school a sympathy with the teacher. For parents and teachers should, as far as possible, work in harmony the one with the other. Nothing is more disastrous to a child's mind than to have one kind of discipline at home and another—the reverse—at school. The child is not supposed to form a code of discipline for himself, and thus he becomes confused through the contradictory treatment of parent and teacher. This however seldom happens when both sufficiently understand Phrenology to regulate the action of the faculties by the individuality of the child. The differences we meet with in large schools aid us in detecting the great development theory, that differences of external form are the result and measure of pre-existing differences of internal character which correspond with organization and function. We do not doubt that everything in nature has its form. And when we enter a school we find the same theory presents itself there. It is because the heads of children are not all flat or all round ; not all high or all low ; not all broad or all narrow, that we aim at finding out differences in character, formation, and function.

So when Phrenology is at work in the school-room it has much to do. It not only has to decide the peculiar temperaments, constitution, and disposition of each child, but it has to decide which are the key-notes of each character played upon our most wonderful of organs—the brain. Though, in some respects, the toughest organ in the body, and capable of expansion and remarkable development, yet the brain needs the most study of any part of the body to keep it in a

healthy condition. We may say here that work is a necessity to promote the health of the brain, but how much should it be encouraged in the early years? A man works to live, not lives to work, therefore he must do what will agree with him, in order to live well, says Herbert Spencer, and we agree with him. "Take care of your health," is a warning which comes from another scientist. "There have been men," he continues, "who, by wise attention to this point, might have risen to eminence, might have made great discoveries, written great poems, commanded armies, ruled States; but who, by unwise neglect of this point, have come to naught. Imagine Hercules as oarsman in a rotten boat, what can he do there but by every stroke expedite the ruin of his craft?" Take care then of the timbers of your children's boats.

Phrenology cannot be properly introduced into the school-room without its taking into account all the conditions connected with the materials with which it has to work. Therefore it is just as anxious to prevent "over pressure," as to prematurely exhaust the mental powers. And in order to make school life a success, and preparation for after work, Phrenology and Physiology—its twin sister—teach us how to educate one power to be in harmony with another, and not bring prominently forward one talent which is strong at the expense of another which is weak. The study of the lives of distinguished men and their early habits enables us to conclude that we are not mistaken in our idea that early mental culture is not necessary in order to produce the highest powers of mind. They show us also that, "the survival of the fittest" means here a good stock of vitality to prepare the way for a useful life. Our entire aim in the development theory of Phrenology in Schools is this "survival of the fittest" in each child, and the *gradual* development of the whole mind.

I am not alone in stating that there is hardly an instance of a great man who has won the admiration and gratitude of mankind and has accomplished great results, and performed wonderful labours who in early life was educated by a *hot-house culture*; but, like towering oaks, grew up amid the storm and the tempest of peculiar environment.

The greatest geniuses; the greatest actors in life's play-house, such as statesmen, philosophers, writers, warriors, have been men who have been allowed to grow first, think and act afterwards. Julius Cæsar, Napoleon, Wellington, Cromwell, Frederick the Great, are striking examples of this fact. Many of our orators and statesmen, as Gavazzi, Cicero, George Whitfield, and Daniel Webster, Count Cavour, and Daniel O'Connell, received a simple education when boys; and thus,

being allowed to mature and gradually develop their greatness in after years, was not prematurely stunted by over brain-work in youth. Many are like Sir Isaac Newton who, as a boy, according to his own statement, was "inattentive to study, and ranked very low in the school until the age of twelve." Or like Napoleon, who is described by those who knew him intimately when a child, as having "good health, but in other respects was like other boys," and did not owe his greatness to early mental culture.

Of Sir Walter Scott, we learn that he was, as a boy, lying about in the fields when he should have been at his latin grammar ; reading novels when he should have been entering college ; spearing salmon instead of embellishing a peroration. Yet he came out of this wild kind of discipline graced with the rarest combination of qualifications for enjoying existence, achieving fame, and blessing society. Deeply learned, though neither the languages nor the philosophy of the schools made part of his acquisition ; robust as a plough-boy ; able to walk like a pedlar ; industrious as a handicraftsman ; intrepid as the bravest hero of his own immortal works. Here is enough, says Harriet Martineau, to put us to inquiring, not whether learning and even school discipline be good things, but whether the knowledge usually thought most essential, and esteemed indispensable, be in fact either the one or the other. In this very sensible idea, we run the risk of differing with one class of teachers who, when they have a precocious pupil, like to make much of him without taking into account his weaker powers. But if phrenology were introduced into a school where one or more precocious children attended, the object of the teacher would be to so modify and direct the early school training of such minds, that no bias or strain would be allowed. Huxley points out that the vigour and freshness of young children, which should be stored up for the practical struggle of life, "is often washed out of them by too much and too early book gluttony and lesson bibbing." "Their faculties," he thinks, should have more intellectual rest in youth than in age ; and further, that the cheerfulness and tenacity of purpose, the power of work which has made so many men successful, is not so much due to close attention to books and college studies in childhood as is generally supposed. One object in life is seeing how much the system will yield in a healthy condition. Are our best efforts to be secured from the first thirty years of life or the last thirty ? We may urge on our Byrons and Shelleys to do their work under the burning furnace of early intellectual culture ; but the hoar frost chills them, and they are gone, never to return to their work. They alas ! cannot

say, "thanks to a vigorous constitution gained by out-door exercise, ball playing in youth, walking and lifting in later years, we have been able to eat and digest, and keep up sufficient mental and bodily friction, and employ all our powers to a venerable old age." Some teachers, who do not understand phrenology, cramp the minds of their scholars into a strait jacket, and educate them according to *their* own plan and not according to the natural abilities of the material they have to work with. We bias our children's minds, and wonder afterwards that men can be so narrow-minded and bigoted. Children are the raw material at hand to be worked upon gradually, for they are not born angels as some are foolish enough to suppose, and only become so by being trained, drilled, and disciplined. There are, however, many ways of disciplining children. Some parents and teachers spoil the dispositions of children by governing them too much. They think every time for them instead of teaching the children to think for themselves, and think if they continually correct the faults of a child that he will be the best of the bunch, believing "to spare the rod and spoil the child." It is not so much a duty to govern a child as it is to teach him to govern himself. This is where Phrenology can be of immeasurable good in studying the characteristics of children. It is a tedious process for a teacher to watch the result of his discipline when he gives the same correction, the same amount of kindness, severity and encouragement to the tender-hearted, the ambitious, the proud, the sympathetic, the hopeful, the easily discouraged, the cautious, the mirthful, the conscientious, the energetic, the slothful, the indolent, the sullen, the obstinate, the thoughtful, the observant. If he had understood Phrenology, he would have made a study of each child before he tried to discipline them at all.

Children, as soon as possible, should be taught to become a law to themselves, instead of being made to feel that the responsibility of their conduct rests with their teachers; and they can be enlightened in such a way, about the size or activity of their faculties, as to avoid either discouragement or pride. Some are too hopeful, while others are gloomy. Some are entirely observant and not sufficiently thoughtful, while others are entirely absorbed and not sufficiently perceptive. Some delight in danger and run many risks, while others are too mindful of results and will not venture. So in turn each condition of mind has to be taken into account, and he is a wise teacher who knows how to draw out, or hold in check, these diversities.

Phrenology so helps the teacher to understand the use of

the mental powers, their legitimate action, and the best mode of cultivating and directing them, that he perceives at once the difference between them, and how each one is adapted to the wants and relations in life.

Some children lack self-respect, others lack decision and patience. Some are disobedient, others are wanting in prudence. Some lack sympathy, others need more conscientiousness. Some are wanting in politeness, others are too selfish. Some need to cultivate language, while some are too talkative. Some need to cultivate affection, while some need to check it. Some are too liberal, while others are too stingy. Some are too vain, while others are too modest. Some are too reserved, others are too free. Some are too timid, while others are too careless. Some are too witty, while others are too sober.

When Phrenology is universally introduced into school discipline, then there will be systems of education adapted to each mind according to individual needs and requirements; there will be a true understanding of the extremes either of the natural excesses or deficiencies of our children, and the influence of different studies and modes of stimulating their minds will be carried into effect. Children's minds can be aided beneficially by explaining to them the general principles which control their own bodies and minds as well as the laws which control nature, in no better way than that suggested by William Jolly in his estimable work on education. In one chapter he treats upon education in things illustrated (page 450), where he mentions how a friend of his educated his boy in geography by asking him to read from the newspaper on a winter's night the list of ships which had arrived in port during the past few days, specifying the places from whence they had come, and the nature of the cargo. On a map the places were found with the latitude and longitude. Questions were asked with regard to the reasons why such goods were imported from such a port, and this led to an explanation of the climate, soil, and natural productions of that particular part of the world. One way a child's mind may be made practical is by the study of anatomy, geology, mineralogy, botany, and agriculture. Jolly also mentions the way German teachers instruct their pupils, and I may add that in England a similar excellent plan has been introduced, namely of making numerous excursions in the fields, woods, mountain-sides, where plants, insects and minerals, are found and examined, and preserved for future study. In mining districts the methods of examining ore, the working of shafts, and the ventilating and draining the mines, the means of separating



the ore from the sulphur, and the silver from the lead, are all explained. This knowledge, of course, makes the coining of money the next interesting study. We have also known of instruction being received in a similar way from iron works, where the large furnaces are steadily melting, casting, and moulding the iron ore. Again, a child's mind may be taught to analyse, compare, and discriminate by the study of composition, chemistry, the art of colouring, mechanics, and the combining of raw materials in the manufactures, as well as by the study of the combination of the various mental faculties. Sometimes the excursions can be made to large manufactories, sometimes to large printing and publishing establishments, where every department of work is carried out, from the compositors' room to the marbling of the edges and the glazing of the paper, the folding, stitching, and binding of the book. Sometimes the visit is made to a paper mill, where the boy's attention is first called to the rags, next to the pulp, then the sheets of paper, the cutting process, and the sizing of paper for the printing. Sometimes they are taken to large indiarubber works, where the material is brought in its rough condition, then washed, pressed, and put through its various refining processes, until it comes out in its numberless polished and useful shapes. Or to the turning mills, where there is exquisite machinery for every kind of wooden contrivance from the cotton spool to the carpet loom, box wood skate, wheels, &c. As a practical teacher of phrenology, I have taken the opportunity of examining all of the above, in order to possess the requisite knowledge to advise the direction of boys in the working of different departments of various works. And is it more wonderful that similar laws should govern the mind that control nature? It is a wonder to some that an Owen has been able by seeing one bone of an unknown animal to construct an entire osseous system. Yet it is much easier for a teacher to read the phrenological developments of his pupils, for he has to construct no theory or supposition, yet there are people who think it cannot be done.

Another important point in a child's education is to teach him to be methodical mentally, as well as orderly and neat materially. This can be done by the study of drawing, figures, mathematics, by his planning and arranging work and time, and by systematizing his thoughts. You may teach him to *think* through the study of grammar, philosophy, the languages, cause and effect, and elementary politics. He should be taken to hear several eloquent speakers, and be present at some debates, and questioned afterwards

upon what he has heard. He can be taught executiveness by seeing workmen at their trades in the open fields, or in the manufactories he has been over ; at the same time the different faculties called into exercise should be pointed out. Thus we might continue to illustrate the many ways by which the young mind can be fed without drudgery. As it is he is brought face to face with nature, he learns its dependence upon a higher power than human will or talent.

One of the greatest drawbacks in our educational systems is the tendency to depend too much upon mere book knowledge in theory, and not a sufficient application of that knowledge in the practical walks of life ; hence, many children leave school with their hands full of certificates, who are perfectly bewildered when they come to enter business ; and parents find fault with them because they expected them to be able to "take hold and help" the day after they leave school.

How often we hear of children being educated first for one thing then to another. As a young man Herbert Spencer began as a civil engineer, but at twenty-five left it and devoted himself to literature. Thackeray first chose Art as a profession, but relinquished it after travelling and studying on the Continent, and devoted himself to letters.

Every teacher and parent should feel that the greatest good that can come from an education is the discipline of the mind. That discipline, unfortunately, is not always gained by children in our schools, but has often to be secured years afterwards, when much of their book knowledge is wasted, on entering the practical walks of life. This is simply owing to the want of phrenological knowledge on the part of parents in their families, and teachers in their schools. A father cherishes a fond idea that when his son comes home from college, he will relieve his hard working days by slipping into his business, which is a wholesale grocery ; but the lad has a taste for music, and a strong ambition to become a musician and composer. Another father is manager of a bank : his son is just home from college, and much to his surprise he finds the first desire of his heart is to become an agriculturalist ; he hates indoor life, and does not fail to say so. Another father is a celebrated surgeon, and he is looking forward to his son's coming home from school, in order to finally decide what he is to make his life-work, and fondly cherishes the hope that as he is his only son he will take up his profession ; but, alas, he shows quite another talent, namely, an artistic taste. The father might easily have found from the formation of his son's head that he had not the slightest qualification for a surgeon.

Another father wishes his son to enter his business, which is a lace manufactory, but the lad has no taste or genius for business, neither could he succeed in it. He is bent on becoming a barrister, and from a barrister, a member of parliament and statesman. The gift of oratory would be thrown away in superintending the manufacturing and commercial interests of his father's business. But, alas, his father did not know the faculties necessary to make a good business man, or, at least, did not perceive that his son had none of them.

Another boy with full Veneration, and large Conscientiousness, and very large Benevolence, and prominent intellectual brain, with little worldly ambition, wanted to become a philanthropist, and he became one, for he was Gerrit Smith. Another boy was large in Individuality, Eventuality, and all the Perceptive faculties, full Comparison, moderate Order, and average Causality; large Human Nature and Language, full Agreeableness and Mirthfulness; wanted so much to study physiognomy that he did so, and became the celebrated Lavater.

The diamond has first to be taken away from the dust, and the cutting of the stone is necessary to give it its lustre before it is set. So the child's mind has to develop and grow out of its limited surroundings: his phrenology is the telegraph of his mind to others, as well as to himself. His character is the dial, while phrenology is the sun shining upon it, and telling as truly the characteristics found thereon, as the sun of the universe revealed to the ancients the time of day.

When we take phrenology into the schoolroom, we know whether a child is calculated to become a scientist or a divine; a philosopher or naturalist; an engineer or writer. In short, a Darwin or a Guthrie; a Stuart Mill or an Owen; a Brunel or a Brontë.

It must ever be borne in mind that phrenology does not originate organs to suit different cases, and hence a child has a temper, as well as certain other tendencies, before phrenology says it has. Phrenology only points out what it finds; but does not make a child more destructive or quarrelsome than he is. One thing should be carefully remembered, that a clever child should never be compared with one that is more backward. We believe much harm is done by a comparison of talents in unequal scholars; but each child should be compared with his own efforts from time to time. By following the former case the one child is spoiled and the other blunted. When phrenology has pointed out the calling a child is most likely to succeed in, it must be encouraged to shine in that particular, and to concentrate effort. The words of the great sage of

Chelsea should be engraven on every child's heart, "Be no longer a chaos, but a world, or even a Worldkin. Produce! Produce! were it but the pitifullest, infinitesimal fraction of a Product, Produce it in God's name." This idea does not conflict or contradict the one expressed at the beginning on watchfulness against over-pressure. We may produce in so many ways that will not over-stimulate, but if there is no definite purpose to aim at even in small things, there is little result, and no great end achieved. To this end should our children be stimulated and educated.

J. A. F.

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### MESMER AVENGED.

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THAT Pranzini should pass to his doom with a steady gait and smiling countenance was surprising enough. For the papers had all been telling us how anxious he was during the last few days. It was even said that he had trembled from head to foot, and almost fallen into a swoon when his counsel came to tell him that the only chance left was President Grévy's abhorrence of capital punishment. It really almost inclines one to suspect that some of the famous Paris doctors who are now so hot on hypnotic theories were confidentially allowed to test the same upon him. This was, indeed, warmly advocated by a medical correspondent in a long letter to a leading morning paper. What this gentleman recommended was that the culprit should be hypnotised the night before, and that his behaviour and language on the scaffold should then be "suggested" to him. By this means science would be served, and at the same time sentiments of humanity responded to. Probably, however, notwithstanding his emotion in prison, Pranzini was of too robust a texture, nervous and physical, to make a good subject for such experiments, and it is likely enough that the authorities refused to listen to the proposal referred to. But there was really no reason, that I can see, why they should have refused. They sent his teeth to the dentists, his eyes to the oculists, and, in short, distributed his mortal remains among all the branches of the medical profession. Why should not the hypnotisers have been considered?

For these supposed hypnotic discoveries are now all the rage with the faculty. The other day all the great lights of medical science, assembled at the Académie de Médecine, listened to a fresh communication on quite a novel aspect of the subject, at which several of them afterwards confessed

they had been deeply moved. That high authority, Dr. Brouardel, declared that the communication would cause an enormous sensation, and the discussion ended with a resolution to appoint a special commission to check the evidence presented by the author of the paper, M. Lhuys, who as yet has gone more thoroughly into the matter than any of his colleagues. This hypnotism and suggestion are evidently much the same as the doctrine of animal magnetism founded by Franz Mesmer, with which the same Académie de Médecine would, a century ago, have nothing to do. It was in February, 1778, that Mesmer, having been driven from Vienna, his native capital, came to Paris. M. Le Roy, the Director of the Académie, was favourable to him, and took a great interest in his experiments, but could never persuade the majority of his colleagues to do so. Ultimately he was voted an imposter, and the few partisans he had made were relentlessly persecuted. Doctors suspected of believing in animal magnetism were warned that their names should be struck from the list of the profession unless they abjured their errors. As for the "divin Mesmer," as his lady adherents called him, he had to retire to Spa, and a Royal Commission, of which Franklin was a member, affirmed that his alleged fluid was a myth. One of the members, M. de Jussieu, dissented, telling his colleagues that all their efforts would not prevent the ultimate and complete triumph of Mesmer's doctrine.

Is this prediction of a hundred years ago about to be fulfilled? To judge from the importance now given to the subject by the Paris Académie de Médecine, there ought to be good reason to expect it. Mesmer himself would probably be astounded at the development to which his doctrines now are likely to attain. Something more than animal magnetism is involved in the experiments described by M. Lhuys. In the year 1855 M. Focachon stated he could produce on the skin of a patient the appearance of a blister, merely by sticking on it a piece of adhesive paper and assuring him that it was the real thing. And a few months later M. Charcot raised a burn on the arm of a young girl at the Salpêtrière by making her believe that lighted sealing-wax had fallen upon it. But these results, surprising as they are, quite pale before those by M. Lhuys. For these demonstrate that material objects can have according to their kind, an influence upon the hypnotised patient, and that without his mind or emotions being appealed to at all, and without, too, any exercise of the will of another person. But the narration of a few of the experiments reported by M. Lhuys will best describe this. Having intensified by hypnotisation the physical receptivity of his

patient, M. Lhuys applied to the nape of the neck, on the left side, a tube filled with sulphate of strychnine. This was followed by convulsive tremblings, with rigidity and contraction of the face. When the tube was applied to the other side, the contrary effects were produced. Numerous other instances are given of strange phenomena produced upon hypnotised patients by medicines and poisons, even when presented to them at a certain distance. It was indeed two years ago that the subject was first noticed before the Academy in a paper proceeding from Messrs. Burot and Bourrus, but the matter did not then attract great attention. M. Lhuys' experiments are much extended, and apparently more decisive. In the course of them, he has employed 67 poisons. The conclusion arrived at is not at all pleasant. As Dr. Brouardel remarked, what we have in M. Lhuys' experiments are not simply illustrations of the application of hypnotism, but demonstration that people may be intoxicated by substances which do not penetrate their body, and do not, while exercising their action become diminished in quantity. In short, the upshot will be that poisoners can settle their victims without the smallest trace of the poison being traceable. On the other hand, a man may be accused of poisoning by hypnotism and have no means of proving his innocence. Truly a pleasing prospect! Let us hope that the commission appointed to verify the experiments may fail in the attempt.

The experiments made with various intoxicating drinks produced, according to M. Lhuys, quite as startling results. Under the external application of a tube filled with absinthe, the hypnotic patient will exhibit the same symptoms of drunkenness as though he had actually imbibed an immoderate quantity of the liquid. The life of the patient, when thus operated upon, says Doctor Lhuys, is not normal life but a partial, mechanical and unconscious life. In spite of the lucidity of his replies, he remains perfectly unconscious of his acts, which have no trace in his remembrance when he is awakened. Such phenomena are, we are told, especially determined by the action of coffee, hashish, cognac, wine, and beer. Under their influences the patient will act like an automaton, obeying his natural aptitudes, provided he is of an expansive nature when in his normal state. He will make a fluent speech or sing a song. But if you hold out at him a tube containing extract of valerian, the patient will get very gloomy, and his ideas will seem to be running on funerals and graves. When, on the contrary, he has been subjected to a hashish tube, he will get very elated. If he is fond of the

theatre, he will fancy himself listening to a play, and sometimes even acting himself. Ideas bearing upon murder, robbery, and war may all be induced. When, remarks M. Lhuys, one sees patients recalled to real life without the faintest remembrance of their acts and words, one cannot but reflect on the grave consequences which these new studies of experimental psychology may have upon social life. It is not only a question of these extraordinary suggestions imposed on certain subjects, and which break out after ten, fifteen, or twenty days after incubation, but it is also a question of a new order of medico-legal questions which imposes itself upon the attention of the scientific world.

As this subject is occupying the grave Académie de Médecine I have thought it well to refer to it. We shall clearly not know where we are before long, if these gentlemen pursue their hypnotic studies much further.—*Globe*.

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### THE "BUMP" OF LOCALITY.\*

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WITHOUT going so far as to rank phrenology amongst the exact sciences, there is no doubt that a certain rough estimate of character may be formed from the shape of the human head. Not to admit for one moment that it is possible to map out the cranium with that precision and accuracy—to define by line where one faculty or propensity begins and another leaves off—which we see in the plaster casts in shop windows, it may be conceded that definite qualities in man are represented by definite "bumps" and "lumps" more or less developed. On occasions, however, contradictions in these respects arise in so startling a manner as at once to show that the so-called science of phrenology is not to be relied on. Propensities, faculties, whatnot, are to be observed at direct variance with all that should correspond with them in the form of the skull. Not to rely, however, on such very positive cases, it is sufficient to dispute the claims of the science to be considered exact on the ground above indicated, namely, that such boundaries and frontiers as are represented by the coloured lines, &c. on the aforesaid casts are entirely artificial, due in most cases to the inventive genius and imagination of the self-styled professors who pretend to give you a precise description of your character by feeling your head. An illustration, not perhaps much exaggerated, may be given of the

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\* The above article appeared in *The Queen*. Although in some respects inimical to phrenology, it is on the whole so strong a proof of the advance being made by the science that we gladly publish it.—ED. P.M.

fallacious nature of these persons' powers of divination in the story which is told of one of them, who, having the head of a patient under digital examination, exclaimed, on coming upon a rather remarkable protuberance: "Ah! a very singular development! You, sir, ought to be a poet." "So I am," was the reply, "and on taking some verses yesterday to my editor he was so dissatisfied with them that he turned me out of his office, and punched my head. That 'lump' you are now feeling is the result of his blow!" Nevertheless, joking apart, we know that there does exist a correspondence between the brain and the mind of man; and Gaul, the German scientist, deserves all commendation for having been the first to point out these relations, and to expose the fallacies existing about them. He showed that, at the best, such knowledge as is obtainable on the subject goes little beyond that which a child possesses instinctively—that is to say, a knowledge which makes it easy to determine which of two people is good or bad tempered, agreeable, pleasant-natured, or the reverse. The face and expression enter largely into this consideration, of course; but we have only to apply the same broad principles to the shape of the head, and we arrive at something like an understanding of how far the phrenologist's art can be trusted.

Thus from personal acquaintance alone, and independently of any investigation of the formation of the cranium, we know that where some people will have a keen sense of locality, or the whereabouts of places, as we may say, others will be entirely devoid of it. He, or she, as the phrase runs, has or has not the "bump" of locality. This is the common manner of explaining how certain people easily find their way from one place to another whilst others perpetually make mistakes, take wrong turnings, do not know this corner of a street or road from that, are ignorant of the direction in which they are going, north or south, east or west; who are, in point of fact, entirely innocent of the faculty of accurate observation. Dr. Oliver Wendell Holmes speaks of such an individual very aptly in this fashion: "You have heard military men say that such a person had an *eye for country*, haven't you? One man will note all the landmarks, keep the points of the compass in his head, observe how the streams run—in short, carry a map in his brain of any region that he has marched or galloped through. Another man takes no note of any of these things, always follows somebody else's lead when he can, and gets lost if he is left to himself; a mere owl in daylight." Possibly a comparison of two such opposite skulls would show in one case a marked development of the observant faculty, and in the other an absence of it.



But this is by no means certain. Therefore, beyond this comparison and what it would reveal, we cannot go, far less lay down a definite rule about it. Hence it is almost vain attempting to define positively, by merely feeling his head, whether a man possesses the "bump" of locality or not. We can better arrive at a conclusion by watching or listening to him. He may be a very estimable person in all respects, but if we see he does not evince a ready aptitude for catching the right way to steer, he is not a man to be selected as a travelling companion, certainly not on an exploring expedition.

When fine weather and long days begin to tempt us to turn our thoughts towards roving, we like to picture the sort of things we will do, and where and with whom we would like to go hither or thither. Quite possibly we are ourselves lacking in this same useful faculty of observation, and if so, it is more essential than ever that we should choose someone competent to give us a lead. If, on the other hand, we are possessed of the "bump" of locality, we shall find it somewhat of an irritant after a time if we chance to light on a companion entirely destitute of it. A very important bond of sympathy would in this case be slackened, for, if there be one period more than another when we want a friend who will see, admire, and enjoy what we see, admire, and enjoy, it is when we are moving about from place to place, and wandering through "fresh woods and pastures new." The person who does not know the way about, who is "a mere owl in daylight," will not delight with us in the beauties of Nature, or notice with interest the multitude and diversity of matters connected with men and manners, which we shall encounter. To such an one everything is reduced to a dead level, and the sooner this is passed the better. He will be for ever hurrying on in a dull state of indifference save in perpetual motion, reaping no benefit, accumulating no knowledge; whereas with a fair consciousness of locality nothing is stale, flat, and unprofitable. All the world is full of interest to him, and a holiday in the Alps, or a stroll through the streets, yields subject for comment at every turn. The "bump" of locality cannot be equally possessed by all; but the owner of a proper proportion of it may be backed in the race of life, whether the goal be business or pleasure; ten to one against him without it. The deficiency is a loss not entirely perhaps under our own control; but yet, in early life at least, much may be done to rectify it. As babies, most of us have been accredited by our fond mothers with having taken "a deal of notice." If parents would only be careful in every way to keep alive this propensity in us as long as we are under their good

influence, assuredly we should retain the habit to a large extent in after life, whether our skulls displayed the requisite phrenological development or not. Should our training have been neglected in this regard, it is still possible to cultivate the faculty if we choose, by in every sense keeping a sharp look-out where we are going. Certainly, unless we do this we cannot be regarded as an efficient travelling companion.

It has been well said by an observant naturalist, when reciting some of his experiences in Nicaragua, that, in many instances, "the memory of localities is much stronger in horses and mules than in man. When travelling along a road that they have been over only once, and that some years before, where there are numerous branch roads and turnings, they will never make a mistake even in the dark ; and I have often at night, when I could not make out the road myself, left them to their own guidance, and they have taken me safely to my destination. Only once was I misled, and that through the too good memory of my mule. Many years before it had been taken to a pasture of good grass, and, recollecting this, it took me several miles out of my road towards its old feeding grounds, causing me to be benighted in consequence." Better, however, to be stimulated by such recollections as this than to entirely forget the place we have once visited ; better to have it fixed in our mind even by no higher thoughts than those associated with a good hotel. Indeed, this may often prove a very important pigeon-hole in our brain, for those storehouses in our craniums, where facts and experience should be stowed away, are rightly likened to the pigeon-holes in the bureau of a man of business. And that one who is orderly, methodical, and capable, who in a word is a good man of business, will have them all tabulated, catalogued as it were, and docketed so that he knows, immediately the necessity arises, where to put his finger upon what he wants. This simile might be pursued aptly to its conclusion, and a contrast drawn between the able and well-balanced books of a good accountant and those of the incapable one who keeps all his papers in a hopeless jumble, the paid bills with the unpaid, answered letters with the unanswered, past invitations with those for the future ; notices, summonses, important addresses, what not ; a place for nothing, and nothing in its place. These two characters, we say, quite typify the two classes of human beings—those with and those without the "bump" of locality. Just again as it may not be possible to entirely compensate, by care and education, for natural inaptitude for business or accounts, it is yet surely quite within the scope of everyone to minimise the short coming. So, in

the same way, although we may not be generally ready to seize upon the landmarks, and what may be called the finger-posts of the country side or the streets of a town, and although we may not have the gift of catching at these things by instinct after the manner of some of our friends, we need not resolutely shut our eyes as we walk through the world. The more prone we are to be forgetful and unobservant, the more necessary is it for us to keep a vigilant watch, not only upon ourselves, but upon the way we are going. Our very dog puts us to shame with respect to this faculty ; for if horses and mules have a good memory for spots they have once seen, the canine race exhibits extraordinary powers of this sort as hosts of well-authenticated instances testify. If travellers find it convenient sometimes to trust to their steeds taking the right road, not a few of us would occasionally do well, perhaps, to adopt the tactics of the blind man, and allow our dog to lead us along the path we should go. His instincts are trustworthy in all respects, and many a human being would escape pitfalls and morasses, moral no less than physical, by allowing Carlo or Gyp to guide his footsteps. W. W. F.

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### DEATH OF O. S. FOWLER.

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PROFESSOR O. S. FOWLER, the distinguished Phrenologist, lecturer, and author, died at his residence near Sharon Station on the Harlem railway, New York, August 18th last, in his 77th year. He was born in Cohocton, Steuben county, N.Y., October 11th, 1809, so that he lacked one month and twenty-three days of being 78 years old. He died suddenly, being ill only thirty hours. His death was caused by a spinal affection brought on by a severe cold. Up to the time of this cold his health was usually good ; but his long continued and severe labours had reduced his vital stock very much. At the time of his death he was putting forth all his energies for the completion of his book called "Life."

His attention was first directed to the science and study of Phrenology in 1832. His interest in the science increased during his collegiate studies, and as he graduated at Amherst College in 1834, being already expert in applying the science in reading character, he, in connection with myself, started for Lane Theological Seminary to continue our course of studies, and practiced Phrenology on the way. The Seminary was never reached, and O. S. Fowler was more or less a traveller from that start to the day of his death. He travelled all over the States and Canada many times, lecturing and

applying the science. He was in his element in debate, and became the champion of the science in Baltimore in 1835 in a discussion of much spirit and interest with "Vindex," which was put into book form, and was the first of the numerous books published by him. He first settled in New York City in 1836; but in 1838 he went to Philadelphia, Pa, and in 1839 published the first number of the American Phrenological Journal. Subsequently it was removed to New York, where it has been published ever since.

Professor O. S. Fowler led a very active life, and has been interested in many different things and subjects. He published a book and built a house on a new style of building in octagon shape and of gravel wall with cement. From early life he was interested in agriculture, and especially in horticulture; but in latter years his mind and labours have been directed to the writing a book on "Life," embracing the whole nature and relations of man. He became particularly interested in the perfectibility of the human race; hence wrote much on love and parentage, the perfect adaptation of husband and wife, perfect children, and perfect humanity. No one has gone into the subject of sex adaptation and the results more fully than he.

He was quite original and thoroughly radical in his mode of presenting subjects. He was particularly forcible, pointed, enterprising, and grasping in all his mental operations.

He lived in the future, planned largely and generally, had about four times as much work on hand as he could do; hence was always pressed for time and in a great hurry. He was always speculating, and trying experiments, either with his diet, his strength, or his property, and was never satisfied with things as they were. He appeared to have a standard of perfection he could not reach. He had wonderful powers of intuition, and great sagacity in perceiving the minute points of character and the minute application of principles.

He had a peculiar physical and mental organization, quite different from any other one in the family; hence he was subject to criticism, except from his strong friends.

The last six years of his life, he had made Sharon Station his home, where he had a printing establishment connected with his magnificent new house. His wife took the entire charge of his extensive and responsible business and thus relieved him of much care and labour, and she will do all in her power to carry out his plans with reference to the publishing of his books and circulating them extensively in all parts of the world.

L. N. FOWLER.

## THE MINSTREL AND THE MAGICIAN'S DAUGHTER.

### A FABLE FROM THE PERSIAN.

ONCE upon a time three men were travelling together, when, arriving at night on the banks of a stream swollen by floods, they found themselves obliged to put up at a miserable little inn. It only possessed one room, and the travellers, after discussing for a little while how they should dispose of themselves, resolved to spend the night in mutual entertainment. In the East every man is expected on occasion to be able to tell a story, and so it was agreed that each should take his turn in narrating some interesting adventure or diverting history. The men were named respectively Hiram, Biran, and Thrip, and when they had cast lots it fell upon Biran to commence. The agreement was that each one should alternately occupy a couple of hours. Biran seemed ill at ease, and began by telling his companions a number of jokes, and putting to them a lot of puzzles. But they knew so many of them that he at length said: "What is the good? All the jokes and all the stories are known. There is nothing new. Let us sleep—that is always fresh."

"By no means," said Thrip. "Fill your hour as falls to your lot. Some of the jokes and adventures we may possibly have forgotten."

"Yes," added Hiram, "praised be Allah, he allows us to forget some things!"

"Go to, then!" cried Biran; "I will tell you a story. As you say, all the best stories have been told; but as the world gets older it gets sadder, like men, and so the saddest stories have not been told. However, I will tell mine as merrily as I can. It is about a couple of young people—lovers, if you will—named Sudaveh and Feridun. Now Sudaveh was so beautiful that the very lilies of the garden envied her, and when she passed they whispered and said:

"O fair Sudaveh, look upon us that we too may be blessed!"

But Sudaveh, of course, did not understand them; and though she knew she was fair, yet was she not proud. Now one day as she was walking in her father's garden—a garden of rare delights, because everything entrancing was there—birds of richest plume and sweetest song, and flowers that awoke with the sun in order to make themselves beautiful for the delight of man; as she walked in the garden, a wandering minstrel—Feridun, in short—entered, and came near by where Sudaveh was lingering.

The minstrel's eye was dejected, and many of the strings of his harp were broken, and yet was it not old. He wandered about for some time disconsolate, till, espying the fair Sudaveh, he saw her heavenly eyes pass as it were in compassion over the strings of his harp, which straightway began to throb. So powerfully, indeed, did they stir and reverb without any hand touching them, that there was nothing else for it but he must sing to them.

Seating himself, therefore, upon the base of a statue of a laughing winged-boy over against a bed of lilies, he commenced and sang a tender ballad. It was a ballad of the lily. Sudaveh listened till the song was ended, and the others in the garden listened; and some praised the singer for his lay, and some could not speak for very melancholy. As for Sudaveh, she loved the lilies the more for the song he sang of them.

At first, when the Minstrel went on his way, he was sad because Sudaveh did not praise his song; but presently he was glad again, 'because,' he said, 'she has given me a new song, and I will go about the world singing it, and adding to it; and one day it will come to her ears again, and then she will be proud of it. Yes, one day she will be glad, because people will praise it, and because, in her heart, she will know that she is the lily of the song.'

And again, long months after, the Minstrel met Sudaveh. This time it was in the hall of her father, the Magician, who could call up all things beautiful at his will, and enchant people with his art as Sudaveh enchanted them with her beauty. She was clad in snow-white raiment, and at her girdle wore lilies as white as her own spotless bosom, and when she saw Feridun she smiled upon him with her dark mysterious eyes, which seemed to say——. But how can one tell what such eyes seem to say?

She sang to him old-world ballads and lays of love which others before them had expressed out of their hearts, and for a brief hour they were happy. But as they were about to part a strange thing happened. An old crone stood before them, and speaking to Sudaveh, said: "Try my spell, sweet lady; it will tell you your fate." And standing at the door of her father's house, with the bright stars looking down upon her, as though they also would say: Turn thy eyes upon us, Sudaveh, that we too may be blessed! She tried the spell. When she had tried it her countenance fell. Then the crone said: "Try once more." So Sudaveh tried again, and a sad smile passed over her lips and vanished in a tear.

Then said the old woman: "Ah, sweet lady, do not be sad; that April smile will be followed by a laugh of May."

While they still lingered over their adieus a dark cloud rose up between them—a dark, cold, monstrous cloud that no man could see through, and none could find his way in alone, and they were as widely separated as though a mountain had grown up betwixt them. Only through the black darkness and the gloom shone one bright star, red, and struggling towards the zenith. And that star kept them in mind of each other. Days and weeks passed, months and even years, and still that red star shone, and still their hearts could not forget. And sometimes in the stillness of the night Feridun heard her voice, as though it were speaking to him, and sometimes he saw her eyes; they were like a dark lake with gleams of moonlight upon it. And so long as he kept that voice and those eyes in mind he was strong and above fear; but if they were lost to thought, then he fell into miserable darkness and dread indeed.

But at the best of times there would come over him great heaviness of soul. Then it was as though the angels of heaven came to him and whispered: “Be patient and of good cheer; down in her heart of hearts there grows a garden of kindly thoughts for thee; and one day, when you are entirely worthy, you shall walk by her side, blessed, in the great garden of life.”

Biran ceased.

“Is that the whole of the story?” asked Thrip.

“Yes, that is all, except that Feridun still sings his Lily Song, and every day it seems to those who hear it to become more beautiful.”

“O!” cried Thrip, “I can tell you a better song than that—one that ends prettily!”

“But it is not ended yet!” said the others.

“But mine does finish,” replied Thrip, “and right merrily too, as you shall hear.”

“How can you tell whether it is ended?” asked Hyram.

“Because I was told it by one who came from the marriage feast. It will make you laugh——”

“Another night!” said the others—“another night!”

## Poetry.

ELLEN.

“O my heart is broken, mother,  
 And I ne'er shall live again!  
 Broken! broken! and no other  
 E'er will ease me of my pain!”

This the burthen of her song was,  
 This her never-ending plaint :  
 Ellen, beauty of Mahilpas,  
 Ellen, lover of Neraint !

You have never heard her story ?  
 Well, I'll tell it once again :  
 Picture me a harper hoary,  
 If you think 'twill help my strain.

Ellen was just turned of twenty,  
 And had known no lover yet ;  
 She had gifts and charms in plenty,  
 And her soul to love was set.

“ I am turned of twenty, mother,  
 And of love none hath me told ;  
 Tell me, was there e'er another  
 Without lover grew so old ? ”

“ Bide thee, child, in patience bide thee !  
 Love will come if life must bloom :  
 But come't ill, ah, woe betide me !  
 Thou hadst better died in womb.”

Thus the mother. Ellen answered :  
 “ Love meseems must needs be good,—”  
 When, without, a horse's prance heard  
 Woke wild transports in her blood.

O, he was a gallant horseman !  
 O, but he was fair to see !  
 Ne'er among the brave old Norsemen  
 Was there one more bold than he !

Ellen knew it in a moment :  
 He was come to still her plaint,—  
 Lord of life, of love, life's foment,  
 Roger Wykin of Neraint.

Lo, upon his horse how lordly  
 Sits he, and the creature curbs !  
 On the maid his glance falls to'ardly  
 And for aye her life disturbs.

Short the courtship : all said plainly,  
 Heav'n had made them each for each ;  
 Pair more gorgeous had one vainly  
 Sought for through the world's wide reach.

So the day came ; Ellen dressed her  
 As a bride should dress her aye :  
 Spotless rose and lys caressed her :  
 Sure she looked the bride of May !

Sweet the bells rang ! sweet, how sweetly  
 Sang the birds on bush and tree !



Gladly thronged the people—fealty  
Clomb the boys the bride to see.  
And their shouts were loud and lusty  
As she passed the churchyard gate :  
“ Ellen, winsome bride and trusty,  
May all blessings on you wait ! ”  
In the church the vicar waited—  
Waited bride and all the throng.  
What could have the groom belated ?  
Surely nought had happened wrong ?  
Father fumed and mother fretted,  
Ellen’s heart sank in her breast,  
While the groomsman, who’d coquetted  
With each maid, looked east and west.  
East and west he looked intently,  
But no bridegroom plied the rein :  
Then the clock struck, and they gently  
Led her to her home again.  
In her home she pined and waited—  
Waited, but no lover came :  
“ He will come, for we are mated, ”  
Said she when they named his name.  
“ He will come, ” she whispered gladly,—  
“ He will come and claim his own ; ”  
And though days passed, still she sadly  
Wore her faded wedding gown.  
Weeks sped on and yet he came not—  
Of himself vouchsafed no sign,  
Though ’twas whispered in his steam-yacht  
He had fled below the Line.  
That he’d fled as plain as noon was :  
But why flee from bride so fair  
As sweet Ellen of Mahilpas ?  
Ah, youth’s sins swift fruitage bear !  
People see her in her bride-weeds  
Softly passing to and fro—  
Sight that in the rude contempt breeds,  
But the kind respect her woe.  
Summer came and summer ended,  
Autumn fell with wild complaint ;  
And therewith his name was blended—  
Roger Wykin of Neraint.  
“ Roger ! Roger ! O my lover ! ”  
Plains she in her stintless grief ;  
Though on stormy seas a rover,  
You must come to bring relief !

“ You must come—I cannot die else,  
 Though my life is death in life :  
 How can you outlive the impulse  
 That made me your chosen wife ?

“ Roger ! Roger ! O my Roger !  
 Is she then more fair than I—  
 Is she nobler—that you lodge her  
 In your bosom all so nigh ?—

“ She, the false one, that doth hold you,—  
 She will soul and all destroy ;  
 I to this fond breast would fold you,  
 Where you'd know but peace and joy !”

“ Stay thy grief, O hapless daughter !  
 Stay thy grief and look around :  
 Arden, Grenfell o'er the water,  
 Palsgrave with the mighty hound,  
 Woodleigh, master of the forges,—  
 All would leap to do thy will ;  
 Spurn Neraint ; while nature urges  
 Take of life and love thy fill.”

“ O my heart is broken, mother,  
 And I ne'er can love again,—  
 Broken ! broken ! and no other  
 E'er shall ease me of my pain !”

So she plained, and still for ever  
 Called her recreant lover back,  
 Did he hear her never—never  
 As he sailed mid storm and wrack ?

Yes, he heard her—ever heard her,  
 Through the storm heard her complaint :  
 'Twas as though a voice cried—“ Murder,  
 Roger Wykin of Neraint !”

Wider sailed he and still wider,  
 But the world was all too small ;  
 Cloud and wrack failed still to hide her,  
 Wind and waves to drown her call.

Years passed by, and still he wandered  
 With a heart like any glede ;  
 Through life's vale her days meandered,  
 And she prayed but to be freed.

Some said she had lost her reason,  
 All so gentle was her mein,  
 And she dressed, whate'er the season,  
 Still as though a bride she'd been.

Oh 'twas sad the widowed maiden  
 Thus to see so all forlorn,—

Sad to hear her, sorrow-laden,  
 Sing her song at early morn,  
 As she walked among the daisies,  
 When all things themselves renew,  
 And from heights unseen fall praises  
 That seem all the earth to strew :—

“Weary heart, why wilt thou languish  
 When all things bid grief adieu?  
 After winter’s cold and anguish  
 Sings the bird, cuckoo! cuckoo!

“Sings the earth, forgetting sorrow,  
 With the bird of spring, cuckoo!  
 But the heart has no to-morrow  
 When love says, adieu! adieu!

“When love says ‘adieu,’ ’tis winter,  
 And no more the heart can bloom:  
 O, dear lover, can you stint her  
 Of the time to ope her tomb?”

Thus she sang as down the west wind  
 Came the din of hound and horn,  
 And from brake the prey predestined  
 Slunk into the friendly thorn.

Then with wild halloo and rattle  
 Swept the red-coat rabble by;  
 Swiftly then a rush of cattle,  
 And a sharp and anguished cry.

One has fallen: slow, sedately,  
 Bear they him into the hall:  
 He will never more elately  
 Ride to hounds or tempt a fall.

Ellen saw the hap and hurried  
 Home to see what grief had passed.  
 Why so deadly pale and flurried?  
 Lo, the bridegroom come at last!

Round and round the world he’d wandered,  
 Seeking aye to kill his grief,  
 But at length, his bright youth squandered,  
 Home he’d come to find relief;

Home to her the broken-hearted  
 Lover of his golden youth,  
 Whom—despite the wrong that parted—  
 Still he found so full of ruth.

Down upon her knees beside him,  
 Ellen drank his dying breath,  
 Gave the boon so long denied him,  
 Love’s forgiveness, sweet in death.

In the churchyard 'neath the mallows,  
 Lay they him in peace to rest,  
 And she too ere went the swallows  
 Slept upon his painless breast.  
 So they lie beneath the tall grass,  
 And all stilled is their complaint :  
 Happy Ellen of Mahilpas !  
 Happy Roger of Neraint !

T. S. M.

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### Hygienic and Home Department.

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## HEALTH AND ILL-HEALTH IN WOMEN.

BY LUCY M. HALL, M.D.

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WE are told that Nature worships the female in all her varieties. We know that among four-footed animals the female has more endurance, often more strength and swiftness, than the male. The women of savage tribes and those of the lower orders of the peasantry dress as simply and work as hard or harder than the men, and remain as healthy as they.

Statistics show that one-third more women than men reach advanced age : also that more male children die than female. It is also true that from the dawn of prenatal existence the female child has a more tenacious grasp upon life than the male.

It is pretty conclusively proved that, in the great plan of creation, that portion of it destined to give birth to all its succeeding generations was endowed with a superior vitality. Does the present status of the health of woman fulfil this beneficent purpose of her Creator ?

That it does not is a fact so patent as scarcely to need affirmation.

The large number of physicians in general practice with whom I have conversed upon this subject have almost uniformly asserted that their patients numbered one-third to one-fourth more women than men, obstetrical practice not being included in his estimate. Then there are many "specialists" who give their whole time and attention to the treatment of the various conditions termed "diseases of women," and having, in the aggregate, an enormous number of patients.

Besides these educated physicians there are legions of

quacks and so-called healers of various pretensions who depend very largely upon women for their patronage.

There is no denying the fact that there are more ailing women, more women in the hands of physicians real and pretended, more women to whom the day brings suffering and the night weariness and pain, than there are men.

True, there is much of what is termed imaginary illness among women, but is not this seemingly imaginary state essentially real? Is it not a morbid and unbalanced condition of the nervous system which thus finds expression in diseased imaginings? No illness requires more tact and wisdom in the treating, no illness more trouble for the patient, for friends, or for the physician, than the lame back which is in reality a lame brain, the aches and pains set up in the imagination by an enfeebled and atonic set of nerves.

Then comes the question, is lowered vitality in women necessarily the outcome of a high state of civilization, or is she thwarting the divine plan of her organisation by needless artificialities and faulty modes of life which are entirely under her control?

To the first part of this question we believe the answer should be No. To the second, an unqualified Yes.

Probably there is no influence which affects so large a number of women of all classes to the injury or destruction of health as improper modes of dress. After this, lack of vigorous muscular exercise; indoor life; in the poor and middle classes, too much work and worry with too little recreation; in the wealthy, absence of suitable employment for mind or body. And we need not wonder that the doctors are overworked in trying to undo the results of these manifold evils arrayed against the health of women.

An entire revolution in woman's dress is not to be expected, even were it desirable. In attempting to improve it we find ourselves face to face with many difficulties. A writer in the "North American Review" has said in this connection: "Assuredly this will be the longest, the most trying, the most far-reaching reform that women have yet undertaken; but it is the gate alone through which they can enter into their own free kingdom of womanhood."

Long-established customs, fashion, conservatism, mistaken ideals, the interests of manufacturers and merchants, all hold a balance against reform upon the one hand; unhealthfulness, inconvenience, discomfort, unnecessary expense and care and labor being arrayed upon the other.

Among primitive peoples the attire of the men was and is, as a rule, more gaudy and quite as inconvenient as that of

the women. Any one who has seen a young Indian brave in his beads and feathers and paint would hardly assert that personal vanity is innate in the breast of woman alone.

Why, we are often asked, has civilized man emancipated himself from these follies of dress, and civilized woman allowed them to multiply and increase upon her? The reasons are many. Perhaps one of the most potent, so far as our own time is concerned, is that every attempt toward a decided reform in her dress is sure to call down upon woman the ridicule and sustained opposition of the other sex.

It is useless to say, as many have done, that women do not need to exert themselves for a livelihood, therefore they have no incentive for changing their modes of dress. There is an army of women working in our schools, another in our shops and stores, another in our manufactories, another in our kitchens, and a still greater one staggering under the double burden of maternity and household cares; all of them trammelled and made weary by this needless demand upon their strength. Worse still, there is an army of growing girls, all doomed to suffer, many of them irremediably, because of thoughtlessly conforming to established follies for which they are not responsible.

The training begins with the toddling bit of feminine humanity at that interesting age when the unconditioned citizenship of babyhood has been outgrown. Then are brought to bear the many artificial distinctions which civilized woman employs to proclaim to the world that she has a being, not simply flesh and blood, as is her boy, but one who is *all sex*, who must be thenceforward reared in accordance with this one predominating and all-engrossing idea.

Nothing is more essential to healthy mental growth than unconsciousness of self; and yet, well aware of this fact, an intelligent mother will select and arrange the attire of her little daughter so as to attract attention and provoke comment upon all sides.

The child's own mind is filled with thoughts of her clothes, because of this and of the inconvenience to herself of wearing and trying to be careful of them. Their style and becomingness are discussed in her presence, as are also her complexion, her eyes, her hair, and her prospects for beauty. If she grows vain and self-conscious—as who would not?—we say, “Oh, she is a girl, and it is the instinct of sex which we behold in her!”

I once knew a young man, a vain, unpromising fellow, whose mother had kept him in long curls until he was a well-grown lad; “And that was what spoiled me,” he was

wont to say. Perhaps he was right, as by being thus an object of especial attention and remark, his vanity and egotism were stimulated to a most unhealthy degree. The lesson should not be lost in considering what must be the effect upon the little girl of always being made a conspicuous object.

The limitations to free exercise which are the result of this mistaken method of dress and decoration are also of most unfortunate significance to the rapidly growing and developing child.

Many mothers who are wise enough to see that their little girls are out-of-doors for a part, at least, of each day, are forgetful of the fact that one-half the benefit which they might derive from this is lost because of the hampering effect of their clothes. I have now in mind a fine child of four or five years, dressed in the most faultless of costumes, marching solemnly up and down the side-walk behind baby carriage and nurse. I never saw her skip and run, or even laugh, and I have watched her for a year. I see also another upon the same walk, running as I have seen her do a hundred times, her body bent half double to keep the wind from raking the cumbersome high-topped hat which, with the disengaged hand, she is trying hard to hold in place upon her head, while her high-heeled little boots threaten to throw her headlong at every careless step. And still another, indulging in an occasional skip when she can long enough forget the ribbons, feathers, and laces, the bracelets, chains, clasps, and locket, with which her small person is decked whenever she appears upon the sidewalk.

Poor little maids ! Alwas to be told they must never make themselves conspicuous, and at the same time be tricked out with so much nonsensical finery that they are forced upon the attention of all.

A strong, simple dress, one which will not keep the rapidly expanding mind of the child turned upon herself and the frivolities of her attire, is what is needed ; a dress in which she can romp and play in perfect freedom of limb and muscle, with no fear of tattered edgings, crumpled frills, or tumbled feathers. In short, keep her thoughts better employed than in contemplation of her foolish little self, and let her frolic at her own sweet will. See that she has plain, sensible food, plenty of good milk included ; send her to bed at seven in winter and eight in summer ; do not let her go to a fashionable children's party, as you value her nerves, her freshness, her sweet childhood.

The little girl will thus grow strong and healthy in body and mind.

The best of this simple, active life will be that when Nature stirs the first flutterings of awakening womanhood in her, there will not be the sickly response of a creature with a mind already full of morbid fancies and overstimulated sensibilities, with a nervous system asserting itself in the foreground, and weak circulation, feeble digestion, and puny set of muscles occupying some insignificant position in the shadowy background of her physical economy. In such case the all too prominent nerves, in their influence upon newly-awakened functions, are sufficient to produce conditions neurotic in the extreme, and resulting in the complete overthrow of the physical balance. With a vigorous body, and healthfully trained mind there is little danger of such disturbance at this or any other period of life ; and surely at no time is physical and mental activity, purposeful and wisely directed, more necessary than now.

Among the especially pernicious tendencies in the dress of women we find :

First, compression and fixation of the body about the waist.

Second, too great weight of clothing ; passing vagaries, as tight sleeves and the wearing of *décolleté* costumes.

Third, insufficient protection of the lower extremities in cold weather, feet included.

Fourth, improperly shaped shoes.

Fifth, intricacies and unnecessary varieties in attire.

First, by compression and fixation of the body from the middle of the chest nearly to the hips, what organs have we interfered with ? Alas ! the very ones which are hourly, aye, momentarily, furnishing the vital stream with that which must support the whole system in the myriad internal activities which go to make up our existence—the very ones which most need to do their work unhindered.

Just under the line of greatest compression are the delicate and complicated processes of digestion going on ; five, six, seven busy organs or sections of organs making material which is to fly first to the lungs, for a final vivifying touch, then to brain and muscle and bone, strengthening, refreshing, and upbuilding. Cramped, pushed upon each other, and displaced upward and downward, their work is laboriously and imperfectly done, and every part must suffer in consequence. Even here the trouble does not end. The chest walls are interfered with and cannot properly expand, and action of the diaphragm is made nearly impossible ; consequently respiration is but imperfectly performed. Not such a very serious matter, perhaps you think ; and yet you know that, although the blood has been replenished from the immediate products of



digestion, it is yet loaded with impurities and is unfit for nourishment until after it has come in contact with the air in the cells of the lungs.

Also, every drop of blood in the body must be returned to these air-cells three times in each minute to be freed from the products of waste and change in the tissues; otherwise the blood becomes charged with a deadly poison. If by any means the power of expansion of any portion of the lungs is cut off, just to that degree is the poisoned blood robbed of its chances for purification. Carry the interference a little further, and dizziness and a feeling of pressure about the temples will ensue; further, and death—death from the excess of poison which could find no escape from the blood, and from the lack of the vivifying element which could find no room for ingress. We call this suffocation, asphyxia; but these are only the names which we give to the direful consequences of the blood-stream being unrelieved from its impurities and freshly supplied with oxygen even for a few moments. And for every inch of expansion of which you deprive your lungs, just to that degree will impaired vitality and irritated nerve-centers revenge themselves upon you.

Another evil of compression is the crowding of the superjacent upon the pelvic organs by pressure from above, changing the position from the normal, deranging the circulation, and laying the foundation for future disease and disaster. Again, the body laced into steel and whalebone, with the snugly fitting bodice over all, is held in an almost immovable splint. The naturally strong, flexible muscles of the back are robbed of their legitimate work, until, through inactivity and pressure and heat, they become weakened and atrophied, and the sufferer's complaints of backache and of inability to hold herself up when her corsets are removed are but too well founded.

The artificial has interfered with the growth and destroyed the efficiency of the natural supports, and yet the victim never suspects this. Then, too, when the waist has failed to develop, or has become attenuated from constant pressure upon the muscles, the permanent bending inward of the ribs, and the displacement of internal organs, the *sense* of pressure is destroyed, and the girl believes she does not lace; but let a deep, full inspiration be attempted, one which should freely expand the chest and open the cells of the poor, unused—or misused—lower lobes of the lungs, it will be found that the effort will end in ignominious failure.

We thus have every normal bodily function interfered with, lowered vitality, perishing muscles, and jangling nerves all

making their woeful protest. And for what? Alas! for the mistaken idea that a pinched, deformed, immobilized body is more beautiful than one fashioned by the hand of God.

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### Notes and News of the Month.

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Miss Jessie A. Fowler, youngest daughter of Mr. L. N. Fowler, intends paying a professional visit to Australia. She purposes leaving England for Melbourne in the Ormuz, October 13th, accompanied by her sister and brother-in-law, Mr. and Mrs. M. H. Piercy. Miss Fowler carries with her a name and reputation that will win her success wherever she goes. Her many friends in England, and the different societies with which she is connected, wish her a prosperous tour but speedy return.

THE Phrenological Class Advertisement in August "MAGAZINE" to be conducted by Miss Jessie A. Fowler has had to be postponed on account of Miss Fowler leaving England for a time.

THE usual Monthly Meeting of the British Phrenological Association took place on September 13th. It was the best attended meeting that has yet been held, and the proceedings were of an interesting description. Two papers were read, both of which we expect to give next month.

WE are glad to hear from Miss Pattenhall, of Hastings, that she is doing good work there, and keeping up with the times in educational and scientific matters, and is doing much to raise the subject of Phrenology above the mediocre platform.

Two letters have been addressed to me respecting the Band of Love, some reference to which was made in the MAGAZINE for September. The writers wish to know about it. Space prevents a reply to these queries this month.—ED. P. M.

MUSIC AND MEMORY.—On Tuesday evening, the 23rd ult., Professor John McKean, phrenologist, gave a most interesting and instructive lecture with the above title in Holy Trinity School-room, Seaside-road. The Rev W. A. Bathurst, M.A., vicar presided. There was a good attendance and the lecture, which was delivered in a very popular style, was greatly appreciated, as were the public delineations from the audience, which were all acknowledged as most accurate. The Vicar, in proposing a hearty vote of thanks to the lecturer, remarked that he had in a very lucid manner conveyed a great deal of useful practical information. He would advise them all to do as he had done, go to the lecturer and consult him privately. "Tempers

and how to manage them," is to be the subject on the evening of the 5th prox.—*Eastbourne Chronicle*.

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A STRONG sense of the visionariness of human knowledge comes over the mind on learning that it is still a matter of doubt whether the object revered in Germany as the skull of Schiller is not the skull of somebody else. The controversy, it appears, takes two lines, one branch of the dispute being as to whether the lower jaw of the skull really belongs to it, and the other as to whether the upper part belonged to Schiller; those who believe in the cranium disowning the jaw, while the unbelievers say the whole is of a piece. Some notion of the value of the discussion may be gathered from the fact that the believers discredit the jaw on the score that when it is put in the clenched position the incisors do not meet perpendicularly, a state of things which will be found by most people to hold good in their own case. The matter is no doubt one of burning interest in Germany; but whatever it may come to, the general multitude throughout the civilized world will be little nearer a true notion of what Schiller looked like.

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The ordinary portraits of Schiller are known to be quite untrustworthy, apart from the question of the genuineness of the skull; but nothing short of a revolution in culture will put the idealised effigy out of circulation. And as with Schiller, so it is with most bygone notabilities of all countries. Nine-tenths of the portraits of Scott, Shelley, and Byron are flagrantly impossible; Beethoven is seen a hundred times in a beautified aspect for once in his true semblance; and the ordinary photographs of Mary Queen of Scots, to return to a recent topic, are gross impositions, as everyone knows who has seen the original portraits, bad as they are. But it is useless to expect that we shall have true portraits of celebrities while we do not attempt to have true portraits of ourselves. Photography, which might have been made the instructive means of letting posterity know what some of their forefathers were like, is being made, in perhaps the majority of cases, a vehicle of historic deception, all by reason of bad taste and no better morals. We must needs have imaginary Schillers while we have apocryphal Smiths, Browns, and Joneses.

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IT is not a little amusing to note the unanimity with which the newspapers heap denunciation on the methods of the editor of *The Pall Mall Gazette* because he has met shipwreck in his crusade on behalf of Lipski. Had Lipski been proved innocent, no one would have thought of condemning the editor who fought his case. But, Lipski having confessed, it is everywhere pointed out that journalists have no business to meddle with the course of the law in Mr. Stead's fashion: a theory which will not impose on logical minds. In the general chorus of platitude over his misadventure it is probably useless

to utter an expression of regret over the loss to science in the official omission to have an examination made of Lipski's brain. The murderer's conduct affords a strong presumption of lesion, and the point would have been rather better worth settling than the question of the right of journalists to be sensational.

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IN editing an abridgement of Dr. Andrew Combe's *Observations on Mental Derangement* (Edinburgh: Maclachlan & Stewart), Dr. Arthur Mitchell has done a useful service. Combe's book was rapidly bought up on its first appearance in 1831, and only his infirm health prevented his meeting the demand for a second edition. It might have been thought that in the long interval the progress of medical science would have superseded a work of such old date, but any well-informed reader will be satisfied, on a perusal of the present abridgement, that it conveys the scientific common sense of the subject in a forcible and convincing fashion, extremely well calculated to enlighten and benefit ordinary readers. Combe wrote with constant reference to the principle that mental health is a cerebral phase of bodily health, a truth little appreciated in his own day, and still far from being fully grasped by the common intelligence; and to this basis he scientifically reduces all the phenomena of his subject. On several points the book marks in an interesting way the progress of curative science, as when he protests that "the practice of subjecting all lunatics to the same regimen appears not less preposterous than would be that of subjecting all who are affected with stomachic disease to one sort of diet;" and points out, in advance of his time, the "evils arising from lunatics associating with none but lunatics, or with attendants of little education or refinement." He puts on record, too, that when the over-stimulation of brain implied in extreme religious excitement had been pointed to by medical men as a cause of insanity, they were frequently met by the indignant censure of those who could not believe that such a cause could have such an effect. The abridgement, so far as we can judge from reading with an eye to continuity, is well done; and those who know Combe's tendency to diffuseness will agree that the task was worth attempting. Some readers may possibly be put out by the author's habit of subsuming the conclusions of phrenology in his reasoning; but Dr. Mitchell has spared them the more or less faulty phrenological terms, and as to the general principles they will do well to study rather than to demur.

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### Book Notices.

PUBLICATIONS RECEIVED.—*New Wine*, a new Journal pleading for Pure Christianity. Edited by Mr. Theodore Wright, and published at *The Southern World Office*, Brisbane, Queensland.

O. S. Fowler's new Book on *Life*: its factors, science, and culture. Part 1. embracing Mind, body, organism; Phrenology, its principles,

proofs, faculties, and organs ; Health, its value, laws, preservation, and restoration.

*Physical Culture : How to Gain and Retain Health.* A lecture by Miss Jessie A. Fowler (London : FOWLER). To this lecture, which epitomises in a succinct manner nearly all that is to be said on the advantages and the importance of physical training, is added chapters on the muscles and on systematic calisthenics, more particularly on the use of the club. It is of use for the home and for ladies' schools.

*Leaseholds.* By James Platt (London : SIMPKIN, MARSHALL & Co.). In April of the present year Mr. Platt gave evidence before a Committee of the House of Commons on Town Holdings ; and "Leaseholds" consists of press reports, and comments upon the evidence then given ; and is designed to give a description of the iniquitous leasehold system which obtains in London, and to suggest remedies for that system. It is impossible in a brief notice to give an adequate idea of the scope and arguments of Mr. Platt's essay. Suffice to say that it exposes the unjust manner in which leaseholders in towns and cities are taxed for the benefit of landlords, who, while doing nothing themselves to increase the value of holdings, 'grab' the unearned increment. The system is so invidious that sooner or later it will have to come to an end. The London landlords—'dooks' as Mr. Platt calls them—have grown enormously rich at the expense of the tradesfolk, who, though they work early and late, in the majority of cases hardly make enough to keep body and soul together. Mr. Platt has done good service by calling attention to the subject, and we should like to see him get up a good fighting association to get this question settled. He would find no difficulty in getting members.

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

J. H. LEIGH.—Your organisation shows a stronger tendency to mental action than to physical strength. Your mind is quite busy ; you think enough to write three sermons a week, and possess a restless, uneasy, hungry spirit ; are not easily satisfied anyway, and probably never will be fully so in this life, because you are not equal physically to your mental desires. Your appetite is not well-balanced ; your digestion is not perfect ; it would be better if you

had more lung power and more heart power. There is scarcely enough of the vital organisation as a whole. You cannot endure severe strain on your constitution, and you should live a temperate, uniform, consistent life. Your intellect would be better balanced if you had larger language so as to be more easy and copious in communicating your ideas; also if you had more memory of details and could refer more readily to the past. You need more executive power, Combativeness and Destructiveness; but are highly developed in Cautiousness and in all the moral faculties which give a tendency to religion and to a moral life. Your reasoning brain is large and you are much given to thinking on philosophical, theoretical, and moral questions. Are fairly domestic, fond of children and home; but have not great sexual power and need to live a temperate life in this respect.

J. A. G.—You are by nature much interested in other people. Are naturally domestic, fond of home life, and capable of being much interested in the family, and especially in children. You have an aspiring, ambitious turn of mind, and will not be contented until you have gained some public position or notoriety; not that you are proud and haughty, but are quite ambitious and anxious to be favourably known. You have a fair moral brain, and comparatively an elevated tone of mind, you could easily give your life to some cause where you could do good, even if you only got a fair living out of it. You are characterised for quite close observation, and are capable of being much interested in physical phenomena, in the study of mind, and in acquiring general knowledge. Are particularly good in comparing persons, things, facts, circumstances, and the conditions of things. Are rather metaphysical, decidedly intuitive, and have all the qualities necessary to observe character, &c., physiologically and phrenologically. You must cultivate language, study oratory, read out loud, and practise public speaking as much as you can.

Miss L. C. (Birmingham), has a strong hold on life, a good substantial frame, and a condition for labour and constant employment. Is above the average in general force of mind and executive power. With suitable motive for action she is equal to almost any responsibility that may be placed upon her. She is not one of that delicate class that can be half way, or in married life sink into consumption after the bearing of one child. She must have come from a large family who were healthy and wide awake. Her phrenological developments are comparatively uniform, not specially defective in any of the departments that are seen. The reasoning brain somewhat predominates, giving thought and judgment. The moral brain is comparatively good, giving tone to the mind, and power to regulate conduct. The executive brain is fully developed, so that when she does work she works in earnest. She is able to make up correct calculations and estimates, to arrange, systematise, and plan work, and be independent of the aid of others. As a married woman she will be equal to her duties, and, if necessary, take the responsibilities that would belong to a husband who was unequal to the task. The

organisation, as a whole, is quite favourable to enjoyment, and she easily exerts a cheerful, healthy influence wherever she goes. She does not try to be witty, and yet is so full of animal life and genial spirits that she is quite successful in entertaining others. She will always be appreciated as a nurse in the sick chamber, or in the presence of others who are drooping in spirit. She may at times be too impulsive, and not regulate the action of her mind when highly excited, for she is naturally of the open, free, confiding, trusting kind. She is a good talker, and can tell what she knows. If she would train herself for public speaking she would sustain herself with credit, especially in talking on the temperance cause or woman's education.

A. L. E. (senior) has a favourable organisation for either a scholar or an artist, has great intellectual curiosity and wants to see and know all that is possible. She readily acquires knowledge, and when out in company with others finds out all that is going on and easily learns all they know, for she is very direct in her style of putting her questions. The width between the eyes gives power to draw, to work from a pattern, and to fit one thing to another. Her large arch of the eyebrow and fullness of the outer corner gives talent to do things methodically and systematically, as well as talent in figures. She should show some gift in that direction. Her musical brain appears to be favourably developed and if she gives fair attention to music she will excel in playing very accurately. She has good conversational talent, and is rather attractive in company, because she is so easy and free-spoken and uses very good language. She is full of spirit and executive power. While young she may show a mischievous teasing propensity, and as a woman she will be very efficient and energetic. Can show considerable temper, but she will not often be angry, but will always be wide-awake ready for sport, play or work. If she should take to business she would show special gifts in the financial department, keeping the books, and looking after the money. She has considerable power of will and determination of mind, and more sense of right and feeling of obligation than she has sense of fear or danger. Her mind acts with great promptness and freedom, and she is able to use what talent she has to a good advantage. A little more prudence and restraining power would be an advantage.

B. EADE (junior) possesses a high state of the mental temperament. Is all alive, quite excitable, easily becomes thoroughly interested in whatever occupies her mind. She does everything with a rush as though there were no impediments in the way. Her greatest fault is a want of proper restraint and circumspection, she seems to act with due regard to consequences, thinks mainly of what she is doing and its present effects upon her; but does not take remote consequences into account. She seldom condemns herself, feels guilty or worries, unless she has made some one unhappy. As she grows older she no doubt will manifest more cautiousness, circumspection, and sense of obligation. Is very positive for the time being; but

changes suddenly from one state of mind to another. She appears to have Veneration, which gives seriousness and sense of the superior, and may lead to a religious, worshipful spirit. She needs to be with others who are consistent and uniform, who will exert a modifying influence on her mind. She plays too hard, studies too hard, gives way to too much feeling and excitement, and is liable to overdo. Is full of action, delights to be on her feet, and is always in a hurry. She has the elements of order, is quick of observation, has a good general memory, is exceedingly sharp and quick to discern truth or the motives of others, and is very sagacious.

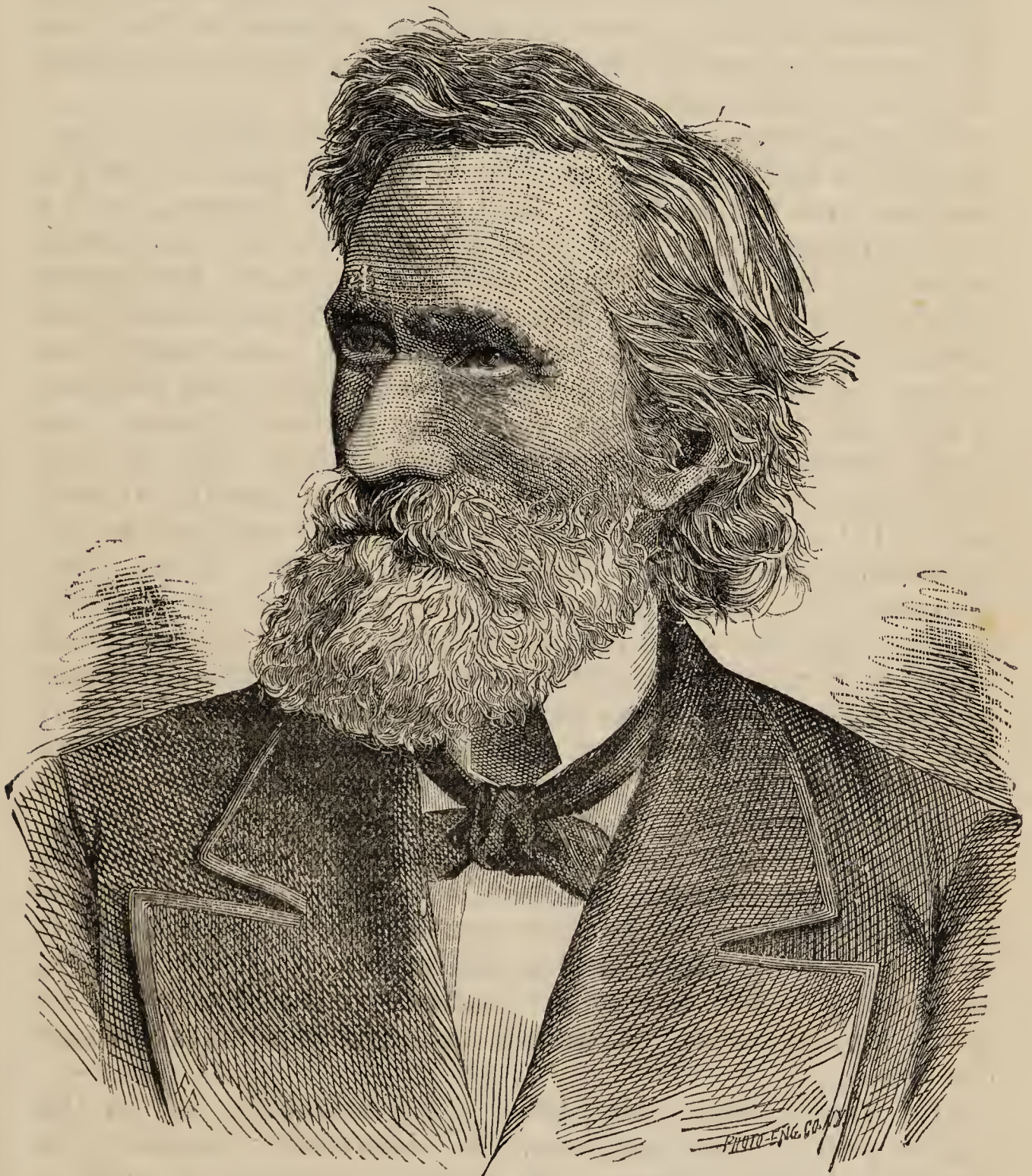
BETH has a remarkable head ; it is developed in the superior part beyond the ordinary form of heads, and is not very full or broad in the base of the brain. The head is larger in proportion than the body. Her superior powers are mental rather than physical, although she appears to have a fairly-balanced physical organisation, and possesses a reasonable degree of health and strength of constitution ; yet it would not be well for her to study and use her brain as much as she is inclined, but should encourage physical development and considerable exercise. She is given to thinking, has much originality of thought. Is naturally mirthful, and quite quick to see anything of a pleasing or amusing, and witty nature. She has strong imagination ; her mind covers much ground ; is subject to those extremes which grow out of too much thought and sentiment. She is not specially gifted in observation, in memory, in discrimination, or in intuition, but has great versatility of manner, and is well qualified to make herself agreeable by way of attaching herself to others. She will always be youthful and bland. Is extra cautious, very sensitive, and decidedly high-toned and aspiring. She needs more destructiveness, courage, force, and animal life to go with her superior brain. She is almost the reverse in every respect to "Cambrian." She may do for him as a wife, supposing they can agree in their opinions on a subject by looking from a different stand-point from each other ; for she is theoretical, he is practical ; she is philosophical, sentimental, and versatile in manner ; he is practical, scientific, and knowing ; she is amiable, sensitive, very cautious, and he is executive and disposed to take responsibilities, and go ahead. As a wife, she will excel in giving good advice, and in planning a great way ahead. He may fail to see things just as they are at the time, or to adapt himself to the sudden changes that may take place. Her constitution will not allow of being trifled with by severe work or exposure. She is better adapted to teaching, writing, selling goods, or to some artistic work, than she is to domestic duties, or the application of principles in practical ways. She has all the indications of being amiable, especially where she is appreciated, but would feel the force of criticism very much. If encouraged, she will write something very valuable as connected with novels, sentimental subjects, or those of a more spiritual nature. The probability is that there will be considerable harmony of feeling, and that the one will meet the demands of the other in an acceptable manner. With care she can live to be old.



THE  
Phrenological Magazine.

NOVEMBER, 1887.

O. S. FOWLER,  
THE LATE PHRENOLOGICAL AUTHOR AND LECTURER.



**T**HIS gentleman needs no formal introduction to the public. Wherever the English language is spoken, his name has become familiar through his books. All parts of the United States and Canada were

visited by him, and in all the cities and larger towns his voice was heard from the lecture-platform. The following digest of his character was made by Mr. L. N. Fowler, his distinguished brother :

O. S. Fowler has a mental, fibrous, osseous organization, with vital powers sufficiently strong to keep the machinery in motion ; he speedily recruits when exhausted. His whole nature is very susceptible, readily responding to outside influences or internal emotions, and when awakened even the smallest faculties have a prominent influence at the time of their action, and the larger of course a still greater influence according to their size.

He is tall, spare, angular, bony, and weighs about 140 lbs. ; his head is high and narrow, but long, projecting both in the occipital and frontal lobes ; he has distinct features, with a long and narrow face ; his nose is prominent and long, with broad nostrils ; his chin is long and pointed ; his cheeks hollow, and cheek-bones high ; his eyes are rather small and sunken into the socket, but are piercing, penetrating, and indicate earnestness and sharp mental action ; his forehead is high, full in the centre, and sharp in development ; his head measures 22 inches in circumference. He is constitutionally healthy, and from a long-lived family on both sides ; his restraining faculties are none of them large, except Conscientiousness and Benevolence ; while those that stimulate to prompt action are large ; hence, he is quick, positive, and free in all his movements. His character stands out in bold relief, and appears to the best or worst advantage as the case may be ; his head is uneven, indicating clearly large and small organs, and giving him unusual individuality ; he only assimilates to others through his sympathies while with them, but when alone he is himself again.

The most prominent qualities of his mind as indicated by his head are enterprise, ambition, force, observation, power of analysis, penetration, intuitive perception of truth, tone of nature, affection, perseverance, and power to amplify thought and feeling. He has great elasticity of nature, hence he shows a great variety of mental manifestation and recuperative power.

His frontal lobe, being long and particularly full in the central portion, indicates power of observation and ability to identify physical objects and mental phenomena, with a desire to come in contact with the external world and all kinds of mental operations. Form, Size, Locality, Individuality, and Eventuality are large, enabling him to take cognizance of the shapes, proportions, places, events, facts,

and things. All these faculties enter largely into his mental operations and thus store his mind with a fund of available knowledge. He sees so distinctly and accurately that he does not need to give the same subject a second consideration.

Comparison and Human Nature are very large, giving him a remarkable faculty to see the relation of one subject to another, to analyze, combine, criticise, and apply principles and truths. Few possess the power of analysis, in so remarkable a degree, or are so quick to see resemblances and the laws of association. His Human Nature aids him greatly in penetrating into the core of a subject at once, and to feel the full force of a truth. Causality being rather large and very active, helps him to generate thoughts, understand first principles, and take original views of subjects. Having become acquainted with a principle, his forte consists in seeing its fitness and adaptation.

Language is full, but scarcely large enough for a ready and complete expression in speech and ordinary conversation, but in writing he can be more copious. His wit is like Sheridan's, pointed, pithy, and personal, calculated to make a truth more potent and effectual, and with his large Combativeness, Comparison, and Individuality, his jokes are like a two-edged sword cutting both ways.

Order and Locality are large, and have a marked influence in giving memory of places, and in organizing and arranging plans and thoughts. Weight, Time, Tune, Calculation, and Imitation are average and have a medium influence unless specially called into action.

The occipital lobe is large and projecting backward in the central portion. All his loves are strong and active. A lovely, loving woman, in the capacity of a wife and mother, is in his estimation next to an angel. Inhabitiveness is very large, giving love of a home that he can call his own, and land on which he can plant trees and see them grow. He has strong friendships, but his interest in the general welfare of mankind modifies his personal friendships very much. He has great force of character, and is not deterred by obstacles or opposition. Few have more courage to commence great and difficult undertakings, but Destructiveness is not large enough to give cruelty or revengefulness; he would rather forgive than punish. He is unusually industrious, and wishes to be constantly employed both in body and mind; his industry, however, is not based on the desire for gain as much as to accomplish an end, and when he is intent on making money, it is for the purpose of gratifying some other faculty, to have the means to do certain things where money is required

rather than to lay up and keep. The eager tone of his whole mind connected with his strong, earnest desires, makes him appear to be greedy and avaricious when he is acquiring property ; yet he shows the same eagerness when he gives and helps others, for he does nothing by the halves.

His appetite is strong and active, disposing him to amply nourish the body. His narrow, high head, indicates that he is open, free, frank, liberal, and withal candid and confiding. He is high in the crown of the head, giving great ambition, sense of fame, reputation, popularity, love of liberty, and sense of independence. These qualities stimulate him most powerfully, and have much to do with his public efforts. Hope is one of his largest organs and is rendered much more active and influential in consequence of his having a very active mind with a predominance of the motive and mental temperaments, joined to very strong, earnest, positive desires, all powerfully sustained by large Combativeness, giving courage to overcome all difficulties. The combination inclines to extravagant speculations and large plans, requiring a large fortune and a lifetime to execute. His plans are all made as though death were a great way off. He never doubted ; a defeat was stimulous to start again with more surety of success. I have not seen such a strong manifestation of hope and resolution in all my experience. He would rather say an unpopular truth that the world is not prepared to receive now, but will become popular in the future, than to tickle the vanity of men now and be popular only in the present. His Self-esteem does not give him dignity and personal pride, but it gives him a great sense of independence and love of freedom.

Firmness is large and very prominent when maintaining his opinions or advocating a favorite cause. Its influence is not so uniform as it is distinct when excited. Continuity not being large, disposes him to attempt to do too many things and get his hands full of unfinished work, yet he is very persevering in carrying out his special plans.

Conscientiousness, acting with his Firmness, renders him tenacious in maintaining his opinions. His largest moral organs are Hope, Benevolence, and Conscientiousness, while Veneration and Spirituality are full. Very large Hope and Combativeness are the key-notes to his executive and enterprising character, disposing him to make the most of every probable and favorable prospect ; and he is inclined to put forth vigorous efforts to accomplished desires, and if thwarted in one direction, at once starting in another, and is never discouraged. All his plans are large and have a special

reference to the remote future as well as to present pleasure and profit.

His sympathies are very tender and easily excited, and his purposes are more easily changed by the influence of his sympathies than by the action of any other faculties. He easily becomes interested in others, or any cause he takes hold of. One of his strongest desires is to do the greatest good to the greatest number. Veneration and Spirituality are fully developed and distinctly manifested, though not predominant. Being a bold thinker and not governed by sectarian feelings he would not necessarily be governed by his orthodox education, but incline more to follow the teachings of nature, and believe in a God of nature. Altogether his character is unique and distinct, and a very interesting study. Such an organization must take the lead; it could not follow; it is willing to take the responsibility of its own doings and position rather than follow the lead of another.

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## THE LATE PROFESSOR O. S. FOWLER.

BY OBSERVATOR.

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THE science of phrenology has lost one of its most intelligent and enthusiastic advocates, and New York a useful citizen, in the death of Professor Orson S. Fowler, which occurred on the 18th of August last. He was seventy-eight years of age. Phrenology has been presented to the British public in a masterly manner by Professor Lorenzo N. Fowler, who has been a zealous labourer in this field for over fifty years, nearly thirty of which has been spent in this country. For a lengthened period he was assisted by his gifted wife, the late Mrs. Lydia Fowler, who, it may be noted, was related on the paternal side to the mother of Dr. Benjamin Franklin, and was one of the first of her sex in America who graduated as a doctor of medicine. Professor L. N. Fowler is still with us, and though in his seventy-sixth year, he is hale and vigorous, and hard at work pressing forward the claims of phrenology, demonstrating in his own inimitable way its truthfulness and utility. He is well known and held in high esteem for his many estimable personal qualities, and deservedly respected for his work's sake. His brother, the late O. S. Fowler, we also knew, but only through his works on Phrenology, Physiology, Temperance, &c., which have been sold in immense numbers in all parts of the civilized world. The two brothers, one in America and the other in England, have laboured earnestly and persistently in combating the evils resulting from

ignorance of physical laws, and there is no room for doubt that good success has attended the educational and reformatory work in which they have been engaged.

Orson S. Fowler was the first child born in the township of Cohocton, N. Y. ; the date of his birth was October 11th, 1809. He was, therefore, a "pioneer child." The spirit of freedom was in the air he breathed. From his childhood upwards he was enswathed in a pure, moral, mind-exhilarating atmosphere. His parents, if not rich in this world's goods, were rich in "health," which Emerson has aptly called "the first wealth." Both father and mother were of high moral character, and much respected. They gave to their first-born the goodly heritage of a sound constitution, and a brain free from hereditary taints, and undeformed with any mental twists. He was an active, bright child, and very early in life began to manifest an aptness and quickness in learning, which gave promise of a brilliant career. Along with his brother Lorenzo, who was two years his junior, he assisted his father with his farm work part of the day, and spent the rest of the time at the district school. By cultivating and developing both body and brain during life's gay morning, while the heart strings were unstrung, and the mind soil ungardened, he reaped the rich harvest of good health and a vigorous mental organization. He had early experience of a truth which he taught to others in after years, and that is, that "labour actually facilitates meditation by promoting circulation, and thus augmenting cerebral energy."

Slowly, but surely and steadily, step by step, he mounted learning's rugged cliffs. To his honour, be it stated, he "paid his way through Amherst College by what he earned from work procured among the professors and students." He worked and loved to work, not only because he considered honest toil honourable, but because it provided him with the means of continuing his studies. He was ambitious. Life to him thrilled with possibilities. The very joy of living stirred within his mind warm impulses to culture and develop all his powers, his whole being, so that he might have a healthy body and a vigorous, well balanced mind. In this spirit, and with this noble ambition, he prepared and fitted himself to be a helper of his fellow men.

The turn-tide of his life, which happily he took at the flood, may be briefly recounted. During his junior year at Amherst College the study of mental philosophy was to occupy a considerable part of his time and attention. Being anxious to compare this new mental science, phrenology—which was at that time being discussed in several of the chief

seats of learning in America—with other systems of mind, he set to work to inform himself on the subject. On the one hand he had the works of such subtle metaphysicians as Brown, Stewart, and Reid, and on the other hand several works on phrenology which he had borrowed from Henry Ward Beecher, who was then a co-student of the brothers Fowler. Beecher, it may be explained, was led to investigate phrenology, and on account of his remarkable debating power he was selected by the students to prepare an essay against it. In his effort to disprove the new mental philosophy his unbelief gradually gave way, and when the night of the discussion came round he avowed himself soundly converted to a thorough belief in the truthfulness of phrenology. All through his long and useful life, he continued a believer and defender of phrenology, as the most rational philosophy of the human mind. It is matter of common knowledge that the famous orator attributed his marvellous success, in a great measure, to the vantage ground he occupied which a knowledge of phrenology gave him. It was to him the golden key which opened up to him the varied powers, moods, and mysterious workings of the human mind.

Fowler eagerly perused the books lent him by Beecher, and they interested him deeply. He did not, however, rashly jump to the conclusion that the principles advanced were correct. The theories seemed plausible enough, but the critical student must test and prove them for himself. He compared the phrenological developments of his fellow students with what he knew of their character, and to his admiration and delight, as he afterwards related, he discovered at every successive step in his observations and experiments a perfect agreement between the two. Further study and investigation, which included a thorough and critical examination of the works of Gall, Spurzheim, and Combe, led to a deep conviction of the truth and utility of phrenology. The "pioneer child" spirit was soon, and markedly, manifested in the man. With all the zeal and enthusiasm of his splendid manhood he gave himself to the further study and advocacy of the new mental science. Carlyle has said that every man has his "can do." Orson S. Fowler quickly, and surely, found out his field of labour, and determinedly, and hopefully, he set his face in the direction of his life's work. A recent writer has told us that the first pourings of any mind—no matter how disciplined and accomplished—are worth nothing. He says they must "settle and clarify." The subject of this sketch would have received the commendation of this cautious and discriminating literateur. The truth and facts of the

science of phrenology became firmly "settled," in fact, became thoroughly "clarified" in his mind, more particularly the bearing they had on human weakness and human suffering, so that when he poured forth his interpretation of the phrenological system of mind, and applied it to heal at least some of the woes of humanity, he was listened to with eagerness and gladness by the vast numbers who thronged to hear him. His fame as a lecturer and as a delineator of character and helpful moral physician, soon spread far and wide. With his brother he laboured with pen and voice, spreading the truth and facts of the science all over the country. Demands for lectures increased; the interest in the subject deepened; then came multiplied inquiries for information, instruction, and advice. This, in due course, led to the founding of the publishing offices in New York, with various branches in the principal towns. The *Phrenological Journal* was subsequently started and edited for a time by O. S. Fowler. Lectures, pamphlets, and books on all phases of education, physical and mental culture, social questions, and temperance, were sent forth on their mission of enlightenment. For nearly fifty-five years this worker for God and humanity has earnestly laboured by word and deed, claiming not only America, but like John Wesley, "the world as his parish." Through "rain and shine" he held on his way, and methinks the day is far distant when the echoes of his eloquent words will have ceased to exercise a purifying and ennobling influence on the minds of rational men and women.

People frequently sought to be phrenologically examined either out of curiosity, or simply to test the science. The brothers Fowler, followed by other labourers in the same field, have made phrenology practical and useful. They have raised it to the dignity of a profession. Orson was emphatic in his desire to do good, and in propagating and advocating this science his aim was to turn to good account the tremendous power it gives to improve mankind, more especially the young. Self-knowledge will show us what we are, and this very knowledge, says Mr. Fowler, phrenology furnishes. It will also tell us when any of our faculties are wrongly exercised, and point out the normal functions of the various organs of the brain. The Professor failed not to specify the faults of those who consulted him, and told them how to develop those organs which were too small, and how to control those likely to become perverted and those which ought to be restrained.

There have been a few adherents of phrenology who have philosophised learnedly and eloquently on the subject, and yet considered that it lowered the dignity of this high-toned and



pre-eminently philanthropic science by prostituting it to the level of "examining heads." To this Mr. Fowler retorted that the phrenologist no more compromises the dignity of his science by requiring pay for services rendered, than the lawyer by requiring his fee, or the physician by sending in his bill. Mr. Fowler fought this matter out, not merely against anti-phrenologists, but against some of its professed friends. He was, indeed, the first to reduce the matter to a distinct profession. Well might he argue, that, if to tell men and women their physical disorders and prescribe medicine be honourable, because useful, how much more honourable and useful to point out their mental maladies, and prescribe moral remedies. Reason and common sense give judgment in favour of Professor Fowler's contention. If the brain is "the dome of thought," the palace and organ of the mind, is not the brain student who can "minister to a mind diseased" as useful and as necessary as the doctor of the body who prescribes medicine for organic ailments.

Nature must have been in a peculiarly happy mood when the elements of O. S. Fowler's constitution were compounded. To a good physical organisation and a well balanced brain there was playfully added an extra dash of mirthfulness. What a dull world it would be, my masters, without that "little nonsense now and then" which is so "relished by the wisest men." This faculty of mirthfulness in Fowler was held in check for many years. His rather rigid religious education, in conjunction with the long, sad face of a godly clergyman, to whom he was led to look up to as "a model of perfection," but who rarely, or ever, was seen to smile, led him to imbibe the notion that it was wicked to laugh or joke. But as he himself humourously says, mirthfulness would out, and this led to a sore conflict, "a civil war" in fact, which continued for years, between mirthfulness and conscientiousness. He vainly tried to restrain his mirthful, joyous nature, but it would not do. He could not feel sad, nor could he look solemn when he felt glad. This internal warfare went on until phrenology separated the combatants, and restored peace by telling conscientiousness that it was not wrong to laugh, but was right, because mirthfulness was a primitive faculty of the mind, and should therefore be exercised. And besides, its due exercise is promotive of health and enjoyment. This warring of the faculties, and the light phrenology sheds upon the matter—the primitive nature and language of the various organs—was a favourite topic with Mr. Fowler. Any faculty exercised in harmony with its primitive function renders its action necessarily pleasurable; to exercise it in contrariety therewith, always,

and by a law of things, causes pain. So reasoned and taught this phrenological instructor. Phrenology thus applied will scatter to the winds many of the ghostly phantoms, and spectral shadows of superstition and ignorance which still fling a sombre hue across life's sunlight path.

There is no man perfect, not even a professor and teacher of phrenology, and so it may be suspected that O. S. Fowler, in common with other men, had his mental deficiencies. He had a wonderfully well-balanced mental organisation, but in the early part of his career his memory of names was deficient. But by discipline and exercise he improved this naturally weak faculty in a remarkable degree. By continuous and persistent effort he quadrupled his power of retentiveness. During his best years he had a really prodigious memory. He lectured without notes, nor did he commit to memory. But his mind was literally crowded with facts and thoughts. He could fill volume after volume with facts just as they transpired. He could, from memory, write out correct delineations of character, and state the size of the organs, of persons whom he had examined several days previously. In making appointments to visit families some weeks beforehand, he did not require to write down either street, place, or number, and he never forgot them. Speaking of this improved faculty he said:—"The gold of the world would not buy back the improvement thus effected, unless I could reinstate it by a similar course." With such a definite and practical result in his own experience, it was only natural that he commended the study of phrenology as the best stimulus of mind, and as the best means of improving intellect. There is a hint here, and an encouragement, to those who have a bad memory.

In the spare hours of a very busy life—for he was a man full of work and always at it—his books were, for the most part, thrown hastily together. But in spite of their hurried composition, they stand almost unrivalled in the list of phrenological works. His clear perception, keen intellect, wide sympathy, mental magnetism, gave him great directness and power as a writer, and the high moral tone which pervades all he wrote, as it gave reality and vitality to the living voice, make him a teacher and moral adviser of the very highest order. His work on "Love and Parentage" is laden with golden truths and full of most valuable information. It glistens on every page with admonition and advice worth ten thousand creeds and dogmas, and yet it does not tamper with one's religious faith, nor does it contain a single sentence which an honest man or woman would like erased. It is a book for the times. It will never go out of date, and its

teachings will never be out of place as long as there is one man on earth ignorant of the honoured place "The Queen of Earth" was intended to occupy in this vast world of human existence. Over half a million copies of this book have been sold and immense numbers of his other works, "Maternity," "Hereditary Descent," "Matrimony," "Physiology, Animal and Mental," "Memory and Intellectual Improvement" and "Self Culture." His two last works entitled "Human Science." and "Creative Science," are reckoned to be the most complete and comprehensive ever written upon the complex nature of man. His last books are undoubtedly his best. They are like fully ripened golden grain; the product of his luxuriant, ever-expanding intellect, the amen utterance of his "Psalm of Life," e'er he passed on to the "Better Land."

Those who talk of phrenology as simply a question of "bumps," had better spend a month in reading and re-reading some of O. S. Fowler's works. Take for instance his "Physiology, Animal and Mental," in which he argues and triumphantly demonstrates, that Happiness is the constitutional and only legitimate product of every organ of the body, every faculty of the mind, every element of our being. How earnestly he pleads for obedience to Law, and how reasonable he is as he points out that the sentient world, in common with the physical, is governed by law, the violation of which causes pain, and its obedience pleasure. Was he not strictly orthodox when he declared that happiness was the most persuasive motive to goodness, and pain the most powerful preventive of sin, which even a God could conceive; and was he not preaching the gospel of God's love and goodwill to men when he gave utterance to the self-evident, but too much neglected truth, "Our happiness and suffering are analagous to the Law obeyed or broken." Ignorance of consequences he believed to be the great parent of man's sufferings, and knowledge the first great cure. By knowing and obeying, he tells us, the principle laws of our being, we may increase our happiness and escape the suffering to which so many are subjected. Physiology explains the laws of our physical condition, the conditions of life and health. Phrenology unfolds the laws of the mind, and the body and mind are as closely interwoven with each other as the warp and woof of the cloth we wear. "O Thou Bestower of all good, give me intellect to know, and the inflexible determination to practice, the Laws of Life and Health." This was his life's prayer, and he meant it.

In almost every page of Orson Fowler's works are to be found evidences of the holy zeal which inspired him as he

spoke and wrote. He could not be half-hearted. He was a peculiarly forcible and eloquent lecturer. His auditors were at once impressed by his intense earnestness. They were constrained to follow him, so clearly and persuasively were his ideas placed before them. But, be it remembered, he addressed the human faculties rather than appealed to the feelings. The good sense and practical bearing of his suggestions, the genial, sunny manner, good temper, and high-toned spirit of the man himself, gave him a magical power over the minds and hearts of men. To be useful and helpful to mankind was his high ambition. It gave him inexpressible delight to see "man rise from the ashes of sloth and degradation, and to soar on the wings of improvement toward heaven, and become more like angels and like God." He considered it a most glorious work to be allowed to engage in obviating human weaknesses and sufferings, and to assist in exterminating those evils and vices which afflicted his brother man. In face of much opposition, ridicule, misunderstanding, and ignorance, he pressed along life's rugged road, scattering, with unsparing hand, seeds of truth and love. "Give me eloquence," he once said, "and I will wean humanity from its fooleries and errors." We lay this "Memoriam Sketch" on the grave of this cultured, noble-minded man. Orson S. Fowler has done his share, his full share, in the work of the world's reformation and emancipation.

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## CHARACTER FROM TEMPERAMENT.\*

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### PART I.

THE subject of Temperament is one of the very first importance to the student of phrenology. Its importance indeed can hardly be overestimated. A German professor once said to me: "The whole of phrenology lies in the Temperaments;" and I am not sure but he was pretty nearly right. Certain I am that, in so far as character is concerned, I would tell character better by temperament, without phrenology, than another would do by phrenology, but without temperament.

Let me make myself clearly understood. I do not refer here to ability, talents, inherent mental capacity, or what we comprehensively understand as 'faculty': these may underlie character, but they are not character. They may be, and are, motive powers; but they depend for their action upon other powers: in other words, upon the bias given to them by the

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\* A paper read before the B. P. A. by A. T. Story.

influence of the flesh. All that we are to each other visibly is flesh, the outward carapace, so to speak, of man. Some are coarser in flesh, some are finer, some sounder, some weaker—at least that, in our rough discriminating methods, is the way we put it ; or to state it in the way the ancients did,—in some the body carries more phlegm, in others more bile, while in others again the sanguiferous fluid has the predominating influence ; and in accordance as the one or the other takes the lead, so is the character moulded ; and it depends on the harmonious blending of these influences how much of heaven—as Victor Hugo puts it in one of his works—how much of heaven there is in the flesh.

When I speak of the flesh, I mean the whole of the physical being, not merely the external limbs, but the very substance of the brain itself—the very matter of the so-called phrenological organs. We are, from the hair of the head to the soles of the feet, flesh—matter in a given condition, for a given end. So much is undeniable. But there is working in that body—playing through that organism—a living something which we call interchangeably life—spirit—soul. We do not know what it is, whence it comes, whither it goes—if anywhere—when the end comes, and the living body becomes a dead carcase. We only know that *something* has passed away, and there lies all the difference. It does not much matter, at least for my present purpose, what we call that *something*. For the sake of a name, let us call it *soul*. That soul I hold to be *the man* ; and that soul I hold, moreover, to be perfect. All soul is perfect. But put that soul into an earthly body, and its action becomes imperfect because the body is imperfect. The soul can do no more than act through the instrument it has. In itself its strength is equable—harmonious. But let it be born, so to speak, into a body that is partly gold and partly brass, and it will give forth sounds according to its metal.

I hope you take my meaning apart from the metaphor. What I want to bring out is this : that, supposing your soul to have parts, it is equally strong in all those parts, and not strong here and weak there. It is strong as a whole—it is harmonious in all its powers. But put that soul into a body that is partly strong and partly weak : that is strong in the legs and weak in the arms, strong in the back but weak in the neck, and the soul must manifest its strength as the instrument is. So, if the brain be weak in parts and strong in parts, the soul *must* manifest itself in like manner. If the body's strength be in the arm, or if the instrument be more perfect there, then the soul's strength must show itself in that

direction. So if the mental instrument be strong in the organ of caution, the soul's strength must show itself there. But if it be weak in the organ of benevolence, it can only show itself weak there. The soul, in other words, being perfect, desires, tries, to manifest itself in a perfect manner ; but it is circumscribed—handicapped, as we put it in racing parlance—by the bodily conditions in which it is placed.

This is my theory ; and proof of it, if proof be needed, as it is not for my present purpose—proof, I say, we have in the fact, patent to all, I think, who have introspected their own motives and sources of action, that in all our doings we desire and aim at perfection, and suffer, sometimes poignantly, in consequence of our failures to attain, and lapses from, such perfection, as we know it.

The practical application of my theory is this : that being each of us—in essence—souls, perfect in themselves, and striving to manifest themselves perfectly, are prevented from so doing by our physical organizations, by our temperaments, by the material construction of our bodies, in other words. Over these we have little or no control. They are put into our hands to use, so to speak, and we have to make the most of them. Man cannot get away from his skin and what it contains, so long, that is, as he holds contact with the earth.

Fatality ! I hear someone say. Yes, in so far, fatality. We are fated by our organizations, fated by our temperaments. The man who is temperamentally melancholic can never enjoy life in the cheerful, hopeful way that the sanguine man can. But, on the other hand, the sanguine man can not enjoy as the melancholy man can. He cannot climb to the same height or descend to the same depth of thought. He cannot have the enjoyment of sustained thought to the same extent. Each can enjoy the perfection of his temperament. Thus, though fated within the circumscription of our temperaments, we are free essentially. The soul may thus be warped by the circumstance of temperament, but in itself it is unwarped—it remains perfect.

But it is well for perfect action here in this world to seek as harmonious temperaments as possible. And by marriage, and in various ways, we may modify, when our knowledge shall be large enough, temperament to such an extent as not only to greatly improve the race physically, but also to get nearer that perfection of action towards which, we are told, the ages have been struggling, often blindly enough, but never altogether in vain.

Now what are the temperaments that fate us so, or, to use a less objectionable word, because we are apt to make bug-

bears to ourselves out of words, what are the temperaments that condition us so? And what are their characteristics?

I take the old classification, and divide the temperaments into—

Lymphatic,  
Sanguine,  
Bilious.

These are the fundamental temperaments. The ancients had a fourth temperament—the Melancholic. It was, as I take it, simply another form, a higher degree of the Bilious, or that temperament combined with a nervous diathesis. We now do away with the Melancholic temperament, and substitute the Nervous or Mental.

We therefore now have four temperaments, the Lymphatic, the Sanguine, the Bilious, and the Nervous. Their constitution is as follows—

Lymphatic	-	-	The Lymphatic system.
Sanguine	-	-	The heart and blood vessels.
Bilious	-	-	The liver or bile.
Nervous	-	-	The nervous system.

The Lymphatic system consists of small vessels and tubes, ramifying everywhere throughout the body, which take up from certain parts of the alimentary canal a rich milky fluid, called chyle, and from the rest of the body a clear, colourless fluid, called lymph, and pour both into the blood near the heart. In composition lymph resembles the germ of the blood, but it is more watery. It was in ancient times accepted that in the Lymphatic temperament there was a greater proportion of water in the tissues of the body. A recent French analysis of the blood confirms this observation. Hence the slowness of mental action, which is a characteristic of the Lymphatic temperament.

The circulatory system, which is the base of the Sanguine temperament, consists of the heart and blood-vessels. A predominance of this condition imparts the florid complexion, and gives quickness and impulsiveness to mental action.

The organ, so to speak, of the Bilious temperament is the liver; but the temperament takes its name from its product, the bile, which has important uses in the digestive economy, and, as is well known, is a dark yellow, bitter and acrid fluid. As the florid complexion depends on the red corpuscles of the blood, so the dark complexion of the bilious temperament may depend on the presence, at all times, of more or less bile in the blood. Its natural course or flow being oftentimes arrested, it finds its way into the blood too copiously, and consequently darkens the complexion unnaturally, and causes

things to be seen with a jaundiced eye. Hence the melancholia of the Melancholic temperament of the ancients.

The nervous system, after which the Nervous temperament is named, consists of the nerves and their centres—the brain and the spinal cord. Issuing from their centres, the nerves are distributed to every part of the body, and not only bestow sensation everywhere, but convey messages to and from their centres, and call into action every movement of every part of the body.

We now come to the question of temperamental forms, colours, etc. I tabulate them as follows :

#### FORM.

Lymphatic,	}	face square ; body broad.	
Sanguine,			
Bilious,		-	face taper ; body slender.
Nervous			

#### TEXTURE.

Lymphatic	-	heavy, full, podgy, placid ; hair soft.
Sanguine	-	full, rounded, muscles well filled out ; hair curly.
Bilious -	-	square, angular, form not so well filled out ; hair thick, straight.
Nervous	-	fine, head inclined to broaden at the top ; hair, fine, generally dark.

#### COLOUR.

Lymphatic	-	hair, lighter shades of brown, flaxen, or yellow ; skin, ashy white, inclining to colour ; eyes, grey, bluish grey, or brown.
Sanguine	-	hair, brown, chestnut, red, or inclining to yellow ; skin, fair, fresh, good colour, with a disposition to ruddiness ; eyes, blue or brown.
Bilious -	-	hair, generally dark ; skin, dark, vistre-hued, or yellow ; eyes, dark.
Nervous	-	hair, inclining to the darker shades ; skin, white, little colour ; eyes, steel grey or dark.

In every human being we find the different temperaments blended in ever-varying degrees. A pure temperament, however, is hard to find. In some, one temperament predominates ; in others, another. Occasionally we may meet with a person in whom all the temperaments are harmoniously



blended. A person's temperament, too, may vary during life. In childhood the sanguine-lymphatic predominates; or, as Mr. Fowler puts it, the vital temperament hates—a more purely sanguine diathesis takes the lead, yielding that gay, hopeful, irrepressible, unsatisfiable characteristic of the genus boy; then, as the youth settles down into the adult man, the natural or acquired temperament assumes its lordship. I say 'acquired' because, often enough, where there is a natural equable balance of the temperaments, a peculiar mode of living causes one temperament to be developed at the expense of another. A sedentary occupation, for instance, may give activity to the Lymphatic temperament to the detriment of the Sanguine; or the Nervous may be given excessive stimulus while the others suffer. But, while these modifications are possible to a considerable degree, they are, if carried to excess, of the nature of diseases, rather than healthy changes.

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#### STRICTURES ON SIR JAMES CRICHTON BROWNE'S ATTACK ON PHRENOLOGY.

ON the third of March, Sir J. C. Browne lectured at the Bradford Technical College on 'Some Conditions of Vigorous Brain Work.' The next day a report of the lecture appeared in *The Bradford Observer*. From this report—which is about a column and a half in length—I obtain a sufficient basis for the following strictures on the position taken against Phrenology. The discoveries of Gall and Spurzheim, with subsequent developments, constitute the Phrenology to which the lecturer objected. It is necessary to state this because a certain vague science, called the 'new phrenology,' was spoken of as capable of producing 'before long . . . some definite and trustworthy indications.' Until this quasi-embryo science emerges from its swaddling clothes we cannot criticise it, and it is only mentioned here to show that the lecturer felt the need of some such science.

The modern phrenologists do not teach that their science is perfect; by no means. They aver the possibility of error and the existence of difficulties, and seek instruction. All true scientists occupy the same position. A mere Quixotic attack, without a single reason to support it, manifests a spirit of prejudice rather than one of rational investigation. From orthodox medical men we can scarcely expect a calm consideration of our science; thus, after confessing that phrenologists have acquired vast stores of information, Sir J. C. Browne declares that they have opened the flood-gates of

quackery ! We are reminded of the aphorism that people who live in glass houses should not throw stones. Quack doctors and quack nostrums assuredly abound. The science of medicine has indeed opened the flood-gates of quackery ; but who on that account condemns the science ? If it is true that the old phrenologists were rash in their deductions, the same may be said of the doctors ; as Thomson has shown in his 'History of Chemistry,' the physicians of to-day wonder not so much that cures were effected at all in the last century, but that patients ever escaped from the hands of their medical advisers, so horrible were the prescriptions dispensed, and the treatments pursued. Arnold has truly said that the heterodoxy of one age is the orthodoxy of the next, and there are indications in the scientific sky that the medical superstitions of to-day are fast waning ; for the people—from whom all reforms have ever come—hold physic in increasing abhorrence and feel inclined to heed Shakespeare's sage advice, and cast it to the dogs. On the other hand, the people are beginning to regard Phrenology and its kindred sciences with increasing favour. When a politician like Sir William Harcourt will affirm in the House of Commons that amongst the amiable qualities of a certain honorable member 'the chief seems to be the bump of philoprogenitiveness'—we may guess of the widespread fame of phrenology. Although it has been repeatedly shown that the skull is, with but slight exceptions, moulded by the brain, and therefore of the same general form, phrenologists must still be alluded to as advocates of 'the skull doctrine.' This is scarcely fair, because the lecturer himself practically allows that the form of the skull is due to the brain. Indeed we find quite a number of confessions which support the very science attacked ; thus it is admitted :—

1st. That as a rule cerebral development corresponds to mental development.

2nd. The brain does not act as a single organ, but as a bundle of organs capable to a certain extent of independent action.

3rd. That talent and disposition of character depend upon the region of the brain in which its folds have attained their greater capacity.

4th. The perceptive and highest intellectual powers are functions of the prefrontal lobes.

We must regard these as remarkable confessions ; especially when such a luminary admits that the phrenologists have practically established the principle of localisation of function in the brain.

The great question between us and the lecturer is : What

are the localised functions of the brain? Here we must take our stand upon the logical method adopted by Gall and Spurzheim while we declaim against the surgical mode of investigation. The lecturer described 'one of Ferrier's experiments on a monkey deeply under the influence of chloroform;' yes, and he could no doubt have described a large number of vivisectionist researches on the brain where pigeons, dogs, monkeys, &c., with chemical poison, or the cruel scalpel in their brains are expected to reveal true mental functions. These false scientists kill what they seek, and then expect to find it. Here is the record of an experiment on the brain by M. Bouillard: 'I made an opening on each side of the forehead of a young dog, and forced a red-hot iron into each of the anterior lobes of the brain. Immediately the animal, after howling violently, lay down, as if to sleep. The dog slept occasionally for a short time, and on awakening began its mournful cries; we tried to keep it quiet by beating it, and it only cried the more loudly. After some days I was obliged to kill it, as its irrepressible cries disturbed the neighbourhood.' This wretch treated another dog similarly, and kept it alive for nearly two months. In conclusion he says: "The subjects of these died *too soon* to allow me to draw any clear or definite conclusion? M. Brochet says: 'After inspiring strong aversion in a dog, by plaguing it, and inflicting pain on it, I first put out its eyes, and then destroyed its hearing by piercing the drum of the ear and filling up the cavity with wax?' We are informed that this was done to ascertain whether the animal would manifest the same aversion as before! These are not isolated examples of the way in which vivisectionists proceed when they wish to discover the functions of the brain parts. In such a work as that of Dr. Flint on Human Physiology the mutilations of the brains of living animals (frogs, pigeons, dogs, &c.) are depended upon for the elucidation of mental functions. Sir J. Browne admits that 'long heads and broad heads are probably very differently endowed with sense and knowledge;' this is tantamount to saying that mind-form and brain-form are practically identical. It is amazing that orthodox physiologists blind themselves to the great law of cause and effect in attacking phrenology. Benevolence, veneration, acquisitiveness and causality are functions; but they must be functions of something; to say they are functions of nothing is equivalent to saying that an adequate cause does not produce a corresponding effect. If the physiological opponent will only lay aside his chloroform, ether and scalpel, and adopt Dr. Gull's rational mode of re-

search, he will certainly find that these mental operations are localised functions of the brain. Let such an investigator observe, as we have done, that those who are under the powerful influence of certain emotions (love, hope, &c.) have those parts of the brain, of which these are functions, much warmer than the rest, he will conclude that the much-abused Gall and Spurzheim, with their later-day followers, had a method in their madness which amounts to absolute science. We deeply venerate the grand and humane science of surgery, but when that part of man which makes him 'the head and crown of things' is cruelly lacerated by the surgeon's knife, we must not expect it to yield those answers demanded of it, and until this question of mode of investigation is finally settled surgical science will never arrive at the truth concerning phrenology, and will be at war with its teachers and advocates. However this may be, we can perceive the dawning of a brighter day for the world, and even such admissions as those referred to reveal to us the truth that our noble science, based as it is upon orderly investigation, and not on inhumane and illogical methods, is rising crowned with light, and we hope that 'the cramping creeds' (medical and otherwise) 'will vanish at last.'

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### THE BRITISH PHRENOLOGICAL ASSOCIATION.

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THE monthly meeting took place in the Memorial Hall, Farringdon Street, on Tuesday evening, Oct. 11th, Mr. Morrell in the Chair. There was an exceedingly good attendance. Mr. H. C. Donovan gave a lecture, illustrated by transparencies on the late Dr. Donovan's method of manipulation. It was an exceedingly interesting exposition, and was followed with great attention. Some questions were asked relative to the method explained, and subsequently a short discussion took place, in which the Chairman, Mr. Webb, Mr. Smith, Mr. Warren, Mr. Story, and others took part. In the end a cordial vote of thanks was given to Mr. Donovan for his lecture.

Subsequently, Mr. Story brought forward a motion of which he had given notice at the previous meeting. It had reference to the alteration of one of the rules, and was as follows:—

In view of the unsatisfactory working of the present rule in regard to the granting of the certificates of proficiency in Phrenology, I move that the Association modify the rule in the following manner, viz. : That instead of one we have two degrees of certificates : the first to be merely a certificate attesting that the Association is satisfied with the sufficiency

of the knowledge of the candidate ; that it shall be granted to any member of the Association who has either written a paper on some subject connected with the science that satisfies the Council or the Association, or to such member as the Council shall have other reason to believe is qualified for such certificate ; that the certificate of the second degree shall be given to those only who shall have submitted to a thorough examination in regard to the principles and the practical application of Phrenology—the said examination to be arranged by a committee appointed for the purpose. This certificate alone shall be considered as entitling the holder to lecture in the name of the Association, and shall be known as the Association's Diploma.

Mr. Story explained that the reason for his desiring this change was that the present rule did not work well. At present it was requisite that a candidate should write a thesis and examine a head before the Association. One way in which it acted unsatisfactorily was that it made it difficult for provincial members to take the certificate, because it was not always convenient for persons to come long distances away from home. In order to obviate this difficulty, it had been suggested that candidates should be allowed to examine photographs ; but he held this method to be unsatisfactory. And in any case a glib examination of a head before a meeting was not a very satisfactory performance. To test a man's real ability to read a character a more searching examination was necessary. For this reason he suggested the two degrees of certificates. Many of their members would like to take the first certificate who might never care to qualify for the second. The second, or diploma, would be desired chiefly by those who intended to make a profession of Phrenology, and for these the Association should make the examination as searching as possible, in order to ensure that no second-rate or indifferently equipped man should go out in their name. But if they simply confined themselves to issuing this diploma they would constitute themselves simply an examining body for professional phrenologists, which would somewhat stultify the Association according to his view. He wanted the British Phrenological Association to be something more than that. He wanted it to be an Association for the propagation of the science and philosophy of Phrenology, and he hoped everyone else present wished the same. Therefore he advocated, in the first place, the granting of such a certificate as any member who loved Phrenology, and had given a fair amount of study to it, might be able to take ; and in the second place he suggested the creation of a second certificate, which should be

given only to those who had come well out of as severe a practical test as the Association could formulate. He hoped the members present, and those who read the report of the meeting, would give their serious and earnest attention to the subject, in order that they might arrive at a wise decision, and one which would redound to the advantage of the Association.

A short discussion ensued in which several gentlemen took part. The Chairman opposed the alteration of the rule, but was in favour of it being made more severe. Mr. Dillon said he had always been opposed to the granting of certificates; but having been convinced that it was necessary to give them, he was thoroughly in favour of the alteration proposed by the Hon. Secretary. On the motion of Mr. Donovan the question was adjourned until the next monthly meeting.

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## MEMORY:

ITS PHILOSOPHY, CULTURE, AND TRADITIONAL TRUSTWORTHINESS.

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THE soul, or spirit, is the thinking entity of man. This *Ego* is conscious that it *is* (exists). Bodily it is a thing of bones and flesh; of blood and nerves; the two together, constitute him—MAN. With the brain, and the five physical inlets of perception, the soul, or spirit-man, manifests itself by means of a refined medium, termed the Od force. When spirit, and intermediate force, and cerebral organs, act in concert, there is harmony of action; when not, abnormal manifestation shows itself, in some way or other.

Matter, *per se*, cannot think. This is the function of soul alone; but soul can use cerebral matter as an instrument to think with. In this way the five senses become the inlets of knowledge from without. This is called *sensuous* perception, and is first seen in infancy. In due time, instinctive perception gradually comes into play; things are compared, differences noted, and the first inklings of reason begin to show themselves. This is the early dawn of mind. In infancy there is soul, but no mind; for mind has to grow by the acquisition of knowledge. The more knowledge a man gains, the more *mind* he has. Mind is not soul. It is not an existent entity, but a condition—a mode of soul-acquisition. Confounding the two words has rendered metaphysics an unfruitful study. Soul is the spiritual essence of man; mind, an acquired something that the soul thinks about and uses. Soul and mind, though distinct, yet, when once united, become inseparable.

The word, Intelligence, might express their united action. Still, soul is not mind, neither is mind soul.

The knowledge which the human soul acquires, *in its totality*, is its mind, or memory, or remembrance, or recollection; for they are all synonymous in meaning, the three last being merely a set of Anglo-Latin-English words to express the Saxon meaning of the former word, mind (*myned, myn'd, i.e., mind*), "which is *something, anything, remembered.*" The first fact acquired by the soul's action in life's drama is the first streak of mind on the spirit horizon; a bit of memory, a bit of remembrance (better *rememorance*; and when a number of these memories (sensations collected together again) follow in sequence, the term "recollection" is made use of rather than any of the other words. Mind, then, is something, anything, added to the soul, and this condition, so-called, grows through life, as fact after fact is added thereto. If we could annihilate memory it would be tantamount to the annihilation of mind (but not soul!) mind being the totality of all human remembrances. In such a case, were this to happen, the *intelligence* of a man would become wholly oblivious; but the *intelligent principle itself*, the thinking, conscious entity—the glorious human soul—would still remain intact and unimpaired in all its potentialities of action.

When mind, or acquired knowledge, is in harmony with the laws of nature, and sanctioned by sensuous and instinctive perception, it is called, Truth; if not in harmony, it is, error. From true knowledge correct convictions spring; from false knowledge, erroneous ones. From the former, right actions take their rise: from the latter, wrong ones.

Whatever real fact, or positive truth, the human soul perceives, either sensuously, or instinctively, or by correct analytical or synthetical elaboration, that impression is for ever retained, whether we are aware of it or not; and this innate power of permanent spiritual impression, which is a part of the soul's nature, is what is meant by the *memory* of that fact or truth. The soul has also an inherent power of abstraction, as it can fix itself on the consideration of any one subject, and, for a time, purposely forget all other topics. Without this innate power, man could neither analyse complex ideas, nor ascend from generals to particulars. Forgetfulness, then, is not, as is generally thought, a huge mental defect, but merely abstraction exercised at a wrong time, and, perhaps, not on the most fitting occasions.

Such is the soul of man; indivisible spirit, acting through a number of material organs, or cerebral corpuscles, in order to

make known, in this life, its inborn and transcendent powers.

Matter, as we have stated before, cannot think. Brain may be used by a something that thinks, but it cannot think itself. If it could, its ever constant change and renewal of nervous corpuscle would eventuate in an incoherency of thought which would border on insanity or madness. And yet, in this life, the brain is the soul's instrument in the production of thought. What makes the difference between one man and another? All souls must be alike in power of intellectual and moral aptitudes, else God is partial, God is unjust, as man cannot make his own soul. The *Divine* in man must be *equal* in all human beings; then why the difference we observe around us? May it not arise from a deterioration of the corporeal organism, and a less amount of culture bestowed—might this not make the difference? Man has had to do with the formation of the body; and owing to the infringement of the organic and physical laws for ages, the production of an inferior man would be the result. But this inferiority in manhood cannot explain away, or account for, the difference in the power of calling up past thoughts, or sensations, or conceptions, plus time, and metaphysically known as the faculty of "Memory." How is it, that the soul, which knoweth what it knows, forgets what it knows, and needs that something called memory or that artificial contrivance, termed mnemonics, to aid it? Impressions made on the brain, change, fade out, die off, and memory, in due time, if the cause were *cerebral*, must vanish also, and be lost. But memory is not a thing of matter, a sort of lumber-room—in which to store knowledge. Such notions are stagyritic, and beside a spiritual or psychic philosophy. The soul is one, its modes of action, many. A thought is the soul thinking; a conception, the soul conceiving. How can thoughts, conceptions, spiritual entites, be piled up, and kept ready for use, like goods in a warehouse? The something, the anything stored is *spirit*, and the so-called *storehouse* itself, is spirit also. How can indivisible soul be a sort of bowl to hold, contain, and keep for man's convenient use invisible thoughts, conceptions, and fancies as dynamic and ethereal as itself!

Memory cannot depend on the activity of cerebral corpuscles, for these are constantly dying out, and fading away, and new ones taking their place. The cult is of another kind, and of a higher order, viz., dynamic or spiritual; and the process seems to be the following: Suppose one of the five senses to be acted upon, say, that of sight, by means of the perception of a rose. The impression, through the optic nerve, is first



conveyed to the brain, and this, again, to the soul, or spirit within, by means of the odic fluid, the ordained medium of action between the spirit and the body in this life. This link of communication may, and does, vary in nearly every body, in intensity of action, and closeness of relationship. If the action is more on the spiritual side of human nature, the *spiritual*-memory will be more vivid and intense, in action, whilst the cerebral, or *material*, or body-memory will be more feeble in corresponding proportion. But if, on the other hand, the relation existing between the brain and the odic medium be strong, close, and intense, the cerebral or body-memory will be strong and powerful, and by careful culture, capable of marvels of retentive manifestation. The fact is, there are two forms of human memories—one spiritual, the other, cerebral; and their power of manifestation in the ongoings of life, depends, so to speak, on the adhesiveness or intensity of action of the Od force, either for the one kind or the other. Not that the soul memory is not *always* strong, intense, and everlasting; but the *record* may be dormant—man not being always in the psychic condition to be conscious of it. On the other hand, when the relation between the odic force and the cerebrum is feeble in action and intensity, the cerebral, or body-memory will be poor, feeble, incapable of retentiveness, and the owner will be conscious of the defect, as the reflex action on the soul itself would be little felt.

Memory, then, is a *spiritual* operation. It is made up of suggestive ideas, or conceptions, following each other in well regulated sequence, having only a momentary existence whilst we are conscious of their action. Memory depends on a close, or, a *not* close, affinity, or relationship existing between the Od force, and the spirit-man on the one hand, and that of the Od force, and outer, or material man, on the other. In the one aspect soul-memory is eternal, changeless, and ever ready to tell its tale. Soul-memory never dies, but lasts for ever. The stars may fade away, the sun grow dim with age (as it is now doing), but the soul of man, with its marvellous memories, will continue to live on when the present universes of created things will have passed away and become a part of the invisibilities from which they originally sprang; but the body or cerebral-memory is temporary, has to do with this life, fades away, and becomes oblivious, but rises up again as soul-memory, in the higher life, when the shell-body has been cast off.

Metaphysicians, and writers on Mnemonics talk about “making impressions,” “deepening the impression,” &c. On what are these so-called “impressions” or indentations made? If, on the brain (who ever saw them?), as the microscopic

corpuscles are in constant interchange of particle, were even an impression ever made, how long would it last? and what kind of a split-up fragment of a bit of a thing, called memory, would it be the symbol of? The fact is, memory is *not a material thing*—a result of cerebral impressions; but a spiritual act, the onward, conscious, continuous flow of spiritual suggestions. To bring about this mental condition, aids may be made use of, such as observation by eye and ear, attention, association of the unknown with the known, linking abstract ideas with sensations, using topical aids, as that of Simonides, so highly appreciated by Cicero and Quintillian. Helps like these undoubtedly tend to bind more closely together the action of the odylic medium and the brain, and to bring before the inner man—the spiritual Ego—the suggestive kindred trains of thought from the outer world. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the odic fluid is in full *rapport* with it.

It is only rational and philosophic to adopt such means as will bring into constant union and harmonious action the pre-ordained odylic medium, and the varied cerebral organs, between which a relationship has been established. The power of the pure-soul-memory is beyond our control. Whatever thought, conception, or imagination may, at any time, have affected the spirit-man, it is there for ever, whether we, as Humanity, are conscious of it or not. This will appear in its full retentiveness of manifestation in the next, and higher form of being. Our object here is to cultivate the HUMAN MEMORY (so to speak), in order to bring about its highest powers of retentive action. Memory, recollection, or remembrance does not consist in mere brain-impressions, as these are everchanging; nor does the power reside in the odylic medium, *per se*, as this fluid is only a medium of transmission of thoughts, conceptions, and ideas, *but in the soul itself*—the Being, with whom, the memory of things, for ever abides: and the object should be, to bring about such a constantly-acting-suggestive influence, as will intensify the relationship between the Od force and the brain, so that the last link in the soul-chain may be as bright as possible.

There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a *natural condition*; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been alluded to by various writers, so we shall pass them by, and point out the results of what Professor

Max Müller says, "memory, when kept under the strictest discipline," can do, and has been able to accomplish.

Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory, in suggestive sequence, Memory by tradition would have been most unreliable and most untrustworthy. By us moderns, tradition has been *traduced*, by an ignorant unbelief in its power, but we shall have, in future, to turn over a new leaf in our estimate of the correctness of traditional truth. Who could believe, at first thought, at least, owing to a CULTURED MEMORY, that the *Iliad* of Homer, containing 15,677 lines, could be easily remembered; yet this feat of traditional memory is a fact well-attested by generations of men of the olden times. Yet this great effort of cultured memory pales even in significance beside others we have to mention.

The Rig-veda, with its 1,017 hymns, contains an amount of matter for the memory to retain, four times the length of the *Iliad* of Homer; yet this has been safely committed to memory, and any line could be called out for recitation as occasion required. For more than 3,000 years the whole of the Vedic literature has been transmitted from generation to generation by word of mouth—Memory.

In our day even there are priests in India, who know, by heart (as the ignorant phrase goes) the whole of the Rig-veda, and its verbal transmission is most faithfully and sacredly accurate. Nay, so great is the belief in the *oral transmission* of the sacred books of India, that, although writing has been known for more than 2,500 years, yet the custodians of the Vedic traditions have never trusted to it, but prefer to rely on the transmissions of their sacred knowledge to traditional memory *Mirabile dictu!* Though the priests have now manuscripts, and even a printed text, yet, says Max Müller, "they do not learn their sacred lore from them, but learn it, as their ancestors learned it thousands of years ago, from the lips of their teachers, in order that the Vedic succession should never be broken." "For eight years, in their youth, they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise; and they thus strengthen their memory, to that degree, that when their apprenticeship is finished, you can open them, like a book, and find any passage you like, any word, any accent."

The Talmud, in the Rabbinical schools, was gradually mastered in the same way. "All that vast literature," exceeding many times in bulk, Homer, the Vedas, and the

Bible itself, all put together, was, until very lately, the work and growth of oral tradition.

The Talmud, a sacred Bible, was transmitted though in prose, which is more difficult to remember than poetry ; yet, its contents were carried down by oral tradition, century after century, with unerring exactness. This ancient memorising continued to be adopted in the Oriental schools, long after the sacred books had been committed to writing ; and this might have been acquired in another way.

Dr. Gottheil, of New York, had a man, in his study, who knew the entire "Talmud" by heart, and could take up any word that was given him, and go on repeating, word after word, with absolute correctness, for any length of time. From this it is evident that constant and incessant repetition is the soul of memory. It is the golden zone around the waist of Mnemosyne with which, as a talisman, she can thread her way through the mazes of any dance, on any floor, of art, or science. The ancient priests knew the principle of iteration well, and acted up to it in full faith, or rather belief, feeling sure of accomplishing the marvellous feats of memory we read of.

In the presence of such facts as these, we must be prepared to revise our modern notions of what a long-continued, systematic culture of the memory is capable of accomplishing.

We shall select a verse in order to show the method adopted by these Buddhist priests and very ancient peoples, in handing down their sacred lore to succeeding generations. If not exactly their plan, it is not far from correct, as, according to the laws of intellectual acquirement, there is only one mode of imprinting knowledge on the human soul, and that by constant iteration. Jacotot—a Frenchman—followed the plan of verbral iteration and repetition backwards and forwards in teaching languages, with pre-eminent success. Had two Senses been brought into play by the Priests in handing down their sacred knowledge, by oral tradition, it seems, as if less time would have been required in attaining the object. Be that as it may, these marvels of memory were the results of the exercise of *one sense* and of a methodical system of *constant repetition*. Take the following verse as a specimen of the plan :—

“ When the sea rolled in fathomless billows  
 Across the broad plains of Nebraska ;  
 When round the North Pole grew bannanas and willows,  
 And Mastodons fought with great Armadileos,  
 For the pineapples grown in Alaska.”

Repeat the first word distinctly four times ; then a second

word, and repeat that four times along with the first one ; next a third word, and repeat it four times ; then all three together four times, and so on to the end of the line or sentence ; then repeat the whole line backwards and forwards six times and the first line or sentence will have been thoroughly memorised. For instance, When—the sea—when the sea ; rolled ; when the sea rolled ; in fathomless ; when the sea rolled in fathomless—billows ; when the sea rolled in fathomless billows ; this being repeated backwards and forwards six times the line is mastered, and the second and following lines may be treated in the same way, “making the whole house resound,” as Max Müller says, “with the noise,” till the iteration became a thing of habit, and not of thought.

It was in this way that the ancient scriptures of the Hindu and other peoples, under the name of Vedas, Zend-Avestas, and the Tri-Patathas of the Buddhists, were handed down in unimpaired certainty and correctness for hundreds and thousands of years.

Such is memory ; such its utility and such its trustworthiness when “kept under strictest discipline.”—S. EADON, in *Light*.

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## A COUPLE OF FABLES.

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### THE BIRD THAT WAS WORTH A THRONE.

AS a lusty youth once on a time travelled by the way, he met an old crone who gave him a basket of golden eggs, and told him that if sold at the right market they would bring him a fortune. The youth, whose name was Nitsicknar, said he would try his luck, whereupon the old woman smiled graciously upon him and said he was a brave fellow. Then she hobbled away, and the youth trudged along merrily to find a market for his eggs. He travelled very far and passed town after town, but failed to dispose of his wares. For, ever as he went along, he became more and more elated with his golden eggs. Every now and again he lifted the cloth that covered the basket and stole a glance at them, and finally became so dazzled by their golden sheen, that if they had been very stars instead of mere eggs he could not have valued them more highly. Then in his exultation he composed a song and trolled it as he went along. It was—

O the golden eggs  
 Bright as stars e'er shone !  
 O the golden eggs,  
 They are worth a throne !

And such at last was his esteem of them that he would take nothing less than a throne in exchange for them. The people laughed at his absurdity ; but that did not matter ; he only sang the louder—

O the golden eggs,  
They are worth a throne !

So he went from town to town, and from country to country. Naturally he saw a great variety of people and many strange and wonderful things, and if he did not get cured of his folly and put a less exorbitant price upon his wares, he learned in the course of his travels a great many things—things that other people he met never dreamed of.

Once, when he was tired out with his day's journey, he sat down by the wayside and thought he would take a peep at his golden eggs just to refresh his sight and renew his courage, for he had not lifted up the cloth that covered them for a long time. He did so ; and lo, what was his astonishment—his horror—to find that the eggs were no longer golden, but white—a bluish white ! In short, they were nothing but common goose's eggs !—all but one, which was of the bigness of his sister's eye and of the same colour. He thought he had seen an egg of the sort before, but he was not sure.

One can easily imagine that Nitsicknar's first impulse was to throw eggs, basket, and everything away. But on second thoughts he decided that he had better not ; “for,” said he to himself, “although they are not worth as much as I thought they were, they are not altogether worthless. If they won't buy a throne, they may make an omelet.”

But it would not do to be travelling about any longer with these things, therefore at the very next town he came to he hired himself to an old woman whose husband had just died, and who wanted someone to look after her farm for her. Now the old woman happened to have a silly old hen that was beyond laying, but still would for ever be sitting. So, an idea striking Nitsicknar, he put some of his eggs in the old hen's nest so that she might amuse herself by sitting upon them ; and among them there chanced to be the small egg that he called his sister's eye.

So the old hen sat on the lot.

Nitsicknar used to laugh at her diligence, and wondered what the stupid old thing would do. But what was his surprise one day to see a little yellow chick make its appearance. It came from the small blue egg.

How he hung over the little thing and watched and cared for it—he and the old hen together !

Soon it grew into a bird of the size of a thrush, very beautiful and lively. But the most wonderful thing about it was the way it would sing. Such a song it had! It was Nitsick's delight. And people came from far and near to hear it; for there was not such another bird in all that country.

Finally it came to the ears of the king's daughter that Nitsicknar had a bird the like of which was not known in all those parts, and she got the king to send for him to court.

So he came. And Fulva—for that was the name of the princess—greatly admired the bird, and got the king to ennoble the bird's master, so that he might be thereby induced to remain always at her father's court. And—do you not see how the old crone's prophecy became true? Why, when the old king died, and the people asked Fulva whom she would have to sit on the throne by her side, and be her strength and the light of her eyes, she answered—"Who but Nitsicknar?"

### THE ROC'S EGG.

There was once on a time a boy whose father gave him a great Roc's egg. At first it caused him great enjoyment, and he was never without it, day or night; for when he went to bed he put it under his pillow, and it gave him pleasant dreams, or he thought it did. But after a while he got to care less about it and neglected it; which caused people to wonder, because they said it was such a rare possession. One old greybeard who saw it lying about neglected, held up his hands in amaze, and cried:

"My boy, if you only knew what was in it! But youth squanders the gifts that age regrets."

"How he talks!" said the lad. "It's only an egg; but who would care to eat a big egg like that when you can get as many plover's as you like; nothing can be better to eat than a plover's egg."

So presently a youth coming by with an observant eye and a pair of guinea pigs, offered the latter for the egg. The boy jumped at the bargain, and delighted with his new acquisition, rather prided himself on having 'done' the strange youth.

Many days after he met the youth again, and ventured to ask him, with a knowing smile, what he did with the Roc's egg.

Said the youth, very thoughtfully: "I took it home and hatched it in the sand, and now I have the finest bird you ever saw—larger than the largest gull. I can mount between his wings and he carries me high up in the air—so high that I almost touch the stars; and he gets stronger every day.

O it is delightful to go up with him, and leave the earth behind !

Then the boy said to him : " Will you take your guinea pigs back and give me the bird ? " But the other shook his head and said he did not think a guinea pig was worth having —when you had got a young Roc.

Then the first boy did not think he had ' done ' the other, and wished he had not bargained away his Roc's egg.

A. T. S.

## THE GRAVE DIGGER.

As a rule the grave-digger is far from being a learned man, but he is not unfrequently a chatty and lugubrious one, and so an agreeable companion for a quiet afternoon when one is in a mood to talk of " graves, and worms, and epitaphs," and other such agreeable subjects. Not that your grave-digger can talk of nothing else but the mournful reliquæ of humanity, with which, so speak, his hands are dyed. Far from it. The dye of our earthly occupations does not necessarily touch the soul, although it does sometimes become ingrained ; an absorbed money-getter, for instance, seldom avoids the stain.

I have not unfrequently found the grave-digger possessed of a keen sense of humour. It is another instance of that fine adaptability of Nature which, as Sterne puts it, ' tempers the wind to the shorn lamb.' That does not exactly express the idea, but something near it. It is that fine congruity (though it sometimes seems to us most incongruous), by which Nature brings to the healing of a wound, or to the cicatrising of a chafed spot, her finest material. In the oyster it is the pearl ; in the wounded spirit it is a finer touch, a deeper insight, a more piercing gaze ; in the many that are misplaced, a delicate sense of humour that blunts the edge of grief. It was a fine appreciation of the need of these compensations that gave the toad a jewel in his head (according to the ancients), and to grave-diggers, and such uncongenially placed mortals, a humour that serves to mellow life's harsher hues, that had else been unendurable, and fuses them together into a not unpleasant sense-titilating, thought-stretching phantasmagoria.

In the occupation of the grave-digger, greater extremes meet than in any other ; for, dealing with the broken potsherds of humanity, returning the useless vessel to the earth it came from, he is ever conscious that the man is not there. What he handles is only the empty chrysalis : the



once indwelling spirit has got wings, and gone afar. So a grave-digger has ever appeared to me a being hovering between two worlds, between heaven and earth, although with a decided droop towards the latter. The first grave-digger I became acquainted with was emphatically of this sort. He was little and old and bent, and had watery eyes, that gave you the idea that he had been gazing too protractedly in the superincumbent cloud-world, and so gathered some of its mist, or else that he had been fathoming the depths of the 'brown October': it was hard to tell which.

One of my earliest recollections is of this worthy putter-to-bed of humanity. In our village the gossips thought much of the medicinal virtues of the milfoil, and were ever careful to make plenteous provision of it against winter ails. A neighbour asked me, one day in the full tide of summer, to go and fetch her an armful. I wandered far, but found little, and was returning home with about as much as would have made a fabrifuge for a sick kitten, when I met the old grave-digger going into the churchyard with his pick and spade upon his shoulder. I think the old man had had his eyes on me for some time as a possible fee, and he seemed now to look upon me much as a cook might upon a bit of roast to see how nearly it was ready for dishing. My face must have reflected some fears as I watched his rheumy orbs, for a smile rippled across his lips, and he said kindly, 'Been a-plucking yarrow, eh? Why there isn't enough there to kill a flea.' "It isn't to kill anybody with," said I. Whereupon the old fellow chuckled, and said: "Come in here, and I'll show thee plenty—good strong stuff—fit to cure anything."

He was as good as his word. On the other side of the church—where the graves were thickest—it was growing in abundance. I gathered an armful, and toddled away with it. It greatly pleased by its luxuriance and freshness, and I was sent home with what Mrs. G—— called a 'swelled hand,' *i.e.*, a large pasty. The 'swelling,' however, had gone down considerably when I reached home. For several years after that the neighbours sent me to gather their milfoil, because nobody else knew where to find it so fine as I. But when at length I quite ingenuously let out that I plucked the weed in the churchyard, there was a state of consternation that I cannot depict. Mrs. G—— said: "I never could make out how it was that everybody got worse who took it!"

I never could understand the old body's prejudice against milfoil grown in the churchyard: we fatten our sheep there.

I love to see yarrow in a churchyard—it smells so sweet. When Irene died, and was buried near the sundial, and I

shortly afterwards dreamed that I saw her as a little angel, I remember her tender young wings shed a perfume as of sweet milfoil. It must be very healthful stuff, too. Else how is it that your grave-digger comes so invariably to carry such an accumulation of years? Of course we know that, proverbially, a man patronises his own trade as little as possible, and perhaps that may be the reason. But whether this be the reason, that, or another, certain it is that Death lays a tender hand on his henchman. And if you notice, when the time does come, he just gets into his grave, and there done. It is never recorded in stone or marble of him as of others, that he "Here lies." At least I never knew it to be so. The nature of his calling makes him truthful. You may lie over a tailor's counter, or over a grocer's, or a bootmaker's, but not by the counterscarp of a grave. If, therefore, you wish to become truthful and old, turn grave-digger.

I like to see a well-kept graveyard. By 'well-kept' I do not mean kept like a gentleman's garden, with trim geometrical beds, and smoothly-cropt grass. I should not like to see the lawn mower in the graveyard; I like to see the sheep turned in to do the cropping: it appeals to my sense of congruity. It strikes me as being a fine touch of Nature that our mutton should take its final feed in the graveyard. I never eat of that viand but I have a sense of greater nearness to my kin: there is just enough remoteness to obviate the suggestion of cannibalism. Have you eaten mutton fattened on the grave of your enemy? If you have not, think that somebody else will, and be content.

I think the simpler our memorials of the dead the better: I would have them simple and light. It gives me a feeling of terrible oppression to see a graveyard encumbered with heavy tomb-stones and monuments. I have always been subject to night-mare; and I have a dread lest, getting into my last long sleep, I should suffer from one of those superincumbent stones. Possibly it may be soothing to some to have nice things engraven of them in imperishable marble, or less imperishable sandstone; but, give me a light covering of mould and green grass! I care as little for epitaphs as for the judgments of the race of critics. Still they both are of use, because it affords us amusement to compare the record in each case with the facts. I always blushed when anyone greatly praised me, as though they offered me an indignity, and I never could understand how any person could court, or rest tamely under, fulsome adulation. It is one of the most hateful forms of hypocrisy to accept or encourage a praise that overshoots the mark. And to go

into eternity, as it were, with a false label on one's breast is like going before the judges at a show with a fraudulent trade mark. Hence, I would away with these lying phylacteries of the dead.

No grave-stone for me, no monumental marble, no 'animated bust': just a thin blanket of mould and a coverlid of sward: that is enough. I always liked to have my covering light, so that I might easily turn in my sleep, and not be too heavily drugged with slumber when the breakfast bell rang. The fable of the last trumpet has not the hold on me it used to have; but all the same I would not like to be sluggard should it happen to sound. I would fain hear its first portentious blare, lightly awake, say, 'Joan, get up and put your sandals on'; then, shaking the worms out of my hair, pluck lilies for the two of us, and set out on the way.

No; no gravestone for me: only grass and a few flowers, and the wilder the better.

I did not intend to be lugubrious in writing of the grave-digger, although the subject has a tendency to become grave. Still there is no reason why it should. At the rolling down of the curtain on the tragedy, we wipe our eyes, go home to supper, and to bed. There, after the harrowing of our hearts, it is cheerful. Is there less to be thankful for when the lights are out for the last time, and we have bidden farewell to a world that none of us have found merry every day?

It has never been my experience to find grave-diggers pleasant and even contented men. I can hardly explain the reason; I can only find an analogy in the loving mother who always puts on her best and most contented smile when the children are at length in bed, and the house is still.

James Yankle, the grave-digger of Switherton, had a comical way of saying each time when he had put the last shovelful of earth on a newly-filled grave, "There, he'll cry no more!" (or 'she,' as the case might be), and it became a sort of proverb in the neighbourhood.

Yankle was quite a character in his way. He used to mark up in the little shed in which he kept the implements of his calling, the tale of the dead he had buried; a cross stood for a man, a circle for a woman, and a single stroke for a child. Walls and ceiling were gradually filled, and when it came to putting the record on the door, he said, "It's a sign that I shall soon have to be carried out."

Yankle appeared to have a sort of good-natured contempt for all that came under his hand. They were all about on a par, and, man for man, there was nothing to choose between them. I once asked him if there were any celebrities in his

churchyard. He looked at me for a moment as though in doubt what I said ; then he answered with great deliberation: "Celebrities in Switherton ? Noa !" giving full emphasis to each syllable of the first three words, and putting extra breath into the latter as though it implied culpable ignorance to ask such a question. Then he again began to dig ; but resting a moment after throwing out another spadeful of earth, he said, with a motion of his thumb over the shoulder, "There be one there as wrote a book." What book ? He did not know ; he was an Independent parson, and he supposed it was something about his religious notions ; his name was Rufin. I walked to the part of the churchyard indicated and found the grave. The headstone bore the name Enoch Rufin, with a date and a number, the latter being the years of his sojourn. After this were the following doggeral lines :—

He did his duty like a man,  
All through his life's short span,  
And when he died quite full of grace  
In heaven above he took his place.

When I returned to the old man, I remarked that the village could anyway boast its poet. To my astonishment, instead of replying, Yankle began to laugh and shake his sides, and when I asked him what made him merry, he laughed again, but managed between two fits to inform me that "them was wrote by his son," meaning, of course, the lines.

At length, when quite exhausted, he seated himself on a neighbouring tomb, and exclaimed : "Ay, what a chap that was !" And according to what I subsequently gathered from him, the youth must have been indeed, as Yankle put it, 'a rum 'un.' He was his mother's only son, and almost from his birth showed an indisposition or an incapacity to take anything seriously. He was the plague of his mother, and the despair of his father. The mischiefs he got up to were incredible, and still more incredible the fact that he always managed to laugh himself out of them. He laughed in church and in chapel ; he laughed at funerals ; laughed, indeed, always when others were the gravest. People prophesied that he would come to no good ; "but," said the grave-digger, "I never heard that he came to any harm."

Once, however, he got into a serious scrape, and the Vicar made it so warm for him ever after that he was obliged to leave the village. "As you may well believe," said Yankle, "there was no love lost between the Vicar and his father." The clergyman looked upon the nonconformist as an interloper, and considered that he misled the people ; therefore he did

his best to get him out of the village. He tried for years, and at last he succeeded in buying the old independent chapel, which he pulled down, and used the stones of it to extend and raise the vicarage wall. Unceremoniously turned out in this way, Mr. Rufin had to hire a barn for his preachings, "which did not tend to mend his fortunes," said Yankle.

"He wasn't a nice-tempered man, wasn't the Vicar of them days," the grave digger continued; "and though he was the parson and people were obliged to respect him, yet, when young 'Rough 'un'—they called him that instead of Rufin—put that joke upon him with the donkey, people must needs laugh, and many of them said it served him right, because old Rufin did nobody any harm, and he might have left him alone. They do say that the Vicar was mostly aggrieved, because people said that, of the two, Mr. Rufin was the better preacher. I never heard him myself, and so can't say. I well remember that Sunday morning, when, just as parson was beginning the first lesson, what should we hear but that jackass braying on the roof. Quite a titter went through the congregation, because there was an uncommon resemblance between the two voices. However, he got through the first lesson, and was beginning the second, when the thing began again—He-haw! he-haw!

"The Vicar's churchwarden went out to see what was the matter, and as he did not return, and the he-hawing continued louder than ever, others went after him, till half the church was in the churchyard. You never saw such a sight in all your born days. It was Bogle's ass, and they had got him on to the chancel roof. Nobody could think how they had done it at first; but it was plain enough that they had, first of all, hoisted him on to the vestry, and from there to the roof of the chancel, where he now stood looking over the parapet, and braying like all possessed.

"I never did know how the Vicar managed to get through the service that morning, but he did; though there were only about a half-a-dozen people left when he finished.

"And when he came out, there was that scapegrace, Rufin, standing by the gate, grinning like a gargoyle. I believe the vicar would have thrashed him if he had dared; but Rough 'un was a big, strapping fellow.

"'What became of him?' The Lord only knows! I did hear that he went about singing at places of amusement, and made lots of money. He composed a song, I know, for I have heard him sing it. It was all about being merry, and not minding care, and every verse finished off with:—

Sing heigh, Jolly Robin !  
Sing ho, Jolly Robin !

“He certainly was ‘Ay, Jolly Robin’ with everybody, except the parson. The village has never been merry since he left.”

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### Hygienic and Home Department.

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#### A GOOD CONSTITUTION ACCOMPANIES A GOOD BRAIN.

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A GOOD constitution usually accompanies a good brain, and the cerebral and muscular forces are correlated, a view which though hostile to the popular faith is sound and supportable. Dr. Beard claims that in all the animal realm there is a general, though not unvarying, relation between the brain and the body of which it is a part and to which it ministers, and that no one who has ever walked observingly through an asylum for the insane or the feeble-minded and seen the dwarfed, misshapen, immature, or stunted forms which surround him could doubt for a moment the general truth embodied in this statement. The rapidity with which such poor creatures grow physiologically old is very striking. The evidences of senility are noticeable in every organ and function—in premature baldness and grey hair, in dulness of hearing and dimness of vision, in the wrinkled skin, the tottering step, the wasted limbs. In such cases the man of thirty by the record often seems to be on the other side of sixty. He adds that a hundred great geniuses chosen by chance will be larger than a hundred dunces anywhere—will be broader, taller, and weightier. In all lands, he says, savage, semi-civilised, and enlightened, the ruling orders, chiefs, shieks, princes by might or mind, scientists, authors, orators, great merchants, weigh more on the average than the persons over whom they rule or whom they employ, and even among a band of workmen on a railway you can four times out of five pick out the “boss” by his size alone. . . . Madden, in his curious work on “The Infirmities of Genius,” gives a list of two hundred and forty illustrious names, with their ages at death, the average being about sixty-six years. We see thus that, on the one hand, the great men of the past have been noted not only for their brains but for their bodies as well, and that, on the other, in the development of their bodies the time given to athletics and to exercise was productive at once of an increased tenure of life and of the highest and best intellectual power. Here

again, were it desirable, examples might be indefinitely multiplied. It is easy to recall that Sir Walter Scott was unusually robust and physically active until overtaken by fatal disease ; that Burns in his youth was an athlete of no mean prowess ; that Byron, in spite of his deformity, excelled in feats of strength, and that he prided himself as much upon having swum the Hellespont as upon having written "Childe Harold" ; that Dickens considered himself at a great intellectual disadvantage if compelled to forego his daily ten-mile walk at four miles an hour, regardless of weather ; that George Sand preferred to work far into the night so that she might have more hours of daylight for her walks in the country ; that Goethe swam, skated, rode, and was passionately fond of all forms of exercise ; that Humboldt prepared himself for his explorations by systematic exercise to the point of fatigue ; that Leonardo da Vinci was a devoted equestrian ; that Wordsworth was an indefatigable pedestrian ; that Kant allowed nothing to interfere with his daily afternoon walk ; that Gladstone has his private gymnasium, in addition to losing no opportunity for out-of-door exercise ; that Bismarck has all his life been fond of sport and exercise, and as indefatigable in their pursuit as in his work as a diplomat ; and that among living authors, orators, and statesmen we have many equally conspicuous examples of the same general truth. We may dismiss, then, as not warranted by the facts, the assertion that mental and physical power are in any way antagonistic.

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STEADINESS OF PURPOSE.—In whatever you engage, pursue it with a steadiness of purpose as though you were determined to succeed. A vacillating mind never accomplishes anything worth naming. There is nothing like a fixed, steady aim. It dignifies our nature and insures our success. Who have done the most for mankind ? Who have secured the rarest honours ? Who have raised themselves from poverty to riches ? Those who were steady to their purposes. The man who is one thing to-day and another to-morrow—who drives an idea pell-mell this week, while it drives him the next week—is always in trouble, and does nothing from one year's end to the other. Look at and admire the man of steady purpose. He moves noiselessly along ; and yet what wonders he accomplishes ! He rises gradually, we grant, but surely.

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MRS. MAY WRIGHT SEWALL, in the Indianapolis *Saturday Herald*, ably and caustically reviews Mrs. E. Lynn Linton's argument against the higher education, and says : " If one is seeking the causes of the numerical decrease and the physical degeneration of American families, let him not look to the fractional one per cent. of college-bred women,

but to the eighty-eight per cent. of tobacco-chewing, cigarette-smoking men. The dwarfing, devitalizing effects of tobacco being removed, it will be time enough to consider to what degree the higher education is reducing the numbers and enfeebling the capacity of the Anglo-Saxon stock."

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### Book Notices.

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*The Will and the Way*.—As universally predicted by the public press, J. F. Smith's stories, *Minnigrey* and *Woman and her Master*, have proved a brilliant success, and the proprietors of *The London Journal* are wise in continuing the same policy. They now announce *The Will and the Way* from the same graphic pen. The opening chapters appeared in No. 198, published Wednesday, September 28th, the novel being illustrated by the pencil of Sir John Gilbert, R.A. This grand story cannot fail to attract the countless readers of wholesome fiction at the present day.

*Woman and Her Master*, J. F. Smith's world-renowned romance, will be published by Messrs. Bradley and Co., 12 and 13, Fetter Lane, London, E.C., early in November as a two shilling volume, handsomely bound in picture boards.

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### Notes and News of the Month.

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IT will be seen from the report of the monthly meeting of the B. P. A., on another page, that the Hon. Organising and Corresponding Secretary proposed an important alteration of the Association's rule relating to the granting of certificates. The report fully explains the nature of the proposed alteration, and it would be well for members in the country to give the subject their careful thought, and give the Council the benefit of their conclusions.

FASHION is a hard foe to fight. This was practically confessed at the International Medical Congress recently held at Washington, wherein one of the papers by Dr. W. B. NEFTEL (of New York) made some notable admissions which ere now are doubtless duly registered in the notebooks of the Women's Rational Dress Society. Dr. NEFTEL says that there can hardly be a doubt in the mind of the medical profession that women's dress is injurious to health. It is only practice from early childhood that enables any one to wear it. He even commits himself to the startling paradox that the contortion of the Chinese beauty's feet is no more barbarous and unnatural than European female dress. We have long known in England that women's dress is unscientific. There is no end to the evils we owe to the female fashions invented by "a clique of uneducated dress-makers totally ignorant of hygiene and devoid of æsthetic taste." But what is to be done? The physicians despair. This very



doctor, who so severely diagnoses the mischief, says he has tried in vain to influence the opinion of his own patients, among whom are a number of intelligent lady physicians, in favour of a healthy reform in the way of dressing. He has consequently suggested a Commission of the International Medical Congress to investigate the whole question of dress for women, and to report at the next meeting of the Congress. The Commission's first object should be the conversion of these "uneducated dressmakers."

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It is with great regret that we have to announce the death, very suddenly, of heart disease, of Mr. William Hawkyard, of Leeds, one of the *doyens* of Phrenology in England. The deceased died on the 14th ult., and was interred at Armley Cemetery on the 19th. We shall give a biographical notice next month.

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MR. STORY will issue, early in November, a Phrenological Annual and Register for 1888. It will contain an Almanack, a register of lecturers, articles by various writers on Phrenology, and much general useful information. The Annual will be published at 4d.

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## Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

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WILLIE has a sharp, active, positive, distinct, individual character, prefers an employment where he can be using his muscles as well as his nerves; is very earnest and very susceptible. Has great intellectual curiosity; is very anxious to see and know; gathers information rapidly; would make a first-class agent; is prompt in deciding and determined in carrying out his ideas; decidedly independent and self-relying, although not necessarily haughty or imperious. He is respectful to others and generally minds his own business, and pays his debts before he gives any money to the missionary operations. He is comparatively amiable in his disposition, although rather quick tempered, yet not malicious or revengeful. He has a business organisation, and will make money and take care of it. Is a good judge of human nature and sagacious in the general make-up of his judgment. Is to the point in what he says, and hits the nail on the head the first time; does not multiply language on a subject. Is rather witty, sharp and pointed in his style of talking. Has more than average taste and imagination, and wants the best if he is going to have anything.

M. H.—You have a symmetrical organisation, and there is not a great amount of antagonism between your body and your mind. You will take life easily and require considerable motive to bring you into vigorous action. You are not bad-tempered, but quite firm, steady and persevering. Have a good available intellect; are governed by experience, and possess considerable conversational talent and intuition of mind; but you require a motive to call you out to make you appear to a good advantage.

F. H.—At present you have a predominance of brain power and are predisposed to study and read, but should select your reading with some care and not let it all be fiction. Can excel as a scholar, and if you are fortunate in coming into womanhood with health, you will probably grow into a strong substantial woman, for you have a favourable physiology for that condition. Are a good talker, full of fun, quite original, decidedly conscientious, very sensitive and ambitious, yet respectful, kind-hearted and enthusiastic. Will eventually manifest a very strong social, domestic disposition, and you bid fair to be very popular.

C. N.—Comes from a family of marked qualities of mind. She has a high degree of womanly dignity, stability of character, and settledness of opinion, and is capable of exerting a regulating influence over others. She will be characterised for perseverance, common-sense, practical talent, intuition of mind, correct judgment of things and their uses, and for the ability to take responsibilities and have a regulating influence over others. Not particularly imaginative, witty, abstract or brilliant; but can be relied upon for stability of character in times of danger, and will so conduct herself as to command respect. She appears to have a fair physiological condition; but is liable to overwork when she gets fairly started, for she dislikes to leave any task until it is done.

P. A. has a motive mental temperament, prefers action, is fond of walking, and desires an active, wide-awake life. She readily infuses her spirit into others, and is successful in entertaining her company; is naturally of an open disposition; is not severe in temper, nor disposed to antagonise herself to others. She has her wits about her; knows what she is going to do before hand, can be relied upon for her honesty, and will bear much temptation before she yields. Will be successful in financing and using her money appropriately. Will be universally orderly and systematic in private as well as public affairs. Has a strong hold on life, and is well qualified to resist foreign influences. As a wife, she will take her place by the side of her husband, and will help to do the family work rather than marry to be supported. She is favourably adapted to some public sphere of life, like a teacher, manager, book-keeper, or missionary.

FRED has a mind that is not easily satisfied. Wants to know the beginning, the progress, and the nature of everything. Is trying a great many experiments, is full of ideas of his own, and is liable to become too much absorbed in some hobby that he has on hand. He will either take to mechanics, where he he can dabble with

principles applied in that direction, or in the study of mind, or some other subject that will allow of thinking. He is somewhat defective in perceptive power; is not adapted to the details of business; has not a good memory of common occurrences, nor of words or names. He talks simply because he has something to say, but is not copious. He must cultivate a social, practical disposition, and not allow himself to be carried away with abstract thoughts.

ANNIE is favourably balanced; has uniformity of mental action, is qualified to be a directing spirit; is known for her judgment and disposition to take all the things into account. She is versatile in talent, and can do many different things; has an ardent mind, a firm spirit, a high order of self-appreciation, and is disposed to take responsibilities, and be a leader somewhere. She will not borrow trouble, or submit to difficulties, but will overcome and clear her way, and prove herself to be quite efficient.

JESSIE has a high degree of the vital and mental temperaments; is excitable, rather impulsive, full of feeling, always in a hurry, and cannot keep still. She may not be fond of regular plodding work, yet likes excitement, and delights to be where there is much going on. If she studies for a profession, she would do for a doctor, and would excel in scientific attainments. She is very sagacious and intuitive in her judgment, very correct in drawing inferences, and seeing the fitness and adaptation of things. She has an ardent nature, is quite distinct and positive in her love emotions, and is the life of the company when among her friends. She has also good general business capacities, and could carry many things in her mind without confusion. Is more rapid than copious in speech, and will be distinguished more for what she does than for what she says.

J. C. (Glasgow).—This is a fine type of a woman. The temperament—a fine combination of the vital and mental—is one that favours a genial tone of mind, and a happy, pleasing cast of mind. It favours long life, too, barring fevers. The constitution is quickly recuperative, favourable to endurance, and inciting to industry. Few women would be able to sustain themselves better in all the relations of domestic and social life. The brain is well balanced, not too great for the bodily powers, and evidently the outcome of a good, substantial ancestry. She has a very clear, and exceedingly apt intellect. She learns with great rapidity anything she learns at all; has good apprehension, and is possessed of more than an ordinary amount of common sense. The memory is fairly good in most respects—exceedingly good in many things; and she can tell with more than common life and force the things she has seen and knows. Is almost too critical; knows people too quickly (for comfort), and has an easy suave way of moulding people to her will. Is good company where she knows, keeps people alive, and leaves a perceptible lack when she is out of the way. Quite a mimic—perhaps a little satirical at times, and apt to hit hard when angry. A good talker, a great lover, fond of home (to a fault); overflowing with life; usually hopeful and cheerful; very impulsive (and it is through that door the faults come); very just, and terribly

indignant against wrong ; a careful housewife, a tender and watchful mother ; not very proud ; neither set nor domineering, but firm in matters of truth and right, and too anxious about praise or blame. Religion is with her a matter of doing good and doing right, rather than one of much faith or much prayer. Exceedingly fond of the nice and the beautiful. A good friend. Full of streaks of curious analysis and originality.

GLADYS.—This young lady has a favourable balance of head, face, and body. The various organs and functions of the body are fully represented, giving harmony to the temperaments. She is highly organized, is quite impressible, decidedly original, has many thoughts of her own, and will eventually be characterized for judgment and strength of mind. She has an open, frank nature, an amiable disposition, is not selfish and cunning, may be too sensitive and consequently have a quick temper. She is quite ambitious, has a strong will and determined spirit, is full of fun, and well qualified to entertain company and make herself agreeable. She is enthusiastic, generally happy, and lives in anticipation. She has all the elements of mind requisite to enjoy married life, and to discharge the various duties of wife and mother. She could excel as a teacher, especially in grammar, languages, and philosophy. She needs more of the perceptive intellect to render her mind tangible and practical. She is not well adapted to an ordinary sphere of life ; but is well qualified to superintend, to have the charge, to teach a school, to write letters, and to be connected with some intellectual or literary institution. She appears to have come from a long-lived ancestry, and has all the indications of health and long life.

A. L. F.—This gentleman has a very strong vital temperament and hold on life. It will be a hard struggle for him to die when his time comes. He is very tenacious, has strong feelings, likes, dislikes, prejudices for or against. He is no half-way man, has more than average native ability, great originality of mind and grasp of first principles. He delights to reason, think, organize, construct, and block out work. He would be successful if he devoted himself to business ; but he has more especially a mechanical turn of mind ; is able to understand all about mechanics and principles applied in that direction. He is given to observation, and also to reflection, examines things closely, is particularly apt in criticising, noticing discrepancies. He is intuitive in his power to discern truth, motives and character. His head appears to be evenly developed on the top ; but is not so high as it is largely developed in other directions. He has not naturally a pious organization ; but may be susceptible to religious influences. His language is not equal to his thoughts. His force of mind generally enables him to carry his points. He will be liable to have hobbies and to spend more than ordinary energy in carrying them into execution. He is liable to be extravagant in his style of talking, because he takes extravagant views of almost everything, and is no half-and-half man in anything that he takes in hand.

THE  
Phrenological Magazine.

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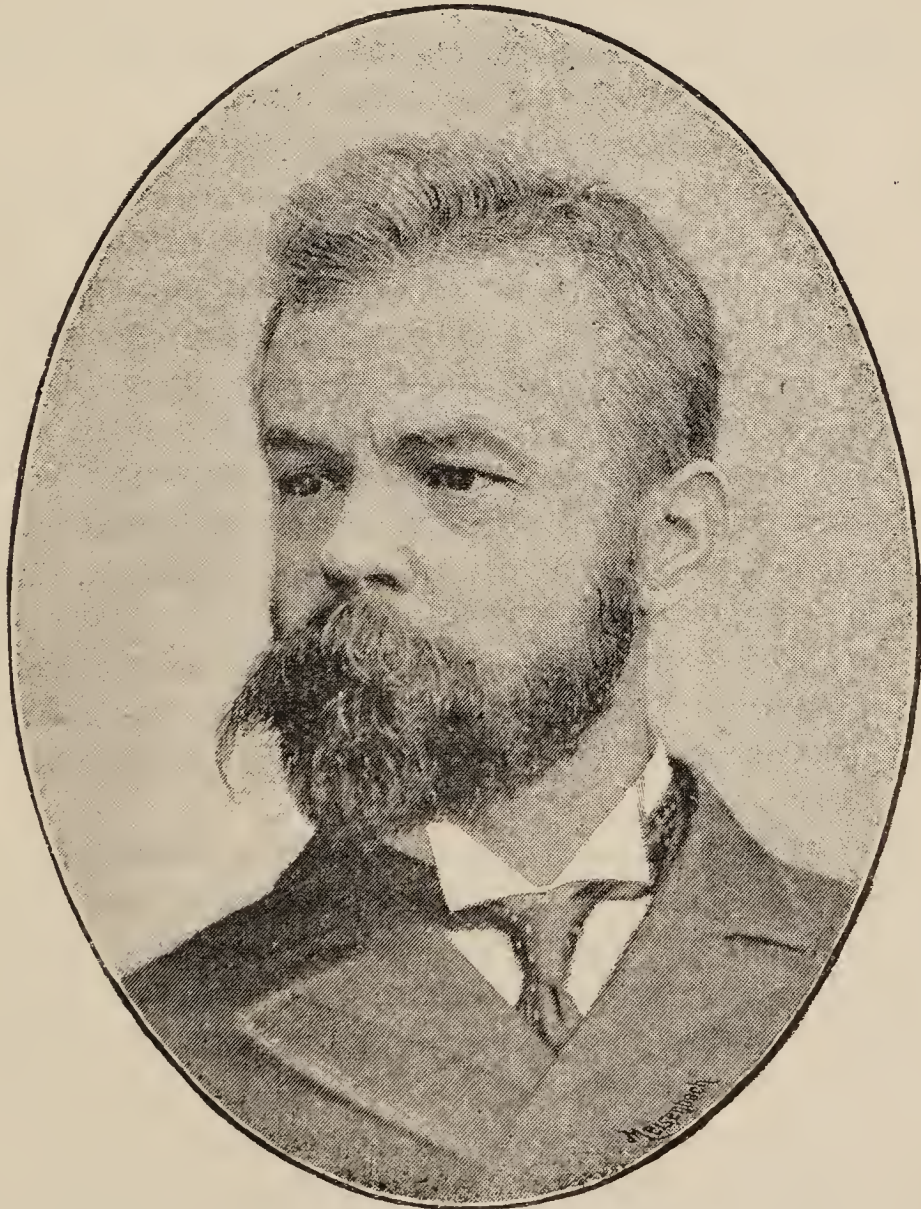
DECEMBER, 1887.

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ALFRED T. STORY.

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**W**E have been asked repeatedly to give the delineation of the Editor of the PHRENOLOGICAL MAGAZINE, and have now pleasure in complying. Mr. Story has a strongly marked brain, though not indicating any eccentricity or general want of balance of



power. He has a favourable physiological development for health, strength, and a good appetite. He has fair lung power, circulation and capacity to live and enjoy life. He should be known for the following qualities of mind according to his

phrenological organization. His brain is rather large, quite vigorous, and of an executive type ; and his mind is clear, distinct, and individual. He singularly combines more than ordinary spirit, energy, and force, joined to great conservative, restraining power. One of the marked features of his character is forethought, caution, solicitude, reserve, and disposition to look ahead, provide for the future, and avoid unnecessary expenditure either of mental or physical force.

He has a full development of the social nature ; is susceptible of strong love, is fond of children, strongly attached to friends, dislikes to change from one object of affection or love to another, and is very particular in forming attachments.

He is of a highly sensitive nature, quite ambitious, and anxious to excel and do something worthy of note ; at the same time he possesses a degree of independence that makes him think for himself and rely on his own judgment. He can be influenced by mild measures, but does not tamely submit to any encroachment upon his rights. Combativeness is rather active, giving him the spirit of resistance, if not the spirit of opposition. He hesitates in deciding upon a line of action, but when he has once conscientiously determined upon a course he is exceedingly tenacious. Conscientiousness is very prominent, and has a powerful influence on his mind. Whatever he thinks is right he will adhere to and take the consequences. He can be quite severe in his criticisms on wrong-doing, and has very little patience with determined sinners. He is constitutionally of a hopeful type of mind, yet would not venture much in the way of wild speculation, because of his great caution and secretiveness. He is not superstitious or ceremonial in matters of religion ; one day is about as sacred to him as another. He may have a certain tendency to spiritual thought along with his vivid imagination ; but he is not prepared to accept any new doctrine without very strong proof.

Few men possess so strongly in combination the elements of a Conservative and a Radical. He is gifted with a high order of ingenuity as connected with the superior brain, giving the power to construct arguments, to conceive various ways of expressing ideas and getting up plots and plans. His imagination is very powerful ; his sense of the sublime is also great, and he takes large and comprehensive views of subjects. Imitation must in some form have quite an influence on his character, and he has a keen perception of the witty and ridiculous.

All his perceptive faculties are fully developed and mostly large, giving him quite correct judgment of the forms of things,

their uses and adaptations. He has a strong local memory, and a good general memory of all that he pays special attention to ; but he is considerably indebted to the vigour of his brain as well as to his phrenological developments for the memory he has.

The strength of his intellect is in Causality, Comparison, and Human Nature. He is quite original ; has thoughts altogether his own ; is particularly analogical, descriptive, and able to make striking comparisons. Few have more of the power of discerning the difference between one thing and another than he has. This quality joined to intuition, or insight gives him a great advantage over others in being clear, distinct, and correct in his first impressions. His mind is almost prophetic ; so much is he inclined to compare the past with the present, and draw inferences with reference to the future. He generates thoughts and feelings very rapidly ; is liable to have many things on his mind at the same time, and wants to be doing three or four things all at once.

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Apart from his studies in connection with phrenology, Mr. Story has for many years pursued an active career as a journalist. He has seen something of war as a newspaper correspondent, and has at one time or another been connected with the staffs of a number of journals, foreign as well as English. He has, besides, found time to engage in labours of a more ambitious kind, and has given to the world several novels, besides contributing tales and sketches to various magazines and periodicals. His writings in connection with phrenology are doubtless well known to readers of the *MAGAZINE*.

L. N. F.

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## BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual monthly meeting took place on November the 8th, the president, Mr. L. N. Fowler, in the chair. There was a good attendance. Mr. Story announced that since the Association last met one of their vice-presidents, Mr. William Hawkyard, of Leeds, had passed away, and he accordingly begged to move the following resolution :—

That this Association has heard with deep regret of the death of Mr. William Hawkyard, of Leeds, one of the vice-presidents of the B. P. A., and hereby expresses its sympathy with the widow and children of the deceased in their bereavement, and records its sense of the loss sustained by the phrenological world in the death of so earnest an advocate of the science of phrenology.

Mr. Webb seconded the motion, and it was carried *nem. con.*

Mr. Donovan opened the adjourned debate on the proposed change of rule in regard to the granting of certificates. One or two speakers made some remarks on the subject, and then the Hon. Secretary, who introduced the motion, reiterating his desire to have the resolution carried in the interests of the Association and of phrenology, asked leave of the meeting to move the further adjournment of the question until the January meeting of the Association. This he asked for on the ground of desiring to obtain the full consensus of opinion of the members of the B. P. A., provincial as well as metropolitan. The question was accordingly adjourned till January.

Mr. Fowler then demonstrated his method of manipulation by examining two heads before the meeting. This took up so much time that he did not get time to read the paper which he had prepared and which was announced. However, it appears in another part of the Magazine, and will be read with interest by those who were present at the meeting, as well as by those who were not. A vote of thanks to the president concluded the proceedings.

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## PHRENOLOGICAL TOUCH.

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THERE are at least four ways by which character can be read with considerable accuracy.

1. By the manifestations of the active faculties as seen in the expression of the eyes, the voice, walk and gesture.

2. By the general physiological make-up of the different functions and organs of the body under the names of the temperaments.

3. By the Phrenological developments, knowing their location and combined action, the one faculty with another and with bodily conditions.

4. By intuitive and spiritual perception of the mind, and by that superior activity of sympathy, and that degree of psychometrical power that put two minds in communion with each other.

Phrenology *per se* is put to the severest test by the examination of the skull of a well-known person. The reader of character should have all of his own faculties in a high state of activity, for it is no sleepy business to read mind. Every faculty helps to describe every faculty, and each organ is in sympathy with the organ that is being described. It is quite important that all the central organs from the root of the nose over to the cerebellum should be in an active state of development, for the organs located there are the most



important of all, and those by the side of these from the eye over are the next important, for they are reliable. Language is very essential in order to give a more complete expression of the mind. Order and calculation are a great aid in arrangements and in making correct estimates.

The responsibility of reading character and of giving advice as to cultivation and restraint of faculties, about habits, profession and marriage, is very great, for persons who seek advice will follow it if they have confidence, but should the advice be omitted because of the responsibility then all teaching and preaching should be done away with. If we are aware of the responsibility we take upon ourselves and act accordingly we shall do more good than harm. To a greater or less degree all we do from the cradle to the grave is important and pregnant with consequences.

The reader of character should be no trifler, but a straightforward honest man, and thoroughly temperate in life and action, with a predominant desire to do good. It is not expected that each examiner will pursue the same course, or begin and end the same, but each one should take a course the most easy and natural to himself. All minds do not work alike on the same subject. If an examiner depends on measurements then let him be sufficiently precise to form a correct judgment. If he is governed by looks then let him look to his satisfaction, in every way that will throw light on his subject. If he is guided by touch then every impediment should be removed so far as possible.

A phrenologist stands a poor chance to do his work well if his patient comes over-clad, and the hair so done up as to prevent the head from being handled. The examiner needs to know the shape of the entire head in detail. If governed by sympathetic or spiritual intuition, then facilities should be granted for sympathetic communion through the eyes, touch, and an exchange of sentiments. The phrenologist can describe those in another which he has the most actively developed in his own mind, whether animal, social, intellectual or spiritual. But where the examiner is deficient in certain qualities he will fail to give the true rendering of those faculties. At best the reader of character only approaches the full unfolding of the mind. At times he may be quite successful in reading the external qualities or character as it is manifested in every-day life, while the inner character has not been touched at all.

The phrenologist reads tendencies and inclinations while the subject knows to what an extent they have been exercised and gratified. The mind is many-sided and it is as yet but

little known. A lady after forty years of study and reading ventured to write a novel, and put all she knew into it, and regretted she could not write any more ; but not long after she had finished the first she thought she would try and see if she could write another. She succeeded better than in writing the first. So she kept on till she had written over twenty. A preacher found it difficult to make up his first sermon, but he lived long enough to preach 10,000 sermons, and when last heard from he was preaching at a hundred and two years of age, and was then just taking to himself a wife. If we would venture more, and have more faith in ourselves, we would find out that we have more mind than we thought we had. It makes a great difference whether a mind is very conservative or radical, whether the head is very broad or narrow, high and small at the base or broad at the base and small at the top. One mind is strong, clear, and elevated, quick, responsive, and independent. Another mind is weak, dull, and low ; is slow, undemonstrative, and leans on others, and cannot think for itself. One man can use his mind to a much better advantage than another with the same education. Some minds are like a dark lantern, the light is all inside, or like one with a few light holes here and there, while others are like clear transparent glass showing light all around. Some do not tell anything, some tell only a little, while others tell all they know. Some minds are positive and magnetic and can effect other minds, can put spells on them, and prevent them from feeling pain while a severe surgical operation is being performed ; can sway whole audiences, communities and nations, and, like Peter the Hermit, get up a crusade to redeem the Holy Land. Some are like vessels the right side up, capable of receiving influences, while others are almost impregnable, like a vessel upside down. I asked Father Matthews how he managed to get so many thousand Irishmen to sign the temperance pledge. He replied that the heart is made of a thousand strings and if you only know how to touch each string you can play any tune you please.

The majority of the human race desire a leader, a head man, a king, one who will take the responsibility. It is so all through the animal kingdom, if not among angels. All minds are more or less affected by the body, some very much so in the early part of their lives, but the order of nature is that mind should become master of the body, and that the spiritual nature should become more and more the master and guide to the animal feelings and impulses. Some minds are less dependent on the body as a medium of action than others, and become clairvoyant, and can see and read without their

physical eyes, can describe things as they then exist miles away, and are impressed with reference to the death of a friend at a distance at the time it occurred, some receive messages from spirit friends concerning the future in dreams and trances. Some minds are so transparent and so little clouded by the body and physical surroundings that the partition between them and the spirit world is very thin. Some when in a trance, or when the nervous system is in an abnormal state of action, can find lost and stolen property, or which ticket will draw in the lottery. Many with great spinal irritation and nervous affections make strange revelations concerning a spiritual world. Some minds have strange dreams, visions, forewarnings and presentiments respecting the future; with some there is very little sympathy between the mind and body. They separate from each other very easily, or nearly so; and the mind appears to be gone for days and weeks, and when they return to their physical consciousness, it would appear that their minds had been fully occupied in an entirely new sphere of action. Well might the Psalmist exclaim, "We are fearfully and wonderfully made."

Some live in the past, others live in the present, while others live in the future and allow their imagination to revel in all sorts of extravagances until the mind loses its balance, and insanity is the result. The reader of character is liable to come in contact with one or more of these states of mind, and he must have a very true and tender phrenological touch to discern the difference. It is plain to be seen that the phrenologist cannot know too much about the entire organism to be able to read each character appropriately.

It is very important to note the angle of the ear to the eye, for the greater the angle the more powerful is the executive destructive propensity. A line drawn from the centre of Causality and Cautiousness around the head shows the amount of moral brain above the line, and the brain between the above line and one drawn from the top of the ear to the top of the eyebrow, parallel with the head erect, will show the strength of conservative accumulative ability and the social domestic disposition, leaving out the frontal lobe. To determine the power of the intellect, ascertain the size of the frontal lobe. All the lowest powers of the mind are in the middle lobe and the cerebellum. All the highest are in the coronal brain.

L. N. F.

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## STANDARDS OF CEREBRAL DEVELOPMENT.

IN the PHRENOLOGICAL MAGAZINE of April, 1886, I stated that the fifteen dullest boys at that time in my school had heads measuring  $20\frac{1}{2}$  inches in circumference, and that fifteen boys in Standard II. (a higher class) had the same (average) measurement, though they were younger children; but they had a better distribution of brain; that is, they had a better anterior brain development than posterior brain development. I also gave the average size of brain for each Standard, Standard III. having a larger brain than Standard II., viz:  $20\frac{5}{8}$ ; Standard IV.,  $20\frac{3}{4}$ ; Standard V.,  $20\frac{7}{8}$  inches; Standard VI., 21 inches; Standard VII. and Ex. VII.,  $21\frac{1}{2}$  inches. I noted also that a boy passing up from the lowest to the highest class develops the anterior portion of the brain whilst the posterior portion remains almost stationary.

During the past year I have taken some 13 measurements of each boy in the school: some 4000 measurements in all. I have averaged the sizes of the different ages in the same class; I have averaged the various classes irrespective of age, and have taken the average sizes of the crania of the children of different ages irrespective of class. To-night I propose to give a few of the results, proving that size varies according to proficiency, and that the anterior portion of the brain develops directly as the mental capacity increases. You may have read that Dr. Donovan calculated that a child's head at six years measures about 19 inches in circumference; at 8 or 9 years, 20 inches; and at 15 to 16 years, 21 inches. My measurements show that that excellent phrenologist was near the mark. I find that boys of 7 or 8 years of age have a cranial circumference of 20.4 inches; 10 years of age, 20.7 inches; 11 and 12 years of age, 20.8 inches; 13 years of age, 20.9 inches, and 14 years of age, 21.4 inches. Again I find that whilst the anterior portion of the brain increases from 10.0 inches in Standard I. in Standard VII. it reaches 11.6 inches, whereas the posterior portion has increased from 10.9 in Standard I., to 11.1 inches in Standard VII.; *i.e.*, the anterior portion of the brain during school life increases eight times as much as the posterior portion; in the one case from 10.0 to 11.6, and in the other from 10.9 to 11.1.

If the measurements of the children according to age be taken, then we see that the *longer* the children are in school the greater the development. For example, the average measurements are from  $10\frac{3}{8}$  inches anterior and  $10\frac{7}{8}$  posterior, 8 years of age, to  $11\frac{1}{2}$  anterior and  $11\frac{1}{8}$  posterior at 14 years of age.

Again, on comparing children of different ages in the lowest class I find that the children of 7 years of age have a better intellectual development than have those at 10 years of age, the anterior and posterior portions being as 10·6 is to 10·8 at 7 years of age, and as 10·3 is to 10·9 at 10 years of age. The same comparison applies to the standards generally; thus in Standard II the boys at 7 and 8 years of age have larger heads than those at 11 and 12. One of the smallest heads in the class belongs to a boy 13 years of age. In this class is a boy 13 years of age with a well-developed head whose education has been uncared for till quite recently.

The average measurements of the anterior regions of children 9 years of age in Standard III. as compared with the posterior measurement, are in the ratio 10·4 to 10·4, and in the case of those 13 years of age the ratio is 9·7 to 10·6 shewing a striking contrast between the intellectual development of the younger and older children of the same class in favour of the former.

This is also seen when children of nearly the same age are compared. In Standard IV. the average measurement of the children of 9 years of age are:—anterior 10·8, posterior 10·9, whilst those of 11 years of age shew these figures:—10·7 anterior, and 11 posterior, the 11 year old boys having stronger animal propensities and weaker intellectual faculties than those of 9 years of age in the same class.

In the case of the boys who have passed the Highest Standards there is seen a still greater improvement in intellectual capacity, the ratio being: intellectual (anterior) 11·6; animal (posterior) 11·0, that is, quite half an inch more frontal brain than back or posterior brain. Contrast this with the fact quoted above that the least intellectual class of boys have half an inch more animal than intellectual brain.

These remarks can be tested in any school. During my holidays I visited several schools both in England and Ireland and obtained similar results. For example, at the High Street School, Stratford, I took a number of measurements. Murray, a boy in Standard VII., 12 years of age had the same circumference as the average of Standard IV.; Burley, in no standard, had also the same circumference as the average of Standard IV. How do I explain this? A boy who has been unable to pass the lowest Standard has a head as large as a boy able to pass the highest!! Here is the solution of the difficulty. The anterior brain of Murray is  $\frac{3}{4}$  inch greater than the posterior. In the case of Burley the posterior exceeds the anterior by  $\frac{1}{4}$  of an inch, and the quality of the brain is much inferior. A boy, Killey, in Standard III., with

$\frac{1}{2}$  an inch more posterior brain than anterior, has been two years in his present class and was two years in Standard II. The smallest head in that school is  $19\frac{1}{4}$  inches. The boy, (B), would be an idiot were his posterior brain  $\frac{1}{2}$  an inch larger than the anterior. Fortunately for him he has  $\frac{1}{2}$  an inch more anterior brain than posterior. He has passed no Standard.

In my own school the smallest head is 19 inches in circumference. During the past 6 months the anterior has increased by  $\frac{1}{8}$  of an inch, and the boy's improvement corresponds with this increase.

It will take this boy two years to pass a Standard. He is 7 years of age.

On the other hand I have a boy 7 years of age in Standard II. with a larger head than any of the boys 9, 10, 11 or 12 years of age in the same class.

As the circumference of children's heads increases with their ages you will see that the anterior portions must increase with the age. By the anterior portion I mean, the part in front of the opening of the ears measured round the organ of Individuality. By the posterior portion I mean the part measured behind the opening of the ear round the upper or fuller portion of the organ of Philoprogenitiveness. From ear to ear over Individuality children of 7 and 8 years of age average  $10\frac{3}{8}$  inches, 9 years of age  $10\frac{1}{2}$  inches, 10 years of age  $10\frac{5}{8}$  inches, 11 years of age  $10\frac{1}{2}$  inches, 12 years of age  $10\frac{7}{8}$  inches, 13 years of age 11 inches, 14 years of age  $11\frac{1}{4}$  inches, 15 years of age  $11\frac{1}{2}$  inches. Children not at school would measure less than these figures at 14 and 15 years of age.

If we measure round the organ of Eventuality we find that the anterior brain measures  $\frac{1}{4}$  inch more than round Individuality, but the difference is greater in the younger children than in the older children.

It has already been shown that the posterior brain increases very slowly indeed during children's school life owing to the cultivations of the intellectual faculties—in fact the measurements prove that school children increase in intellectual capacity eight times as much as they do in animal or domestic propensities.

I have not dealt with the coronal portion of the brain this evening. The measurements taken of this region must be left to another occasion.

There is no doubt that equally valuable information may be obtained respecting the force of the moral Sentiments. I am not so sure that I can erect such a satisfactory Standard of measurement as is to our hands in the Standards or classes

of a school, but the importance of *character measurements* seems to me as great as the erection of the Standards of measurement seems difficult.

JAMES WEBB.

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## DEFENCE OF PHYSIOGNOMY.

*A Paper read before the British Phrenological Association,  
September, 1887.*

BY ANNIE ISABELLA OPPENHEIM.

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THERE is nothing truer than Physiognomy taken in connection with manner. The art of reading that book, of which Eternal Wisdom obliges every human creature to present his or her own page with the individual character written on it, is a difficult one, perhaps, and is little studied. It may require some natural aptitude, and it must require (for everything does) some patience and some pains. That these are not usually given to it,—that numbers of people accept a few stock, commonplace expressions of the face as the whole list of characteristics, and neither seek nor know the refinements that are truest,—that you, for instance, give a great deal of time and attention to the reading of music, Greek, Latin, French, Italian, Hebrew, if you please, and do not qualify yourself to read the face of the master or mistress looking over your shoulder teaching it to you,—I assume to be five hundred times more probable than improbable. Perhaps a little self-sufficiency may be at the bottom of this; facial expression requires no study from you, you think; it comes by nature to you to know enough about it, and you are not to be taken in.

“I confess, for my part, that I *have* been taken in over and over again. I have been taken in by acquaintances, and I have been taken in, of course, by friends; far oftener by friends than by any other class of persons. How came I to be so deceived? Had I quite mis-read their faces? No. Believe me, my first impression of those people, founded on face and manner alone, was invariably true. My mistake was in suffering them to come nearer to me and explain themselves away.”\*

In this instance only does Charles Dickens mention Physiognomy, and yet he was the greatest physiognomist and character-reader that I have ever known. He never, in all his numerous writings, describes a face or figure but what he

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\* Extract from “Hunted Down”: Charles Dickens’ *Miscellanies*, 1860.

draws all the character, dispositions, and actions, in accordance with his description. Physiognomy is not so recognised a science as phrenology, and yet there are some as indisputable facts connected with it. Did you ever know a man with a loose fleshy mouth, open from the lower jaw, who was remarkable for his firmness and self-control; or a girl with a retrousé nose and round, open, staring eyes who was shy or diffident in manner? These are plain facts known to everybody, and acknowledged for the simple reason that no one can deny them. The lines and curves of the face are as indicative of character as the features. Every ordinary drawing-master will tell you that to make a smiling expression you must curve the mouth slightly upwards, and to make an appearance of misery or pain draw the lines at the corners of the mouth in a downward direction. Now the face is diffused with lines and curves; why should we only acknowledge those denoting laughter and misery, and totally ignore all the others? All the lines in the face are indicative of the human passions, and it is by the mouth that we can tell whether these passions are held in check or allowed their full fling; and a man's whole life is guided according to the strength of command he exercises over these passions. A member of our Association once said in the defence of phrenology, that if he met with an unbeliever he would not argue but simply tell him to take off his hat. With Physiognomy you can go further, for a man may keep his hat on provided he looks you in the face. Children, as a rule, are born physiognomists, it is only when they can think and reason away their first impressions that they get misled. "I do not like thee Doctor Fell, The reason why I cannot tell," is applicable to Physiognomy. It shows that to know the reason why, we must study that science, and learn the cause of our likes and dislikes. A physiognomist can never be bashful or diffident. He has but to look a man in the face, and he knows him better than an ordinary mortal who may associate with him for years. Physiognomy puts him on his guard, and enables him to exercise that valuable quality tact which can only be used to perfection when you know the disposition of the person with whom you have to deal. When a lady is hiring a servant, she cannot say, "step forward, young woman, and let me examine your head;" the girl might object not knowing the nature or result of the proceeding, yet according to phrenology this would be the most correct manner to arrive at her qualifications. With Physiognomy you have the advantage, by merely looking in the servant's face, of telling whether she be honest, truthful, and if she has power of control. Many



people are born physiognomists, and can read character at a glance. I have known some women who are never deceived, but the public has no faith in them, because, not having learnt a theory, they cannot explain their cause of confidence or mistrust. It is a known fact that children who resemble one parent more than the other possess the disposition and qualifications of the parent they resemble. The great difficulty with Physiognomy is when children have parents of directly opposite types of character, the child often has one or two features of each parent, and you will find the disposition correspondingly mixed. As I have said before, the mouth shows the chief characteristic, and if that denote weakness and passion, all the man's intellect, be it ever so great, in time of temptation will avail him nothing. If the mouth be firm and set, there will be control and self-esteem. A man's character must show itself in his face. A cunning, low-minded, wife-beating individual is easily picked out from men with faces like our President, for instance ; but as I have no wish to raise a blush on the face of some of my listeners I must rein up on that subject, as I cannot dilate upon it without becoming personal, though I must inform you that it is impossible for me to talk on Physiognomy without being so to a certain extent, my experiences having been gained chiefly by watching and studying the characters and dispositions of people with whom I come in everyday contact. I have no wish to speak disparagingly of phrenology, but I must say that Physiognomy, although not a quarter so advanced in theory, ought to take the precedence on account of its usefulness and the ease with which we can practice it, without our object being in the least aware that we are taking a mental survey of his qualities good and bad. One thing you will notice in Physiognomy as connected with phrenology,—the base of the brain is the seat of Amativeness, so is the chin indicative of the same. In phrenology the intellectual organs lay in the top part of the head, and in Physiognomy those features which denote intellect are at the top of the face. Another indisputable fact connected with Physiognomy is the character there is in the jaw. Observe the tenacity and strength of purpose displayed in the broad jaw of the bull dog, and the fickleness and want of character in the pointed chin and sloping jaw of a cat. I never knew a broad-jawed man who was not determined, nor a man with a sloping jaw who had any strength of purpose or will. Enough has been said before this Association in the defence of phrenology whilst Physiognomy has hitherto been completely ignored, yet the one is as much a part of the other as the fingers are to the

hand. Scientists say there is a cause and reason for everything ; then why should the head denote all the faculties, and the face mean nothing ? Certainly the brain does not lie in the face, but the emotions of the brain are there expressed, consequently there must be a connecting link with the face to make it display at will that which is passing in the brain. Were I to dwell on the numerous advantages connected with Physiognomy this paper would take the form of a book ; I merely wish to defend it as a science, and convince all sceptics of its right to rank as such.

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### ANIMAL INSTINCTS.

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MAN is often said to possess certain propensities or instincts which are likewise common to many other animals. Without a great deal of modification or qualification this statement will not bear being placed in the light of facts. Man's purely animal propensities are not instinctive after the manner of what are called similar ones in the lower animals. A dog, a horse, a cow, a sheep, or any other animal on the same grade, needs no tuition in the employment of its alimentiveness, its native instinct is ample to direct its choice of food. But the infant man has the craving given by the faculty without this instinctive discrimination, and is therefore made to be for a period of years entirely dependent upon the trained faculties of its parents and guardians, and even then as the faculties of those in charge are mostly imperfectly or falsely trained that dependency is only very partially reliable and trustworthy.

So again when we glance at the instincts for multiplication of species, in the lower animal it simply works naturally on the base of a well-regulated instinct ; with man, however, it shows itself as a raging and consuming lust, having no bounds save those of self-destruction. The lower animals run very much on the principle of a piece of skillfully constructed mechanism. Leave them alone, and then very rarely indeed does anything appear to go wrong with them, their instincts from the moment of birth being sufficient to regulate them in every particular. As these are domesticated, however, by coming in contact with man their instincts become more or less blunted by man's interference, and they develop instead thereof more acuteness and intelligence, but which serves them not at all as a safeguard against ills and ailments their instincts always saved them from.

It is hard to see, and also impossible to show that man has one solitary instinct in his nature deserving of the name. An

instinct is something more than individual craving or desire, its very essence being a sense of security or infallibility. If man has any such a feeling or desire in his nature he should have discovered it long ago ; the unfailing characteristic he is ever showing, however, is that he is in all things a creature of education in contradiction thereto. If man is intended to walk, talk, eat, drink, propagate his mind, or in any way prepare himself for a happy life, or protect himself from wrong, instead of instinct he must have education. The first glance at such facts is apt to leave the superficial impression of human inferiority as a consequence, but a little under the surface it will soon appear that the reverse is true. Automatic as compared with intelligent action is, in itself, immensely inferior ; and yet the abuse of intelligent action secures such a burden of ill and suffering that those who incur its consequences are actually worse off than the brute with inviolable instincts.

Man's educational necessities give him access to two widely differing extremes ; they either lift him to heights of bliss and satisfaction, or sink him down to depths of degradation and misery. No such range of possibility comes within the horizon of a creature endowed with instinct. Let man be allowed to choose between the bound automatic career of an instinctive nature and the free and unrestricted range of an ennobling choice, with everything to help him in making that choice, we are certain he would refuse the bounded for the unbounded career, even with all the risks he might have to run to finally achieve his purpose. And yet a class of shallow reasons presume to impugn the wisdom of the Almighty in not so framing man that he could not go astray ! Such a limitation must have affected all his possibilities. The manhood of those who speak for such a limitation must necessarily be at a very low ebb, or they could never desire instinctiveness rather than intelligent choice of action.

Man's distinctive power of choice will, if abused, be the certain means of degrading him far below the level of the brute creation. But as it depends upon his own personal choice, and he so wills it, there is nowhere he can transfer the responsibility of that choice, let his decision be what it may. For the very same power of intelligent choice may have elevated him up to the third heaven of rapture and satisfaction, but without such power of choice he must have remained contented with less.

The true reason why instinctive action is not within man's reach is because each and all his faculties—call them by what name we may—are susceptible of employment, either manward or Godward. Every moral faculty may be perverted

by directing it manward, and every so-called animal faculty may become a religious one by directing it Godward. A man may eat and drink to the glory of God or otherwise, acquire heavenly or earthly treasure with the same faculty of acquisitiveness, fear man or fear God with the same organ of caution, seek honour from man or God with the same sentiment of approbateness, esteem most dearly natural or spiritual relations with the same social organism.

Although man is said to be a religious animal, even when received from a purely natural plane, it is nevertheless true that on that plane he cannot please God. On the natural plane there are certain religious faculties, and the rest are designated selfish or social and so forth. On the higher spiritual plane every faculty becomes a distinctly religious and spiritual one, and finds its healthy action Godward. This is why man is not endowed with purely animal instincts. He is made with angelic possibilities ; but not without being at the same time equally susceptible of fiendish degradation. A man by the employment of all his faculties in a natural direction—even including what is termed natural religion—will only develope into a fiend, and by the employment of the same in a purely spiritual direction angelhood is developed. We have barely touched on a very important and broad subject, one that exhibits phrenology in quite a new and startling light. Assuming that the light thus thrown upon it accurately represents it, the bondage of an instinctive nature would be utterly incompatible with the design of the Almighty in fashioning man. He must be absolutely free and unfettered, or the wondrous elevation set before him is made an impossibility. And if by leaving him thus free to climb, as by a ladder, to heights of glory and grandeur, he is left equally free to sink downwards to depths of shame and infamy, surely the immense difference between the two, along with his much cherished and vaunted power of discrimination, should be a sufficient safeguard against the latter contingency. In Christ, the Divine or spiritual man, the height we refer to is reached ; in the natural man, with his affinities to the world and the flesh of a somewhat instinctive character strong upon him, no matter although he develope a very marked and showy religious character, he is still in the flesh, that is on the purely natural plane, and cannot on that please God or be a subject of Divine favour and approbation.

THEODORE WRIGHT.

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## THE PEDLER.

THE pedler's life has of course its drawbacks ; but I always think the man whose business allows him to come and go, to constantly see fresh faces and renew acquaintance with the old, to vary the dull routine of everyday life, especially city life ; who can sometimes see the sun set and sometimes rise ; who hears the early bleating of lambs, and has often the low of kine in his ears ; who is at all seasons beaten upon by the wind and the rain ; and who daily cons the face of the sky, wrought nightly into the semblance of a huge willow-pattern plate bearing inscrutable romances ;—I always think such a one greatly privileged among men. There are therefore times, and they do not come seldom, when I could envy the pedler with his panniered ass, or even with no ass at all.

I say 'with his panniered ass' because the first pedler of whom I took distinct cognizance had such for his fellow-traveller. I thought then, and think still, it is a rare calling. To form lasting friendships with the open air ; to know the beasts of the field like a next-door neighbour ; to have daily converse with that spirit which is not of the town, but is as large as the hills and as vivifying as the great light that breaks upon the world when the birds chirp that a new day is born—to have and enjoy such company is in reality to live.

Besides, if you are at all regular in your rounds the people come to look forward to your coming, and you never stay long enough to exhaust your good things, or tire friends of your company. You live, as it were, in the sunshine of a perpetual welcome. There are the partings too, of course ; but then, next to a welcome, there is nothing so pleasurable as a parting.

The stay-at-homes never get the warm greetings and fond farewells of the traveller. They live in a sort of everlasting luke-warm, while he enjoys the alternate glow and tingle of the hot and cold. The home-bred wit, we know, gets dull with tranquility and excess of fat ; it becomes the sleek and fatted calf, and the wanderer, the prodigal, so called, comes home and eats it. That is the true reading of the parable we wot of. It is the wanderers, the pedlers, who get the veal ; the home-stayers must be content with stale cold mutton.

The word pedler (Lat. *ped*, the foot) originally signified one who goes afoot, *i.e.*, a traveller ; but in the course of time it came to mean more particularly one who went about selling things. Next to gardening, peddlery is the most ancient calling. The first thing peddled was jewellery, and after that—when people began to wear clothes—articles of

wearing apparel. There is an ancient tradition, possibly in the Talmud, that the first pedler spoke in the Hebrew tongue. I can well believe it, because it would account for the poetry in peddlery ; for, if you observe, there is more poetry, and therewith more shrewd bargaining, in the Hebrew Bible than in any other book that I know of. Just look, for instance, what Satan got for a couple of apples : the reversion of the souls of the whole human race !

That was a shrewd bit of peddlery if you like. And it is not without its poetic side too. Poor Eve was sadly taken in then ; and her daughters have had a weakness for the pedler ever since. That is one reason why I think it is a rare calling.

I have known some of the pedler tribe complain of their occupation. But there are people who are never content ; they complain if the rain falls, and they complain also if it does not ; they would complain if they could order their own weather, because they would have the trouble of deciding what they would have. I have no patience with such people : they would be dissatisfied if they were bankers in heaven with no taxes to pay.

With the pedler of sham jewellery I never had any sympathy. He is seldom other than a Jew, and always an Ishmaelite. The prejudice is not altogether made up of dislike of the ' sham ' in his wares, because in that particular he is not alone, but it has in it something of the base, hereditary repugnance of Crusading days, when nobles slew for the love of God, and kings drew miscreant teeth for the love of God and gold—chiefly, I fear, the latter. I am not responsible for this resurgence of antipathy. If kings of old levied toll on Jew molars, and mine are set on edge at the sight of their gilded trash, it is not I who am to blame.

There is, methinks, more humanity in him who vends worsted yarns and the innocent trivialities of wear that delight the feminine heart and disprove the proverb that beauty unadorned is adorned the most. I have often admired the picture when one of these merchants of the byeway and the doorstep has been invited to display his wares in the rural kitchen. While the thoughtful housewife scans a piece of calico or stout huckaback, and discusses its merits with a neighbour, her buxom daughter, maybe the belle of the village, feasts her admiring eyes upon a length of muslin, a ribbon, or other finery. A little aside stands a youth at the fag-end of his teens, his admiration divided between the lass and a gaudy scarf, which he feigns to be indifferent about, albeit he thinks it would set off his brawny neck and perhaps make him

attractive to the fair one. Meanwhile the pedler discusses a hunk of bread and cheese, which he is allowed to moisten with something in a brown jug ; but, though you can see the hunger in his eyes, he does not allow the satisfaction of his appetite to interfere with business, and intermits his eating to throw in a judicious word, now with one, now with another, in commendation of his wares.

But change is everywhere abroad, and the pedler is no longer what he was. Peddlery is, indeed, I fear, a decayed institution. Soon there will be nothing left that is old, or that one loved. All the wine, they say, is new. I see there is even a tendency to put up new-fangled mile-stones—iron ones ! The Lord help us !

I suppose in the far-away future we may have, that is there may be people asking of puzzled editors why *iron* pillars are called *mile-stones* ; and the literature of the time will be enriched with learned disquisitions on the subject, as we now have on Moabite stones and Shapira manuscripts.

There is one form of peddlery, however, that bids fair to defy even *Tempus edax*. I mean the pedler of earthenware. If the man who peddled silks and satins was the aristocrat of the craft, the itinerant dealer in crockery is the demagogue of it. I should call it peddlery with the poetry taken out, and a great deal of the sentiment. For you can't get much sentiment out of a brown stone jug. And yet I do not know ! I should like to be paid laureate price for all that I could evoke out of so unpromising a subject.

I remember at D—— people used to go a good deal to a little inn by the river-side where they could drink out of refined tankards with glass bottoms, through which they could see the blue sky when they had sucked them empty. I have known others, less fanciful, have visions as satisfying after drinking out of humble brown earthenware.

There is in the earthenware pedler such a tendency to become well-to-do and respectable that one loses all confidence in him. Sometimes you may see him go about with a cart, and he has been known to have an eye for horseflesh. He affects to despise those of his brethren who are content to say 'gee-up' to an ass, while he most unfeignedly despises him whose ass's head takes the place of the donkey's back.

I have almost invariably found the traders in these wares thoughtful, albeit rough and uncouth men. Two of the craft whom I have known were religious men, and not above 'holding forth' by the wayside after getting rid of their crocks, or most of them. One of them, who rejoiced in the sobriquet of 'Solomon Pots,' I once heard preach on the village green.

He took his text from a well-known passage in Genesis, which describes a colloquy between the Lord and Adam; but Solomon amplified the text somewhat after this fashion :

The Lord : Why dost hide thyself, Adam ?

Adam : I was naked, Lord, and ashamed.

The Lord : Naked and ashamed, Adam ? How didst know thou wast naked ? Who tow'd thee ?

Adam : We did eat of the fruit, Lord.

The Lord : Ah, thou hast been at th' apples has ta ?

Adam : The woman gave me of them, Lord, and I did eat.

The Lord : Shame on thee, Adam, for letting her persuade thee ! And then to go and split on her ! Fie ! Adam ! I'd be more of a man than that.

And so on till the pedler had his congregation all in a roar ; then, changing quickly from gay to grave, he presently had them weeping. I never knew a man with such natural powers of oratory, with so much wit and pathos, and with such a command of all the stops of the human heart as this poor pedler preacher.

I must not forget the literary pedler—him who came round with copy-books, note-paper, and other miscellaneous stationery, but chief of all with the cheap-books which we loved so well in our youth. It was from one of these I bought my first book : nothing less than a history of Jack the Giant Killer. The study of that work of adventure filled me with ambition to go forth into the world and kill giants. I got cured in time, however, and left the giants alone. I found that the invariable end is that they kill and eat you ; and even if you do happen to spill the blood of one of them, a couple of giants at once spring to life out of the plenteous fluid.

One of my earliest books was an "Old Moor's Almanack," bought of one of these peripatetic tradesmen ; and well do I remember the amaze with which I learned of the bulls, fishes, crabs, scorpions, and other the like strange cattle that compose the zoology of the sky, making the very heavens into a wierd and mystical menagerie. From studying this and other similar works of fiction I went away with the idea that the Zodiacal Way was a sort of gigantic Wombwell's, and that in the afternoons of Paradise the angels walked up and down looking at the show ; the girl-angels being a little timid naturally, and cowering by the side of their angelic male escorts, who, looking down tenderly upon them, bade them not to be afraid, and frowned at the lions and other fierce creatures to warn them of their danger. In one respect this celestial menagerie is different to the earthly ones : you see no monkeys there ; for there are no monkeys in heaven.



With the fall of the leaf and its attendant fogs the worthy almanack vendor was always round with his frozen look and his musical song. You invariably heard him just after night-fall, in the early candle-light, when the shutters were closed, and the bright coal fire blazed up with a cheerful glow, and seemed to say: Now, let us make an evening of it! Then you would hear his plaintive voice singing—

Old Moor's Almanack!  
Next Year's Almanack!  
A penny the book.

I never heard his song but I was ready to empty my pockets upon him. They did not want much emptying then, nor have done since for the matter of that; but if I had had the purse of a Rothschild I think I would have emptied it for a treasury of learning such as every book appeared to me in those days. I have learned better since then; and yet even now, spite of years and "the philosophic mind," I have a weakness to buy thought. Some one told me long ago,—I think it was Barbara H——, that a good thought was a perpetual treasure; and so indeed it may be. But I have not found that you can peddle such treasure for much—that is, neat.

The Old Moor's man whom I remember was white-haired and seemed to have been born with a perpetual shiver, and, as if in derision, he had been called John Roast. He had a little shop at Bruffcastle, a little small-windowed shop, that exhibited to the passer-by stores of tops, herrings, kites, marbles, sweets, dream-books, apples, blacking, mouse-traps, and the Lord knows what besides; and Jane his wife kept it while her good man went round the adjacent villages with his wares. Jane stooped and wore an old-fashioned mob-cap, and she could not straighten her hands for rheumatism; but when her pinched and shivering old man came home, she smiled and called him "My John," and he in return called her "My Jane," and they sat down to tea and buttered toast, and envied no man his happiness or his wealth.

It was considered a great joke in those parts to tell about this poor old couple with their perpetual greeting of "my John" and "my Jane"; but I must confess, so dull am I, that I never could quite make out where the fun came in.

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VICES.—A Catholic legend says the devil once gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk, and then he committed the other two.

## WHAT WE SEE, AND WHY.

APART from optical considerations, differences in length, and clearness of vision, &c., no two individuals, even in the same surroundings, *see* alike. To this fact probably more than to any other is attributable much of the zest and pleasure as *well as the friction* of intellectual, social, and religious intercourse. The enlivening influence of the social gathering, the keenness of debate, and the diversities of religious thought are very largely traceable to this cause.

We see differently from each other as to depth and penetration into any one subject ; and at the same time miss and leave for others much more than we see and appropriate.

There are affinities in nature everywhere, and our minds are stored with what we gather for ourselves. In this matter we are very much a law unto ourselves, bounding our own development. Every individual has a range peculiar to himself, a world of his own in which he moves and has his being, and is controlled by his organization more than by anything else. Ruskin tells us that "those who look deep enough into the ugly gutter that stagnates over the drain bars in the heart of the foul city, may see the dark serious blue of the far off sky and the passing of pure clouds." Some see always the refuse of the street, others the image of the sky. It is in some by their very nature to gather always the sunshine and pleasures of life and miss its worries and vexations, while others would appear to have no pleasure in existence apart from being miserable. There is in the world ample for all. The genial, the contentious, the humourous, the grave, the coarse and the refined, the man of pure thought, the man of low thought, each working his own peculiar groove finds a world responding to himself.

In an hour's walk through a busy city the architectural constructions with their beauties, absurdities, perfections and imperfections come under criticism from one, while another seeing none of these will have an eye for the many phases of individual character in the faces of the busy passers by, with possibly a predilection for the faces of the opposite sex. Another in the whirl of busy life sees the helpless, the feeble and oppressed, and kindly sympathies are kindled ; while another, the subject of an eager and all-absorbing desire for a front place in the race for wealth, sees and admires the tact and ingenuity displayed by those whom he would emulate in that direction. Where to get the best dinner, with attentive observation of the tempting and appetizing *en route*, with a hope of surpassing the pleasantest memories of the past will

engage another ; and there are those again who in such a ramble see practically nothing, so far as the external world is concerned. A chance object or remark has started a train of thought, and with bowed head and meditative look the world without has been secondary to the world within ; and that which was life and enjoyment in so many ways to others has been an indistinct panorama of streets and windings serving to point the way and nothing more.

To travel again over old ground, to repeat former experiences is to stimulate similar conditions of mind, modified mainly by changes which may have taken place in ourselves, while to exchange views with a fellow-traveller *over the same road* is to open into a world quite outside our own. We can thus scarcely over estimate the value of free interchange of thought with others. Sir Walter Scott once remarked to the effect that he never met the man, including the roadside ostlers with whom he came in contact, of whom he could not learn something.

That we see differently, that no two persons see alike, is patent to all, but why ? Because we see, as we live and act, each in accordance with his own peculiar physical and mental conditions. We see what we see by reason of what we are, and we have here the underlying cause. We see what we bring the power to see whether consciously or not. An individual of light build, fine nerves, and relatively large moral brain, whatever may be the condition of activity in his observing faculties, will not seek food for his mind in things gross and sensual. His sensitive moral nature will be pained by as much of them as he may be compelled to come into contact with, while an oppositely organized individual will wallow in and fatten on such, and without remorse. A wolf has an eye for something to tear and devour, and there are men of the wolf nature and they see accordingly.

Phrenology throws much light upon this question. By demonstrating the plurality of the mental faculties, the location of their organs in the brain, and the connection between the size, &c., of the several organs and their functional strength and activity, it accounts for much in human nature that would otherwise be obscure. Under the guidance of phrenology we may find the source of the different views, and the conflicting opinions existing among men on all subjects ; and we may more correctly judge of the sincerity of men who see differently from ourselves, as well of their ability or otherwise to see, in any particular direction more correctly than ourselves. By turning the light in upon ourselves we may "see ourselves as others see us," form a truer estimate of

our own minds as compared with the minds of others, and find it alike more easy to yield precedence to true superiority, and to disdain the too common affectation of deference where the opposite condition exists. By a practical application of the principles of phrenology we may reap a richer harvest of good as we move among men than we otherwise could ; and at the same time learn how to make the most of ourselves. By its guidance we may direct energy into new channels in our own minds, develop strength in place of weakness, and so bring better harmony of mind and get into correspondence with a wider world, and thus add to the pleasures and possibilities of life.

GEO. COX.

SONNET FROM THE NORSE OF BERGDORF.

When you are old, dear lady—old and grey,  
 And sit beside the fire remembering  
 The things of byegone days ; then there will ring  
 Within your mind full many a tender lay  
 That I have sung to you my love to stay ;  
 And when you think that I am laid a-low,  
 And dream may-be of her I worshipped so,  
 A smile perchance will come, and you will say :  
 Ah, love of loves that filled his poet soul !  
 Had all things else been blotted from my life,  
 I had not lived in vain ! No, not in vain,  
 Dear lady ! for in spite of withering strife,  
 Through window of your eyes he saw a goal  
 All great, for which he strove 'mid madd'ning pain.

RONDEAU.

The lily white shall be my flower,  
 And I will wear it every hour,  
     In house, in garden, everywhere,  
     Yea, in the very house of prayer,  
 And in my dear lov'd lady's bower !  
 It is the garden's richest dower ;  
 Each other weed obeys its power :  
     On earth what can with it compare—  
                             The lily white ?  
 It never doth its proud head lower ;  
 It is the same in shine or shower ;  
     With insense now it fills the air,  
     And now it holds a nectar rare ;  
 To glad my lady I would vow her  
                             The lily white.

THEOS.

## MUSIC.\*

THERE are two things in this life that the great majority of people love to hear, one is good speaking the other is good music. While both are to a certain extent a natural art, yet considerable advancement can be made by systematic cultivation. As the real orator is able by his mental and physical powers to move you to laughter or tears, so, in order for music to be effective, the composer or performer must possess the necessary qualifications of mind and body.

Phrenology, it appears to me, is the only true index to the book of mind. Many individuals are anxious to know if they will make good musicians. They are passionately fond of music, but doubtful as to their ability to learn. Phrenology and physiology are the two keys that will unlock the mystery. Other systems of mental philosophy are not sufficiently definite or practical; their classification is very imperfect. Many metaphysicians regard the brain as a *single* organ, and though they divide the faculties to some extent, such as—Memory, Will, Intellect, Affections, Passions, &c., they do not point out their exact location. But the light of the new philosophy is chasing away the darkness of the old. The recent experiments by Dr. Ferrier, other discoveries by modern medical practitioners, point to the fact as set forth by the late Dr. Gall, that the brain consists of a complex of organs. Phrenology not only demonstrates intellect, but indicates clearly the kind of intellect each individual possesses, and so on with all the other powers. In order therefore to understand the qualifications of a musician I have no hesitation in taking this science for my basis.

That music has an important influence in the world to-day few would deny. There is scarcely any other power in the universe so capable of attracting large numbers of people; its effects are marvellous. It brings joy to the sorrowful, comfort to the mourner, happiness to the sufferer, and pleasure to all. Take away music and life would be bereft of one of its greatest enjoyments. As water and sunshine are necessary for the growth and development of the flowers and fruits in our gardens, so vocal and instrumental music is requisite for the full development and harmonious action of all our mental powers.

Musicians may be considered under three heads, viz., vocalists, instrumentalists, and composers. These usually

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\* Read by Mr. G. H. J. Dutton at an open session of the Nottingham and District Phrenological Society.

have different spheres of action, but are sometimes found in combination. The vocalist requires the instrumentalist, while the composer is necessary to both. There are cases in which individuals are composer, vocalist, and instrumentalist in one, but these are the exception. Without any further introductory remarks we will endeavour to point out the faculties required for each.

### I. VOCALISTS.

As this way of rendering music is most acceptable to the public ear we will examine it first. It will I think be admitted that our most popular and successful singers have a large thorax or chest, and a well-developed muscular frame. The sanguine temperament under the old classification, or vital under the new, will generally be found predominant. Mr. Sims Reeves, Mr. Stantley, Mr. E. Lloyd, Mr. E. Sheldon (Court Minstrels), are specimens. All these have a good deal of sparkle and electricity. The latter gentleman especially thrills you with his pathos and rouses you with his passion.

There may of course be differences of opinion as to what constitutes a good singer. Some like a shrill voice, others prefer a mellow one; some audiences like plenty of show if there is no substance, hence singers cognizant of this, usually finish their song with a loud top note. It invariably brings down the house; they wish to rise in their profession so they think the note should rise too. My own idea of a good singer is briefly this:—"one who is able to make his audience understand the words and who can magnetise them with his pathos or passion." In order to accomplish this, certain conditions are requisite. Physically, the vital temperament referred to is the best. The mental faculties are mainly Tune, Time, Language, Ideality, Sublimity, Destructiveness, Combativeness, the Social Faculties, and Benevolence. None can excel in singing who are deficient in the faculty of Tune. It is the musical feeling, gives a love of melody and musical harmony, ability to learn and remember tunes by note. Any one with this organ well developed will acquire tunes after hearing them sung a few times, or even once, and instinctively detect discord, and be pained by it. Those who have it deficient should cultivate it. One of the best means of increasing its size is by joining a singing class. If you make any discordant notes the teacher will soon find it out. Mothers should sing to their children; they have usually large Imitation, and will soon learn tunes.

Time is also a very important faculty. Out of hundreds of individuals who sing and play, three-fourths or quite half do

not understand Time : I am speaking of those with whom I have come in contact in my experience as choir master, conductor, &c., and this may be taken as the general rule amongst amateurs. There are certainly good singers who are deficient in the faculty of Time, but this is always detrimental. If Tune is large and Time moderate it is as great an evil as good writing and bad orthography. Those deficient in time should join some band where you are compelled to keep strict time. If a brass band so much the better ; you would have to march as well and keep the proper step.

The kind of music we get will depend on the constitution of the singers. Those with large Ideality and Sublimity will sing with taste ; if Combativeness and Destructiveness are large, they will sing passionately ; if the Social feelings are predominant, you may expect much pathos ; if Mirthfulness is large, they will prefer the comic ; if Veneration and Spirituality, sacred hymns and songs. Should Amativeness be the controlling faculty, the singer will select such songs as " Ah ! he kissed me when he left me," " Still I love thee," " Down by the river side I stray," &c. ; if Friendship, " Dear old Pat," and " My old friend, John ;" if Benevolence, " Don't judge a man by his coat ;" if Inhabitiveness, " The cabin with the roses at the door," " Home sweet home ;" if Alimentiveness, " Little brown jug," and " Champagne Charlie ;" and so we might go on giving illustrations innumerable. There is, however, one thing I should like to point out before concluding this part of the subject, viz. : that a great deal of beautiful music has been spoilt by the very silly trash that has been written and affixed to it. Music, combined with good words, will frequently have more influence for good than speaking, but on the other hand if the poetry is unhealthy in its tone moral disease must necessarily ensue.

## II. INSTRUMENTALISTS.

We live in an age of discovery and invention, hence there are many kinds of musical instruments. Amongst the most popular and familiar in the home are the pianoforte, American organ, harmonium, and violin. Cornets, trombones, euphoniums, and other brass instruments sound better out of doors. While an acquaintance with the theory of music is not absolutely necessary to a singer it is usually found requisite in an instrumentalist. Amongst the faculties not mentioned for singing, but useful in playing, are Form, Size, Locality, Weight, and Calculation.

*Form* indicates the shape of the notes, sees at a glance the difference between crotchets and minims, quavers and semi-

quavers, semibreves and demi-semiquavers, and their respective rests. Persons with this faculty and Locality well developed will read music well.

*Locality* demonstrates the positions of the notes. When this faculty is large the person playing will remember the notes above and underneath the lines without having to calculate from E, G, B, D, F, or F, A, C, E.

*Language* is, however, necessary in order to recollect the *names* of the notes. In fact, I have no hesitation in declaring that individuals with these faculties all well-developed will make much better readers than those with one or two only. Take an illustration; Mr. N——, a friend of mine, is a tolerably good reader; he knows how to make the notes on his violin when the music is presented to him, but forgets which is A or C, E or G, &c. There are only seven letters in music, but he cannot master them. The other evening when we were playing together, I stopped him in the middle of a piece we were rehearsing and asked him what note he had just played above the line. He replied "I don't know the name, George, but I know how to make it on the violin." Had he been in a band, and the conductor asked the question, it would have placed him at a disadvantage.

*Weight* is the next organ to which I will draw your attention. It enables the player to use his fingers without moving his wrist, to keep his balance on the stool when performing, and also gives accuracy to the touch. Bridge, the well-known phrenologist who died recently, said, "I have found this organ small in young ladies who do not acquire precision of touch in performing on the piano or harp."

*Calculation* and an *Active Temperament* are also very useful. These will greatly assist in reading music correctly at first sight, especially when *Locality* is large.

Time, Tune, and the other faculties mentioned under the classification of singers, are also necessary to players; indeed without the faculty of Tune fairly well developed, it would be simply a farce for an individual to attempt to learn the violin.

If then we want to make good musicians we must endeavour to understand something of our physical and mental powers. Parents often say to me: "Is my child musical?" and they seem quite disappointed if I tell them that certain faculties will have to be cultivated. Most children have an ear for music, but many are deficient in Time. All the organs, however, may be improved. If you do not understand your nature, and cannot or will not make time to study, you cannot do better than go to a good practical phrenologist. I rejoice



that we have so many in this city who take an interest in metaphysics, but there is room for many more.

The system of having instruments in the home is an excellent one. How nice it is to see one or two playing violins, another the piano, one the flute, another the violincello. There would not be so many children go astray if parents would form a band in the home. Young ladies, however, must not neglect domestic duties in order to play the piano-forte. They will not make very good wives if their only accomplishment is playing instrumental music. There should be a time for everything.

### III. COMPOSERS.

We now come to the third and last classification, namely, musical composers. These require the greatest combination of faculties. They are the Stephensons, the Watts of music; the players or vocalists are but the engine drivers who carry away the audience. Without the inventor we should not get the locomotive, without the composer we could not have the music. What then are the qualities required for these most important of musicians? First and foremost there must be a large development of *Tune*; the head should be very wide at the location of this organ, for how can a man produce melody who has little or no love for it; you cannot get flowers from vegetables, nor fruit from briars. It is a blessing to a child when he has an hereditary endowment of this faculty. There is no doubt that little Josef Hoffman (whom I had the pleasure of hearing in Nottingham a short time ago), can attribute the possession of this faculty in a great measure to his father.

Other important faculties are Time, Language, Order, Size, Locality, &c.

One organ not actually necessary to either players or vocalists, but useful to a composer, is *Comparison*. It gives the power to analyse, discriminate, and draw inferences and analogies. It will greatly assist in harmony, especially when combined with *Tune* and *Causality*. The latter gives originality, comprehensiveness of mind, in short it is the "cause and effect" faculty. *Constructiveness* is also very essential to a composer. It gives contrivance, dexterity, and ingenuity. This organ invents the music, Causality with Comparison plans and arranges it.

The kind of music we get depends chiefly on the constitution of the composer. If the moral faculties are predominant you may expect sacred; if the Social faculties, home-spun ballads; if the Æsthetic sentiments, you will have good taste; if the

selfish propensities, such as Combativeness and Destructiveness, you may expect martial airs, and *ff* passages.

A gentleman came to me some time ago, and I told him that he not only had the qualities for a player and singer, but that he ought to apply himself to harmony and composition. He has since done so and written one or two hymns for Anniversaries.

In conclusion then, let us cultivate those powers of mind which are deficient. Parents should take an interest in music for their children's sake; children should study it for the benefit of parents and friends. We each have an influence; our knowledge of this art may be the means of cheering many a drooping heart, of enlightening many a dark home. Music is the cog that fastens the wheel of the family circle and binds it together. We may not be able to excel in music so as to become professionals and live by it, but by cultivating those faculties which are deficient we can sing or play in the home, the church or chapel, temperance societies, and at all meetings in aid of moral or philanthropic objects.

“ Let us then be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labour, and to wait.”

G. H. J. D.

THE most powerful shortener of life is the food eaten; we eat too much, too often, and wrong kinds of food, and thus wear out rapidly our excretory organs. Next, we drink too much, and improper fluids. Alcoholic stimulants of all kinds, from the mildest lager beer to the strongest liquor, all shorten life. The more taken, the sooner we die, and if taken even in moderation, but regularly, they do harm and shorten existence. To live long, we must cease to do evil, and learn to do well. We must abstain from intoxicating drinks, either as medicines or because we like them, or because we think they will do us good.—*Dr. T. R. Allinson.*

MAN.—He is an abode of three chambers: there is the outer hall, where casual callers are received; there is the inner reception-room, where friends are welcomed and pass hours in familiar intercourse; there is the secret innermost apartment, where no foot, however near and dear, ever may tread, where the man sits with his own soul. None else may know its angles, its recesses—how it is furnished, whether it is well appointed or squalid, whether it is bright or gloomy, whether it is garish or modest. Yet there are moments when the curtain before the door seems lifted for an instant, and the eye of a friend may see, or fancy it sees, something of the sacred solitude.

## Poetry.

## THE CITY MISSIONARY.

You ask me why I *chose* the life I'm leading—  
 A life of hardship, toilsomeness, and pain;  
 Why I forsook the pleasant path you're treading,  
 Where I should be so welcome back again!  
 Why could I not have closed my eyes and ears,  
 Tried to forget the poor, their woes and fears?

I had no choice, I *could not* but remember,  
 Could not but listen to the piteous call  
 Of those who wander through the drear November,  
 Of lives where tears in mournful showers fall,  
 Where hunger waits upon each waking morn,  
 And adds her pangs to hearts by anguish torn.

How could I help them—how their dull lives brighten,  
 How lift their souls above their toil and pain?  
 If I did nought their heavy cares to lighten  
 Would not my preaching all be sadly vain?  
 How could they listen to the words of life,  
 While heart and flesh were worn with daily strife?

No! I must clothe the naked, soothe the weary.  
 'Twas not enough to say "Be warmed and fed"!  
 If I could cheer these lives so dark and dreary  
 I must give *very real* fire and bread?  
 So first their hearts with love and kindness win,  
 Then try to lead them from the paths of sin.

Yes! In my Master's footsteps I must follow,  
 If I would truly His disciple prove!  
*He* did not minister with phrases hollow,  
 But actions glowing with the fire of Love!  
 He fed the hungry, gave the blind their sight,  
 Healed all the sick ones with His word of might.

Friends, come and help me! In those crowded alleys  
 There is for every earnest worker space.  
 Oh, there are many black and gloomy valleys,  
 Deeper than those which darken Nature's face!  
 Where Sin has mustered all his hideous band,  
 And Sorrow walks beside him, hand in hand!

But there are some as yet by sin untainted,  
 Children, whose little hearts are free as air,  
 O'er whose bright heads, ere yet they fell or fainted,

Mothers have whispered words of love and prayer—  
 Children as full of simple artless charms,  
 As those whom Christ enfolded in His arms.

Oh, that these little ones could now be taken  
 Far from those wretched haunts of vice and shame :  
 Hungry and ragged, friendless and forsaken !  
 Will you not help them in the Saviour's name ?  
 Each kindly action to His weak ones shown,  
 As service done to *Him*, the Lord will own.

M. B.

## PHASES OF HUMAN CHARACTER.

### SELFISH PEOPLE WHOM WE MEET EVERY DAY AND EVERYWHERE—LACK OF COURTESY.

THERE are some people who live in this world as a cucumber grows in a garden. They cling to their own vine and serve no higher end than rotundity and relish. There are others who live in the world as a summer breeze lives in a meadow ; they find out all the hidden flowers and set the perfumes flying. There are others who live as the sea lives in a shell ; their existence is nothing but a sigh. There are others who live as the fire lives in a diamond ; they are all sparkle. And there are others, and they outnumber all the rest, who live as a blind mole lives in the soil ; they see nothing, feel nothing suffer and enjoy a little now and then, perhaps, but know nothing to all eternity. Such people walk through life as the mole walks through the glory of a summer day, or burrows beneath the dazzle of a winter storm. Their only interest is in the question, "Wherewith shall we be clothed, and what shall we have to eat?" Life to them is merely a fattening process. They remind one of prize beef at a country fair ; to-morrow brings the shambles and the butcher's axe, but in the serene content of a well-filled stall and a full stomach, they take no thought of the future.

We meet such people every day and everywhere. On the streets they may see a brute tyrannizing over a helpless beast of burden, or a mother (?) yanking a sobbing child along by the arm, as full of ugliness herself as a thundercloud is of electricity, or a man following an innocent young girl with the devil in his heart, or a big boy tyrannizing over a smaller one ; and they pass it all by as indifferently as a mole would sneak across a battle field the morning after a battle. They have too much to do themselves to waste time in remedying other people's grievances. They think too much of personal reputa-

tion to involve themselves in an altercation with defilers of the innocent, and trampers of the weak. They are too respectable to get mixed up in brawls, even if the disturbance is brought about by the devils own drummer's looking up recruits among the championless and defenceless working girls, or the parentless and homeless children of a great city.

We meet them travelling through the mountains or loitering by the sea. Their only use for mountains is that they may carve their precious initials on the highest peaks. They look upon the sea as a big bathing tank, and the sky, with all its splendor of cloud and its glory of sunrise and sunset, as a barometer to forecast the weather. We meet them in business relations, and they never believe that courtesy and business can go together. A merchant in his office or a lady in her parlour will bluntly refuse to buy of a worn out, discouraged, heart sick book agent, ignoring the fact that a smile accompanying even a refusal, acts like a spoonful of sugar in bitter tea, and costs less. Even a "lady" clerk, behind a counter, will be haughty and unaccommodating and insolent to the woman who comes to buy, forgetful that a customer will go a long distance out of her way to deal with a polite and well mannered clerk, and that, like honesty, politeness is ever the best policy. And, on the other hand, a woman shopper will be whimsical and captious and trying, forgetting that the girl who serves her has human blood in her veins and often carries a troubled heart behind her smile or her frown.—"AMBER" in *Chicago Journal*.

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## Hygienic and Home Department.

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### HEREDITY. BORN A THIEF.

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A Chicago correspondent of *Good House-keeping* says, "One day a woman appealed to my friend to save her son from the punishment that was to be inflicted for a theft he had committed.

"He stole the goods," she cried, "but he is not guilty. It is I who am the guilty one. I should be punished, for, by a force beyond the power of any man to resist, I compelled him to steal."

In explanation of her assertion, she continued—

"When the time approached for the birth of this, my first boy, I wished to make for him some dainty baby clothes. My husband laughed at my 'nonsense.' For a time I tried

to be content with the few plain things I could make from the materials at command, but the wish grew into an uncontrollable longing, accompanied by a feeling that my husband was treating me cruelly. At last, a brusque refusal of money and a stern command that I should let him hear no more about the matter turned my feeling, for a time, into one of positive dislike for the man who seemed to me unwarrantably harsh in his refusal. At last, I began stealing small sums from my husband's pockets, as he lay asleep at night. I felt that I was sinning, that I was a thief, but I could not resist the desire to provide my coming child with what I felt was no more than would be justly due to it. I simply could not overcome my feeling—mothers will understand. When my boy was a mere babe he was a thief, from impulses he was and always will be powerless to resist. Can you imagine what tortures I have suffered during all these years; how constantly I have watched over him, to keep him from committing thefts that are no crime."

If that boy marries it is more than likely that the pre-natal influence that made him a thief will become a hereditary taint; that the man who refused to gratify an innocent and natural longing will have become the founder of a race of criminals, or, at least, a family morally weak, whose lives will be spent in one long, despairing torment of struggle against temptation. For pre-natal influences may become, in later generations, powerful hereditary tendencies. Who can tell how much of the sin, and shame, and crime this world has known has been the result of uncontrolled impulses, inherited from mothers whose usually yielding dispositions have been aroused to rebellion, or whose pure moral natures have been perverted at a time when the impulses of the mother are most likely to make a strong and lasting impression upon her unborn child, perhaps to bless its whole life with a sunny disposition and healthful moral nature; possibly to course its whole earthly existence with passions it can not resist successfully."

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### WHY MEN GET BALD.

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"I HAVE heard nearly as many explanations of baldness as I have seen bald-headed men, and that's a good many," said a barber the other day to a reporter, "but I never heard one that gave the true cause. Some people say it's dissipation, cutting the hair too short, letting it grow too long, smoking

too strong cigars, smoking cigarettes, drinking strong coffee, drinking bad whiskey, wearing a hat in the house, not wearing a hat out of doors, worrying, late hours and early piety.

“Now, did you ever notice what classes of men are most commonly bald? That throws a deal of light on the cause of baldness. I have found that, as a rule, retail salesmen, book-keepers and some office clerks are more often bald than any other class of men. Why? Because they habitually stand or sit nearly every evening under a gaslight.

“Book-keepers always have a strong light over their heads. So do clerks who have to work at night. Retail salesmen sell goods under powerful burners that are most of the time directly over their heads. The artificial heat dries out the hair, makes it brittle and unhealthy, and finally kills it at the root. That’s how the people get bald. If you will pass your hand through your hair after you have been standing under a gaslight for a few moments, you will see at once how it is. Although you may not have noticed the heat, your hair if you have got any, will be fairly hot to the roots. You’ll be surprised to notice, too, at what a distance from the light the heat will take effect. Now there’s nothing in the world that is so bad for the hair as getting it dry. It should be moist all the time, and with the oil that is naturally secreted by the little cells at the roots. When this oil is continually and rapidly evaporated, as it is when the head is kept heated by the gaslight, the cells dries up and the hair falls out.”

“There won’t be nearly so much baldness in the world after two or three generations have used the electric light exclusively. People who sit under gaslight should wear some kind of a non-conducting head gear to protect themselves.”

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It is said by medical authorities that cheerfulness at meals is a great promoter of health, and that whatever increases agreeable social intercourse at table is therefore a matter of practical importance. In fact, one of the strongest pleas in favour of dinner-parties, large and small, public or private, is the fact of social intercourse at and after dinner being favourable to health. It is pronounced by high authority that solitary meals are decidedly difficult of digestion, and that there is no situation in which digestion goes on so favourably as during the cheerful play of sentiment in the after-dinner small-talk of a genial social or family circle. More than this, the merrier the assembly, the better their digestion. “Laughter,” says a famous doctor, “is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our ancestors of exciting it at table by jesters and buffoons was founded on true medical principles. What nourishment one receives amidst mirth and jollity will certainly produce good and light blood.”

## Notes and News of the Month.

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OUR readers will be glad to hear of the safe arrival in Australia of Miss Jessie A. Fowler and Mr. and Mrs. Piercy, after a pleasant and quick passage in the "Ormuz." Miss Fowler begins work at once in Melbourne, and will in time visit all the larger towns in Australia. We hope to publish notes of her journey in the MAGAZINE.

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THE Phrenological Annual and Record is now out. It contains articles by Mr. Fowler, Mr. E. T. Craig (also a portrait of him), Mr. Jas. Coates, Mr. J. Webb, Mr. A. T. Story, Mr. Hubert, and others; obituary notices, a list of Phrenological lecturers, and a mass of interesting miscellaneous information.

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MR. THEODORE WRIGHT, of Brisbane, Queensland, has been elected a corresponding member of the British Phrenological Association.

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MR. GLADSTONE has been touching upon heads; and, with that marvellous gullibility that comes of blind worship, the Liberal press has straightway accepted his dicta as science. Mr. Gladstone was amazed at the large size of the heads of Yorkshire children, and suggested, off-hand, that it was indicative of independence. No, not that, Mr. G.—something far more weighty.

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THE ex-premier appears to have been struck for the first time, too, with the fact that the further North you get the larger heads you see. Did it not strike him, that one reason might be that the colder the country, the more hair and fat it requires to keep the wits warm? As a matter of fact, however, brains are larger in the North. Incidentally Mr. W. E. G. told a story of a man who, not being able to get a tile large enough to go on his head, asked for an Aberdeen hat. We once knew a man in a similar predicament; box after box was taken down, and the indwelling headcover tried in vain; finally, a little whippersnapper accompanying him, more concerned than his male parent, tugged his coat and whispered: "Fayther, tryt' box on." That was up North too.

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DURING the past month Mr. R. B. D. Wells, of Scarborough, Mr. H. Procter, of Liverpool, Mrs. Procter, Mr. Oldham (associated with Mr. Procter), and Mr. Mark Moores, of Morecambe, have joined the British Phrenological Association.

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MEMBERS of the British Phrenological Association would save the Secretary much trouble and labour, if they would kindly forward their subscriptions, due September 29th, for the ensuing year. Gentlemen 10s., Ladies 5s.

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CARDS of membership of the British Phrenological Association have now been prepared and will be forwarded to members desiring



them on receipt of a stamped and directed envelope by the Hon. Secretary. Certificate forms are in preparation.

THE following letter appeared in the *Scottish Leader*, of October 29th :—

“EDINBURGH PHRENOLOGICAL MUSEUM AND THE  
HENDERSON TRUST.

SIR,—I should be pleased if any of your readers could give me information about the Edinburgh Phrenological Museum, or respecting the Henderson Trust—a fund left for the dissemination of phrenology. I should like if possible to know the names of the trustees, and anything that is being done with the trust fund. I desire the information for an annual of phrenology which I am about to issue under the auspices of the British Phrenological Association.—I am, &c.,

ALFRED T. STORY, Hon. Sec. B.P.A.

10, Woodstock Road, Bedford Park, W.,  
London, October 27, 1887.”

The letter brought forth several replies, one of which gave the name of the Secretary of the Trust. The gentleman was communicated with ; but up to the present time he has not replied. Perhaps he sleepeth, or peradventure he may be on a journey.

A Berlin contemporary has taken some pains to collect statistics respecting the longevity of persons engaged in industrial pursuits. He informs us that the lifetime of the gardener, the mariner, and the fisherman averages 58 years ; that of the baker, the brewer, and the butcher, 54 years ; the carpenter, the bricklayer, and the painter, 49 ; the locksmith, the blacksmith, and the cabinetmaker, 47 years ; the shoemaker and the tailor, 44 years ; that of the stonemason, the sculptor, the compositor, and the lithographer, 41 years ; and the common labourer, 32 years. Then follow the members of the learned professions, to whom he assigns an average as follows : The lifetime of ministers of religion he sets down at 67 years ; that of the schoolmaster at 57 ; the lawyer at 54 ; and the physician at 49 years. It will be seen, says the writer, that those in the first category, who follow their calling in the open air—viz., the gardener, the mariner, and the fisherman—live the longest. The next in order are those who are busied in the preparation of food both for themselves and the rest of the world—the brewer, the baker, and the butcher. Then follow the shoemaker and the tailor, who, however, do not reach a very high standard of old age. After these come the stonemason and the sculptor, who inhale an atmosphere which too often shortens their lives. The last, to whom is allotted an average of only 32 years, is the common labourer.

### Book Notices.

*The Christian Million* Special Christmas number, besides two coloured pictures, contains a number of tales suitable for the season, including one by A. T. Story, entitled “Bob Boast’s Niece : A Story of a Great Snow.”

## CORRECT NOMENCLATURE.

*To the Editor of the PHRENOLOGICAL MAGAZINE.*

SIR,—Each number of the “PHRENOLOGICAL MAGAZINE,” as it comes to hand is read with interest by me, and I would like to increase your subscribers in this part of the world, but I cannot get people to see with the same eyes as myself.

It often strikes me, as I “read between the lines” various articles from the pens of our most talented phrenologists, that many of them are, like myself, more or less dissatisfied with the present nomenclature—that is to say, of the various organs. I cannot help thinking that in some instances, as, for instance, that of “Destructiveness,” “Wit,” “Benevolence,” much more accurate names could be given than these. I have personally accepted and used *Executiveness* as the more accurate designation of the function called at present “Destructiveness;” and I heartily agree with remarks from able writers designating “Wit”—Congruity; and “Benevolence”—Sympathy. It cannot be right to name an organ after its manifestation in abuse! What is called “Destructiveness” in its healthy and legitimate action executes a purpose; what is called “Wit” detects incongruity, and is therefore the organ which gives the sense of congruity or fitness; and what is called “Benevolence” is not necessarily benevolent, for when it sympathises with evil and wrong it is as much malevolent as “Destructiveness.” Call it Sympathy: then when *used* it will be benevolence; when *abused*, malevolence. If able minds would only take this matter up with energy and thoroughness; take plenty of time over it, and get suggestions from every thoughtful person; and work with a will to correct what may fairly be regarded as some of the blemishes of phrenological science, they would thereby earn the commendation and hearty approval of all who are worth considering in the matter. Was pleased to read the letter from a “Victorian Friend” in your July number.

Yours faithfully,

THEODORE WRIGHT.

Queensland, Aug. 15th, 1887.

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### Answers to Correspondents.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

M. (Brentford), has an ample amount of vitality; is full of life and emotion; is ambitious and anxious to excel and to make friends;

is sympathetic and readily responds to her internal feelings ; is quick to see what is going on, and all alive to surrounding influences and circumstances ; has a favourable organisation for a wife and mother, or else as a nurse or teacher, but she must love someone who can love her in return.

C. (Brentford), has a predominance of the mental temperament ; his mind is active, sharp, and clear ; his sources of enjoyment are mental rather than physical. He has a great desire to improve ; his standard is high ; his perception is quick ; he is continually learning by observation and experience ; he has skill and taste ; with practice could make a better writer than speaker ; he has full as much energy as he has strength, and would be liable to plan to do more than he can really accomplish. He is sympathetic, mindful of the presence of others, and disposed to give this one his or her place in society. He is adapted to art, to literature, to some sphere of life that requires a quick and correct state of mind, but must take care of his health.

IGNOTUS. You have a favourable temperament to work, to live long, to enjoy life, and to succeed in business. If you do not accomplish all these it will be because there are some very important impediments in your way, but you never will come up to your standard so as to be thoroughly satisfied, for as you advance your standard will become more elevated. You have an unusual amount of ambition, aspiration, anticipation, and expandedness of mind. You take large views of everything. You will not be satisfied until you are at the head in your line of business. You possess more than an average amount of energy, spirit, and resolution. You have not much fear, although you have a fair share of forethought and prudence. You take positive pleasure in blocking out new work, and in doing something new every day. You possess quite an original mind, are interested in the investigation of even complicated subjects, and if the task before you be difficult you are all the more drawn to it. You will find it necessary to restrain your creative power so as to live and labour within your strength and your purse, for if you did all you wanted to do you would want a full bank to go to. If possible marry a perfectly common-sense woman, with an eye to business and to domestic enjoyment, rather than one to cut a swell in society.

CERERE is well stocked with life and vitality ; is quite capable of enjoyment, and disposed to make the most out of all the comforts and even the luxuries of life ; is bound to be happy under favourable circumstances ; will not look on the dark side and magnify evils. Has a free mind, an open disposition, a warm social nature, and is prepared to receive all the affection and friendship that her friends are inclined to bestow on her. She has a favourable organisation to pass her name and blood to posterity with credit, and could make a warm, devoted wife, but she will need the attentions of a husband, and feel as much interested in what he is doing as he would himself. The older she grows the more ambition and desire to excel will appear, for she has not a little reserve force and stock that require favourable

circumstances to bring into action. If possible she should live in wedlock.

PENELOPE comes from good stock and apparently long life and first class health ; she is no half and half sort of a lady, but is full-blooded. Appears to have a power of constitution that must have been handed down from one generation to another ; her large chest, neck, chin, and nose indicate a great deal, what she needs is a favourable opportunity to use her powers so as to make a name for herself, and to posterity that may follow her. She may require the force of circumstances to call her out, but the qualities are there. Such an organisation should have plenty to do, with considerable responsibility either in the family, in business, or in some public enterprise. If she marries a man suitable to herself, she will make a splendid wife, mother, and woman in society. She appears to have good common sense, practical talent, intuition of mind and quick discernment of truth, and with all the force of mind that is not easily restrained.

MISS P. (Freemantle).—You have a working organisation ; are in your element when you are employed physically as well as mentally ; are intense in the operations of your mind ; are always in earnest ; have a very positive character ; are liable to attempt to do too much. You have not sufficient constitutional power to meet the demands of your mind ; learn to take life easily, and stop when you can do more rather than go to the full extent of your strength. You place high value on character, and are ambitious ; are also decidedly firm, persevering, and tenacious ; are practical in judgment, quick to observe, intuitive in your perceptions, methodical in your business habits, and prefer not to leave anything till to-morrow that ought to be done to-day.

H. W. was born in the lap of luxury or very near it ; few boys of his age can enjoy so much as he can ; is fond of play and excitement, but not of steady employment. He is better adapted to study than to work ; should be thrown on his own resources as early as possible, and be taught to wait on himself. He has more than ordinary natural abilities of an intellectual character, but is a little short of force and industry ; should study for some profession, and get his living by it. Could make a good lawyer or politician, or hold some office where learning and discretion are required. He is highly ambitious, very determined in his own way, and yet will always be very fond of his female friends, perhaps mother to begin with.

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THE PRESCRIPTION.—A man who was very sad once heard two boys laughing. He asked them, “What makes you so happy ?” “Happy ?” said the elder. “Why, I makes Jim glad, and gets glad myself.” This is the true secret of a happy life ; to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and Heaven will be happier for the company of those we have, by God’s help, brought there.

